LUTHER

—

DIVINE DISCOURSES

—

LONDON

1652

MARTINUS LUTHERUS ISLEBIUS THEOLOGUS VIXIT AN LXIII.

Obiit Islebii Anno 1546 Febr 18

Roma orbem domuit, Romam sibi Papa subegit;
Viribus illa suis, fraudibus iste suis.
Quanto isto major Lutherus, major et illâ.
Istum illam, uno qui domuit calamo.

Rome tam'd the world: but Rome the Pope ore-aw'd:
The one by force, the other wrought by fraud:
Greater then both was learned Luther, when
Both this and that hee conquer'd with his pen.

Doctor Martin Luther was born at Isleben, in ye Countie of Mansfield, in the Yeare 1483 the 10 day of November: and was also buried there February ye 18 1546.

Dris *Martini*

LUTHERI

Colloquia Mensalia:

OR,

Dr MARTIN LUTHER'S

DIVINE DISCOURSES

At his Table, &c.

Which in his life Time hee held with divers Learned Men (such as were *Philip Melanthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forsterus,* and others) conteining Questions and Answers touching Religion, and other main Points of Doctrine, as also many notable Histories, and all sorts of Learning, Comforts, Advises, Prophesies, Admonitions, Directions and Instructions.

Collected first together by Dr *Antonius Lauterbach*, and afterward disposed into certain *Common places* by *John Aurifaber* Dr in Divinitie.

Translated out of the high Germane into the English Tongue

By Capt. HENRIE BELL.

John 6. 12. *Gather up the fragments, that nothing bee lost.*
1 Cor. 10. 31. *Whether therefore yee eat or drink, or whatsoever yee do, do all to the Glorie of God.*
Tertull. Apologet. cap. 39. *The primitive Christians eat and drank to satisfie nature, and discoursed at their Tables of the holie Scriptures, or otherwise, as became those that knew God did hear them,* ut non tam cœnam cœnaverint, quàm disciplinam.
Antient Writers, Councils, and our Universitie-College-Statutes require Sacra ad mensam.
Luther in Gen. 2. *Sermones vera sunt condimenta ciborum.*
Melchior Adamus in Vita Lutheri. *Inter prandendum & cœnandum non raro conciones aliis dictavit.*

LONDON,
Printed by *William Du-Gard*, dwelling in *Suffolk-lane*, near London-stone. 1652.

To the Right Honorable

JOHN KENDRICK
Lord Major,

The Right Worſhipful the Sheriffs and Aldermen, the Common Council, and the other Worthie Senators and Citizens of the famous Citie of LONDON.

LIght and Learning have ever been the glorious helps and inſtruments for the beeing and well-beeing of the world. In the beginning when the earth was without form and void, and darkneſs was upon the face of the waters, *God ſaid, let there bee light, and there was light*, *Gen.* 1. 1, 2. And the moſt illuſtrious Fabrick of this Univerſ was ſoon after ſeen; that viſible and everlaſting wonder of men and Angels; and in the καινὴ κτίσις, in the new Creation or Creature, light and learning, or knowledg, are the neceſſarie ingredients: it is delivered from the power of darkneſs, before it can bee meet to bee made partaker of the inheritance of the Saints in light: *Col.* 1. 12. For the new man is *renewed in knowledg after the image of God that created him: Col.* 3. 10. And in the great Creation, when the other Chaos and confuſion of ignorance, error, and impietie did overſpread any part of mankinde, that darkneſs was ever diſpelled by light and learning. When Iſraël came out of Egypt, and was now to bee formed into a Common-Wealth, *Moſes* muſt bee the man for that work, and hee muſt bee a man of knowledg, and of great skill, incomparably learned, as indeed hee was *learned in all the wiſdom of the Egyptians. Act.* 7. 22. And the word is ἐπαιδεύθη, hee was inſtructed therein from a childe; by ſtrange providences hee was preſerved from drowning, owned by *Pharaoh*'s daughter, commended to the nurſerie of his own mother, but in opinion and care hee became Son to that great Woman: *Exodus* 2. *Joſephus* add's much more concerning *Thermuthis*, (ſo hee named the King's daughter) her care for *Moſes*, with his growing excellencies and perfections: hee is called *Moſes* from the Egyptian tongue; wherein *M O*, ſignifie's *water*, and *Y S E S*, *ſaved*. That the Egyptians had much learning and wiſdom, and that *Moſes* ſurpaſſed therein, is expreſs from Scriptures: wee have not indeed thence the particulars thereof, but much is related of it, by very ancient and approved humane writers: *Dionyſius* the Alexandrian, reporteth that Egypt produced men of admirable ſufficiencies; to them hee attribute's the invention of ſeveral Arts and excellencies; and *Sixtus Senenſis*, a man judged by a

Joſeph. Antiquit. 2. C. 5. Philo Judæus, and Joſephus.

Diodorus Siculus. Laërtius. Ælian. Strabo, lib. 17. Jamblichus.

De ſitu Orb. pag. 7.

* known

* *Montag.* Act. & Mon. p. 55. * known Scholar, to bee of infinite reading, and which is seldom seen, in great and diffused readers, of a solid judgment to discern what hee read, hath methodically from them and other good Authors demonstrated the several parts of that Egyptian learning. 1. *Mathematicks* distinguisht into 4 parts: First *Geometrie*, to the studie whereof, they were necessitated by the inundation of *Nilus's* overflowing and disturbing the borders of their possessions, which by line and measure in the fall of that River were re-distinguish't. 2. *Astronomie*, facilitated to them by the clearness of the nights, not at all darkned by clouds and rain, so that Stars in their rising, progress and aspects were continually to them more obvious and observable. 3. *Arithmetick* also was studied by them as very subservient to the two other. 4. *Musick* also they were no strangers unto, for so they sung the praises of their Gods, Kings and Heroes. II. Their *Physicks* were much after the natural Philosophie of the Peripateticks; *materia* the principle of things from whence the four elements, &c. III. *Theologie* they were also acquainted with in the general, and had a peculiar waie of writing the secrets thereof by Hieroglyphicks; described by *Diodorus Siculus* and *Clemens Alexandrinus*. IV. Their Morals and Ethicks contained their Laws and politick constitutions: The Egyptians wisdom was so exact, and of such large extent, that *Jamblichus* affirm's *Mercurius Trismegistus* to have written thereof 36525 books: certain it is from Scripture that Egypt before the time of *Moses* was a well governed nation: *Genesis* 12. 43. and 50. Yea such the Egyptians wisdom was, that as *Jacob* sent his Sons thither to buy corn, so several people went as it were on Pilgrimage thither, for knowledg and learning: and the Spirit of God extolling *Solomon*'s gifts and abilities, hath this expression, *Solomon*'s wisdom excelled all the wisdom of all the children of the East Countrie, and all the wisdom of Egypt, 1. *Kings* 4. 30. But what ever that learning and wisdom was, *Philo* the Jew professeth *Moses* was so happily instructed therein, that hee outstripped not onely his fellow-students, but his masters and teachers: And som think hee left in *Levit.* 11. 3. Hieroglyphical sprinklings, condemning in the Swine intemperance, rapine in the Eagle, injustice in the Hawk, and in the Crow avarice. If any bee inquisitive how the Egyptians came by so great wisdom, *Josephus* saith expresly they had it from the Patriarch *Abraham*, who taught them Arithmetick, Astronomie, and other Arts: Yea, and the learning of *Moses* was famous among the Heathens, which gave *Numenius* occasion to deride *Plato* for his Plagiarism, called therefore by him *Moses Atticissans*, *Moses* speaking Greek. The Elect people of God the Jews were alwaies after this lovers and preservers of learning; having Schools of the Prophets, a Citie of Books, as *Kiriath-Sephar* signified, *Josh.* 15. 15. *W. Pinchion* of *New England* sheweth that Jesus Christ at first erected Schools of Learning for the breeding of a succession of able men for Pastors, Teachers, Elders, Judges, &c. to the end of the world. Jesus Christ (hee saith) stirred up *Samuel* to keep a School at *Naioth* in *Ramah* 1 *Sam.* 19. 24. Another Prophet's School was at *Bethel* in the hill of God, 1 *Sam.* 10. 3. and though *Jezabel* destroied many Prophetical Schools, yet in those persecuting times som godlie friends preserved divers of them, as *Obadiah* hid an hundred of the Prophets by 50 in each Cave. 1 *King.* 18. 4. with 19. 10. 14. *Elisha* built many such in the ten tribes: hee kept a Prophet's School at *Gilgal*, 2 *King.* 2. 1. with 4. 38. there was another at *Jericho* 2 *King.* 2. 4, 5. another at *Bethel* Vers 23. another at *Carmel* Ver. 25. with 4. 25. 23. and at *Samaria* 2 *King.* 2. 25. and 5. 3. and at Mount *Ephraim*, 2 *King.* 5. 22. It may bee conceived there were many other Schools in other parts: and 'tis not recorded what number of such Schools were in the Kingdom of *Judah*, yet hee supposeth them to bee more then in the 10 Tribes, becaus they had som godlie Kings that would cherish and nourish such Seminaries of Learning and Pietie. Hee hath other such sprinklings there, I shall onely add, that I may have leav to use the language of these times and our own Nation. The Jews also had their Academicks, children of the Prophets, their Schools or Colleges, their Masters also and Tutors; for 2 *King.* 6. from the beginning the sons of the Prophets had a peculiar place to dwell in; and that upon their encreas was too small for them: *Elisha* was their Master, they desire him their College might bee enlarged; every Scholar put's to his helping hand, their Tutor goe's along with them in it, and God himself blesseth

I. Ex Egypto in totum mundum Mathemata transmeârunt. *Amian Marcel.*

II. *Laërtius*, lib. 1.

III.

IV.

Clem. Al. ibid.

Antiq. l. 1. c. 9.

Hesych. N.

Government of the Church of the Jews, cap. 3.

blesseth their endeavors therein, even to a famous miracle: Vers 5. 6. There bee som who pretend to gifts and inspired faculties, yet if the spirit of these Prophets may bee subject to the Prophets, 1 *Cor.* 14.32. or to pious and unbiass'd men, it would I think soon appear, that which som call gifts and inspirations, are onely parts natural or acquired, or elf their own consciences will teach them to saie of their best matter as the young Scholar did of the Ax-head 2 *King.6.5* Alas sir it was but borrowed: And as for *Solomon*'s wisdom in 3000 Parables, his skill in Musick to 1005 Songs, and his great learning in the nature, qualities, and use of trees, hearbs, beasts, fowl, and fishes the Scripture speak's expressly: and how som of all people in the earth from their Kings were sent to hear the wisedom of Solomon: 2 Kings 4. 32. And it were no hard matter to shew, that as all nations in a manner, received from God's people the Jews much of their Religion, to them they ow also the greatest part of their learning, knowledg, and wisdom: Further when Christianitie was first to bee planted in the world, and the Judaïcal rules were to receiv an honorable burial, as imposed onely till the time of Reformation, *Heb.9.10.* There was then a necessitie for the knowledg and use of language and learning: and tis meet to bee observed, that our dear Lord before hee took the Office of Mediator, was found in the mid'st of the Doctors, both hearing them, and asking them questions, *Luk.*2 45. And the place where Christ sate among the Doctors, may bee was like the College at *Jerusalem*, where *Huldah* dwelt: 'tis named the College, 2 *King.* 22. 14. an Hous of Doctrine near the Temple, where the Learned assembled, *&c.* Say the *Geneva* notes, our Lord among the learned did so much excel, that all who heard him were astonished at his understanding and Answers, *ver.*47. his parents also were amazed at that sight and doing, *ver.* 48. and it is as remarkable as any thing elf, that when hee was thus disputing with the Doctors, hee was then about his father's busines, *vers* 49. And though our dear Lord and master Christ chose som illiterate men for his Disciples and followers, yet hee made them learned before hee emploied them, and by the effusion of his Spirit they did so artificially, or rather super artificially behave themselvs, that the people of Israël marvelled when they saw their boldnes, and perceived they were unlearned, *Act.* 4.13. the word is ἀγράμματοι, had not so much as learned their letters; as they before did wonder concerning our Saviour himself, How know's this man letters, having never learned? *Jo.*7.15 But then they Commenced *per saltum*, and were taught immediately of God, whose spirit was their master, suddenly and insensibly instilling into them all needful light, language and learning: and therefore when according to their Commission they were to gospellize the world, *Mat.*28.19. They are commanded once and again to stay at *Jerusalem*, till Christ should send the promiss of his Father upon them; and they should bee clothed with power from above, *Luk.* 24 40. *Act.* 1 4,8. While they were thus waiting for abilities to their work, when *Whitsundaie* or *Pentecost* was ful'y com, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mightie winde, and it filled all the hous wherein they sate, and there appeared cloven tongues like as of fire, and it sate upon each of them, *Act.*2.1,2,3. Tongues appeared, the chief instrument of their work, which was to disciple all Nations, and to preach repentance and remission of sins, *Luke* 24.47 Cloven Tongues, becaus they were to divide the Word aright, that every one in all Nations and Languages might have his portion: They were as of fire, to shew the zeal, light, efficacie and success of their endeavors; and therefore was this strange miracle usher'd in with such a rushing mightie winde, becaus none should bee able to resist the power by which they spake, *Act.* 6. 10. And thus they were all filled with the Holie Ghost, and began to speak with other tongues as the Spirit gave them utterance, *Act.* 2.4. Ἀποφθέγγεσθαι, they spake Apophthegms, serious sayings, and sacred sentences; and they might well bee amazed, *ver.*11. when near twentie Nations of several Languages affirmed, wee do hear them speak in our Tongues the wonderful works of God, every man in our Tongue where wee were born: and venerable *Bede* doth well express the reason, *Sancta Ecclesia per mundi terminos dilatanda, omnium gentium voce erat locutura*, i. e. Christianitie was to speak all languages, becaus it was to bee preached to all Nations: and it is meet to bee observed, though som of the Apostles and

wind-Sunday i. e. holie Sunday. *Saxon*, bec. of the descent of the holie Ghost.

In *Act.* 2

Disciples were thus onely learned by miracle, yet som others of them had knowledg by industrie and acquisition, otherwise perhaps som enemies might have said, that men had been deceived into Christianitie, through their own weakness and simplicitie: or that learning and language should bee judged in after times a needless accomplishment of the servants and Ministers of Christ: Thus *Nicodemus* by our Lord's own Testimonie was a Master in Israël, *Joh.*3.10. and *Nathanaël*, *Joh.*1.46,47. and *Paul* the Apostle a chosen vessel of Christ abounded in humane literature, as beeing in Judaïcals brought up at the feet of *Gamaliel*,&c. *Act.*22.3. and for other learning hee had his education in *Tharsus* a Citie in *Cilicia*, *Act.*21.39. where was a famous Universitie also, far surpassing *Athens* and *Alexandria*, and all other places for the studie of Philosophie, and the Liberal Sciences; and there 'tis like hee was informed in humane learning, wherein hee did excel, as appear's by his Writings, citing in his discourses with the Gentiles their own sayings to their own confutation, as was long since observed by St *Jerom*: *Aratus*, *Act.*17.28. *Menander*, 1 *Cor.*15.33. *Epimenides*, *Tit.*1.12. and these are *versiculi per spiritum sanctum sanctificati*, as *Tertullian* expresseth himself, Gentile sentences sanctified by the Scriptures: As 'tis thought *Moses* had seen som writings of the Ammonites, conteining the songs of their victories, which hee also mention's *Numb.* 21. 14. as hee doth expresly in the Chap.23.7. and the next after it, 24. 15. intermingling *Balaam* the Sorcerers Oracles with his own words: after the death of the Apostles this learning shined gloriously a long while among Christians, to the envie and admiration of their enemies, *Porphyry*, *Julian*, *Plotinus*, and other knowing Gentiles. *Origen* is said to com into *Plotinus* School, who blushed at his entrance, and was about to rise, till *Origen* desired him to read forward, but *Plotinus* answered, Why should I speak to him that already know's what I am about to say: In process of time that Sun of knowledg was eclipsed, and went down at noon, *Amos* 8.9. In the mid'st of the Churche's external pomp and prosperitie, and the earth was again covered with darkness, like the smoke out of that bottomless pit, *Rev.*9.2. but these gross and thick clouds were again dissipated by the breaking forth of the light of Learning and Religion, which never were, never will be separated; for as ignorance & impietie introduce one another, so godliness and learning were alwaies mutual helps to each other. The corporallie blinde wish for the light, but blindeness of the minde hath made som crie out against knowledg and learning. The lazie Monks were wilde against *Luther* when hee awaken'd them out of their errors, idleness, and ignorance; as not long before even Pope *Paul* the second shewed how much hee hated and despised Universities and learning, calling commonly these Students Hereticks: hee exhorted the Romanes no longer to bring their Children in studying and knowledg; it would bee sufficient if they learned to read and write: so Pope-like do they look that are no friends to Academies or Universities, Colleges and learning: but this black darkness of *Rome* was dispelled by the present assistance of the tripple providence: the exile of the learned Greeks upon the Turkish invasion and conquest, together with the happie invention of Printing; and the erecting of publick Schools suddenly in most parts of Europe: *Scultetus* name's several learned men of that age in diverſ nations; and our Countrie branded of old by *Porphyry*, as *fertilis Provincia tyrannorum*, was now very fruitful in the Masters of Arts and Languages. But the fame of *Martin Luther* did soon arise to the clouding of many other lights: and *Ulenbergius* (none of his friend) report's, that when *Mellerstadius* saw him, and heard his disputations hee said, This Monk hath deep eies, marvelous phantasies, and hee will trouble all the Doctors: 'Tis true, his appearing against the Court and Church of *Rome* quickly raised tempestuous adversaries against him, and those armed also with wit, learning and power; but *magna est veritas*, they could do nothing against the Truth, but for the Truth, 2 *Cor.* 13. 8. and though *Genebrard* was resolved to finde or make in his name the numerals of Antichrist לולתר *Lulter*, *Luther*, *666*: Yet hee so fiercely battered the walls of the Pope's Pallace, that the breaches have not been made up to this daie, nor shall, till that great Citie *Babylon*, that mightie Citie bee fallen, *Rev.*18.10. And others give of *Luther* another kinde of character and commendations, not onely his own followers, but Calvinists and Pontificians, so that it may bee said of him, his praise is throughout all the Churches,

Strabo, p.123.

T.2.ep.p.331.
Rhen.p.187.

Ainsw. in loc.

In vit. *Plotini.*

Gildas, p.496.
Bale Cent. 8.

Vita *Lutheri*, p.9.

Chronol, An. 1522.

2 *Cor.*

2 *Cor.* 8.18. *Calvin* call's him, *A famous servant of God, A faithful Doctor of the Church:* and *Beza* name's him, *An instrument of God, the instaurator of the Christian Religion.* * *Petrus Mosellanus* doth graphically decipher him whom hee knew well; *Martin* (saith hee) *is a man of a middle stature, hath a lean bodie exhaust with cares and studie, so that his bones almost may bee numbred; hee hath a clear and sharp wit, his learning and knowledg in the Scriptures is admirable, so that hee seem's to have them all by heart; hee is already so good a Grecian and Hebrician, that hee can make a judgment upon Interpreters; hee want's not elocution, but hath matter and words at will: in his life and conversation hee is affable and courteous, not Stoïcal or supercilious: yea hee seem's to bee (as once the Apostle) made all things to all men; hee is cheerful in his Converses, but smart likewise and acute, and though his adversaries threaten cruel things, yet his countenance is alwaies the same, serene, calm, and fearless; it can scarce bee imagined that he should attempt such arduous enterprises without divine incitation; but that which is most condemned in him, is, hee is bitter and tart in his reproofs, beyond what is meet in a* Theologue, *&c.* The same man mention's the attestation of *Maximilian* the Emperor, and fourteen others, Pontificians in his praise; and *Erasmus* professed of him, *Ideò minùs suspectus, quia nihil ambit*; and again, *Uno ore vita ejus prædicatur.* To his other Writings I shall saie nothing, they praise themselvs sufficiently in the gates, *Prov.* 31.31.

Fabrit. ep. ante loc. com. Luth. Judicium Melanthonis de lect one Autor: Ep. ad Jul. de Colloq. Lips.

Epist.

But I have somwhat to speak concerning this Book of his that is now first commended to the English world: It hath been of a long time well known and approved of in other Nations, 'tis the same which *Ulenbergius*, before-named, mention's once and again, *Magnum Colloquiorum mensalium volumen*; of his Table-discourses saith *Fabritius*, I need not saie much, for they are in all men's hands, and they are digested into a certain order: and further as Dr *Chamiers* Controversal books are abundantly commended, for that father *Cotton* in his Memorials to the *Dæmoniaca* propounded an interrogatorie concerning them, and that the Jesuits prevented the true impression, by their suborned, nimble and spurious Edition in another place. In like manner much of this Book's worth is proclaimed, if that so many 1000 of them were burnt at once by the Papists, and that these High-dutch copies were so miraculously preserved, beside what the late Archbishop of *Canterburie* avowed, hee had never read a more excellent divine work, which hee related to the Translator as you see.

Pag. 558. 645.

Fabrit. ubi suprà.

Cautio de furtivâ Edit. Francof.

Captain Bell's Relation following.

The Book it self will answer one common calumnie of the Romanists, as if *Luther* had been indeed a man wofully excessive and * Intemperate in eating and drinking, even scurrilous and worst at his Table; but hereby will all such lying lips bee put to silence; which speak such grievous things, &c. *Psal.* 31. 18. The Papists will never bee able to tell the world truly concerning any of their Popes, or Cardinals, or Bishops, that ever such crums of holie conference or counsel have fallen from their Tables: yet it cannot be denied what those † two learned, pious, and judicious men of the Assemblie have asserted, that many excellent divine things are conteined worthie of the light and publick view: but there bee som things will require a grain or two of salt, and som things a marginal note or preface; and upon the confidence of the fore-mentioned Attestations I may say as that sweet singer of the Temple did of Mr *N. F.* his Translation of *Valdesso*: There bee som things which I like not in him; yet I wish you by all means to publish it for these three eminent things observable therein: 1. That God in the mid'st of Poperie should open the eies of one to understand and express so clearly the intent of the Gospel, the acceptation of Christ's Righteousness, &c. 2. The great honor and reverence which hee every where bear's towards our great Master and Lord Christ, &c. 3. The many pious rules about Mortification, &c. all which likewise are to bee found in this book of *Luther*'s, and som other matters considerable, and that especially which is annexed in the fore-mentioned testimonie,

* Vita ejus privata plena fuit exemplis virtutum. Inter prandendum aut cœnandum non rarò conciones aliis dictavit: sæpè paginas à vitiis typographicis expurgavit: interdum Musicâ sese & convictores suos recreavit. Fuit naturâ, (quod *Melanthon* sæpe miratum se narrat) in corpore non parvo nec imbecilli, valdè modici cibi & potûs: vi itque continuis quatuor diebus, cùm quidem rectè valeret, prorsus nihil edentem aut bibentem: vidit sæpe aliàs multis diebus, quotidie exiguo pane & halece contentum esse. Nihil hic dicimus quomodo in claustro, vigiliis, inediâ, laboribus, aliis, sese macerârit. Sæpe ad convivia invitatus non venit: nè tempus perderet: unde ipse ità: Ego per civitatem invitatiunculis satis multum tempus perdo: nescio quis Satan id curat: uti negare non liceat: & tamen fecisse noceat. In congressibus familiaribus fuit suavis ac humanus, cum gravitate tamen, virum ejusmodi decente: fuit

ἀψευδὴς ἦθος, εὐσεβοῦς σῶμα.

Melchior Adamus in Vita *Lutheri.*

† Dr *Corbet*, & Mr *Heal*, with those other mentioned in the following Attestation.

nie,

nie, *viz.* the acknowledging of his error which hee formerly held, touching the Real Presence, *Corporaliter in Cœna Domini.*

Stat. Relig. in Gall. p. 80. Epit. Cent. 16. p. 136. *Brecard* in *Revel.* pag 44.

The King of *Navar* said once to the Danish Embassador, *Anno* 1561, that *Luther* and Calvin differed from the Pope in 40 things, and agreed betwixt themselvs in 39. There is but one thing onely in controversie amongst them, which is also averred by others, and confessed by *Ulenbergius* (a friend to neither) *Unicum remansit caput differens,* viz, *de Eucharistia* : there bee that extenuate this difference as a matter about the sign onely, not the thing signified ; each part affirming all the benefit to arise not from the corporal but spiritual eating of the bodie of Christ : *Luther* did himself sorrow for this breach : *Dissidium hoc neque me, neque quenquam alium juvit* ; other things are recorded to this purpose by *Hospinian,* from *Melancthon* and others, yea and som such whispers there are amongst the Papists also, though upon another score ; but an hopeful foundation might bee laid thereby of reconciliation betwixt the *Lutherans* and the *Calvinists,* if those former would not bee wiser, nor more unteachable then their Master. I did not intend to exceed the bounds of an Epistle, give mee leave then I praie to add som few words of the Translator, his Work, and the Dedication.

In Vita *Melanch.* Declar. of Palsgr. Churches pag. 29. *Hospinian* Hist. Sacram past. 2. p. 1537. Epist. ad Helvet.

I was not unwilling, upon request, to premise these lines in memorie of the noble Captain (unknown to mee, yet) my countrie man both by birth and education, of *Norfolk* and at *Elie* ; His familie is of great note and nobilitie in the former : his father was Dean of the later : hee had been a militarie man it seemeth in *Hungarie* and *Germanie,* but was afterwards emploied in State-affairs by the two last Kings ; which with the success is related by himself, as also the manner how hee came by the Original Copie. *Dictys Cretensis* was appointed to write the annals of the Trojan war, wherein himself had served, hee commanded his book should bee buried with him at his death, and so it was in a leaden Cabinet, but long after in the 13 year of *Nero,* by an earth-quake the grave was uncovered, and the little chest discovered, supposed to contain som other kinde of treasure : but the treasure of the following discours was usher'd into the world, by a double miracle, one by the strange preservation and conveiance of the Dutch Copie hither, the other in the unpleasing and unexpected opportunitie given to the Gentleman to english it : especially if the vision dream or apparition, or what else it may bee called, that so terribly provoked him to it, bee taken into consideration : it is a notable narration of *Tullie* ; two men jorneyed together in the daie, parting at night one to a friends hous, the other to an Inn ; the former dream't that the later called for his help, the Inn-keeper intended to murder him ; upon his awaking and thoughts to rise, hee remembred it was a dream, and so fal's a sleep again, and then dream's that his friend call's more earnestly, and awaking hee made hast to dress himself, but considered it was still but a dream, therefore hee goes to bed again, and then in his sleep hee verily thought, his friend importuned him, that seeing hee had not helped him before, hee would now punish the murderer, who had killed him, covered up the bodie, and was now carrying it out of the Citie in a Dung-cart; he then arose hastily, and found all to be more then a dream St *Austin* tell's almost such another historie of *Eulogius* the Rhetorician, who beeing to read a part of *Cicero* to his Scholars, fell upon som difficultie, which with all his studie hee could not understand, hee turned over his books and mused in his bed, but in the night while hee slept saith Saint *Austin,* I did expound the place to him or rather my image, *me nesciente nihilque de illius curis curante,* for I was far enough from beeing a guide to him. These were doubtless marvelous phantasms and representations ; but that is a wonder of wonders, and so it is said to bee called and commonly seen in *Ireland,* which had been much spoken of before by persons of credit, but it is now reported, by the mouth and under the hand of a minister, who had relation somtime to Colonel *Hambden,* and thus hee write's subscribeing his name : It is most certain that there is a visible Ghost which walk's in the shape of a Christian, and most probably in a woman's shape, it walketh the whole length of one street and part of another, in the daie time it is seen onely as a woman's head of hair upon the top of the water, in the night it constantly passeth over the bridg, it's all white, refrain's none, hurt's none it meet's withall, but onely

Vit ante lib.

De divinat.

De cura agenda pro mortuis.

M. *Samuel Smith.*

onely passeth softly by and goeth it's cours: it hath formerly spoken with a loud voice, saying, *Revenge*, and no other word, now it onely hisseth as a Snake or a Goos, &c. hee addeth I have seen this wonder five several times; and *Giraldus Cambrensis* writeth of one that dreamed three nights together, that hee should go to St *Barnachs* well and take thence a Gold chain, at length hee went, but a Viper bit him to death: yet som hee saith have so found treasure, but hee end's, *Sicut rumoribus, sic & somniis credi oportere, & non oportere locum communem esse*: it might bee a dangerous determination of a Probleme, whether all reports and dreams bee to bee credited, or not to bee credited: I will not take upon mee to pass a judgment upon any of these, in their truth, causes or reasons: but it is certain the fancies of women, yea and of som men too are of a nimble apprehension, and of deep impressions; and Satan can yet do stranger things then these, even transform himself into an Angel of Light: 2. *Cor.* 1. 14. Books modern and ancient tell of marvellous apparitions and actions, and among theMonks especially: of later times *Corvinus*, who disputed with *John a Leyden*, that upstart and short-lined King at *Munster*, telleth of strange revelations said to bee among them; inspired by Satan doubtless into those monsters of man-kinde; which by the suggestion of the same grand Imposter, they afterward put in practice: men are men still; and the Divel hath not forgotten his old snares, methods and wiles: the Lord the great God who is stronger then that strong man, give His servants Grace to see and resist the delusions of Satan, and finde the difference betwixt θεόπνευστοι, the inspired of God and ἐνθουσιασταί, such as are acted by another, the evil spirit; which must needs bee, when in any thing it contradict's the holie Scriptures, Christians must walk by this rule; *To the Law and to the Testimonie*, not from the living to the dead, but to the Law and to the Testimonie, if they speak not according to this word, it is becaus there is no light in them: *Isaiah* 8. 19, 20. and surely that of the other Prophet is verifiable in every age. The wise men are ashamed, they are dismaied and taken, lo they have rejected the Word of the Lord, and what wisdom is in them? *Jer.* 8. 9. Yea what wisdom can bee in them that forsake the Scriptures the wisdom of God? *Luke* 1. 49. which alone are able to make us wise unto salvation. 2. *Tim.* 3. 15. and can without Euthusiasms, raptures, visions or revelations, make the man of God perfect, and what can bee further wished unless it bee to hear from God himself, when and how wee com to bee perfect, which is, if by the Scripture wee are furnished throughly to all good works V. 17. And *Daniel* the holie Prophet of God that had a very large measure of the Divine Spirit, by which hee had knowledg and skill in all learning and wisdom, with understanding in all visions and dreams *Dan.* 1. 17. least any should pretend a spirit, raptures, and revelations, to prejudice Scripture, Books and Learning, here *Daniel* himself saith, *Dan.* 9. 2. *I* Daniel *understood the Books, the number of the years whereof the Word of the Lord came to* Jeremiah *the Prophet*, &c. So exquisite hee was in natural, acquired, and spiritual perfections, that it was then a Proverb among God's people, *Art thou wiser then* Daniel? *Ezekiel* 28. 3.

Itin. Camb. pag. 174.

Sulpit. Sev. Pallad. Theod. alii.

And now 'its time to remember, that as the Original Dutch Book was Dedicated to the Imperial Cities and Senates of *Germanie*, it was the desire of the noble Captain, when hee lived, to honor his Translation with your Names, Right Honorable and worthie Senators: and to you my Lord, the Book is with the more confidence presented, becaus your Lordship hath been conversant in, a lover of, and related to that Nation; what other reference hee had to your renowned Citie I know not, but as nature hath taught men to call their Countrie their mother, so the Metropolis of the nation hath justly universal respect; all wish well to it, every one hath a share in it's happiness, safetie and honor: but the exaltation of a Citie is the uprightness of the Inhabitants: *Pro.* 11. 11. It's glorie is not in sumptuous buildings, *Ninive* abounded in them even to twelv Myriads of stately ædifices: nor in the multitude of people: *No*, thought to bee *Alexandria*, is surnamed populous by the Prophet *Nahum*, 3. 8. Neither is it in the largness of it's circuit and extent: such was *Babylon* the great: *Dan.* 4. 30. So great that one part of it was taken, before another part knew thereof, as *Aristotle* hath affirmed: which seems also to bee intimated by our Prophet *Jeremiah* 51. 31. One Post shall run to meet another, and one messenger to meet another, to

Chrisost. Eph. Hom. 10.

Pol. l. 2. c. 2.

shew

shew the King of *Babylon* his Citie is taken at one end ; but this will bee your glorie and wals inexpugnable, if you cleav in truth and practice to God's holie service, worship and religion : That Religion and Faith of the Lord Jesus Christ, which is pure and undefiled before God even the Father, which is to visit the fatherless and widows in their affliction, and to keep your selvs unspotted from the world, *James* 1. 27. in these daies especially when so many start aside from the right, to erroneous waies : * Our Chronicles saie that in the raign of *Henrie* the second the Jews had libertie to live in several places of *England*, but when they died, their Corps were all brought to *London* from every part of the Realm ; they could burie their dead no where elſ, till that King by a grant assigned them places about their own dwellings ; I wish and praie that all ungodlines error and blasphemie may bee banished from your coasts, and have *Cain's* curs : *Gen.* 4. 12. to bee fugitives and vagabonds in the earth, and finde no resting place ; let them wander in the wilderness in a solitarie waie, and not have any part among you to dwell in *Psal.* 107. 4. Your God give you the honor that *London* may bee as *Jerusalem*, a Citie of truth, the mountain of the Lord of Hosts, the holie mountain, *Zach.* 8. 3. the compassionate *Samaritane* indeed not long since seemed to speak his own sorrow, but your praiſ, and I would also commend him for it if I could learn who, or what hee is ; Presbyterian hee is not, for them hee hath no compassion, but lasheth in their persons, ministrie, university, learning, arts, and languages ; and professedly hee is neither Anabaptist, Antinomian, Brownist, Seperatist, or Independant, this hee saith of himself, but concerning You his words are, the Separatists though they draw many people after them, yet not the devout honorable women, nor the chief men of the Citie : it would bee well if men and women, great and small, would remember cordially to practise, the most holie counsel of the Lord's Prophet *Jeremiah*, 6. 16. *Thus saith the Lord, Stand yee in the waies and see, and ask for the old paths, where is the good waie, and walk therein, and yee shall finde rest for your souls :* *Vincentius Lirinensis* first a souldier, afterwards a Godly Zealot against Novell Doctrines, discoursing upon that of St *Paul* 1 *Tim.* 6. 20, 21. Avoid profane and vain babling, and opposition of science falsly so called, which som professing have erred concerning the Faith, what do they profess and promiss saith hee, *nisi novam nescio quam, ignorátamque Doctrinam :* I know not what new and unknown Doctrine thou must hear som of them saie, Com ô yee unwise and learn the true Faith which none but wee understand, which hath been hidden for many ages, but is lately showen and revealed to us, but learn it closely and secretly, for it will delight you, and when you have learned it, teach it to others, but privately, let not the world hear it, nor the Church know it, for 'tis granted but to few to understand, the secret of so great a mysterie, and are not these (hee add's) the words of the Harlot in the *Proverbs* of *Solomon*, 9. 15. That calleth passengers who go right on their waies, whoso is so simple let him turn in hither, and as for him that wanteth understanding, shee saith to him, stolen waters are sweet, and bread in secret is pleasant, but hee knoweth not that the dead are there, and that her guests are in the depths of hell. 'Tis observed among us, som turning aside from the good old waie, have slipt first into Doctrinal errors, then into vain loos and evil practices ; and no marvel if they reel to and fro and stagger like a drunken man, and finde no rest for their souls, when they go out of the good old waie, set down in the Scriptures ; according to which are the former Articles of Religion, and the late confession of Faith : wee differ not at all Doctrinally from each other ; though neither can pleas som, and there bee that inveigh against both : there are also which affirm with confidence that the hand of *Joab* is in all this : the heads and hands of the men of *Rome* have been deep in all our distractions ; and that hence they have sucked no small advantage, but very large ampliation and encreas : and indeed the late reprinted book of Doctor *Carrier*, name's divers English and Scots converted to them, by the palpable confusion and unconscionable effects sprouted and sprouting out of the late Reformation begun by *Luther*, which yet further appear's by that which is now very lately Printed, where bee named divers others of another sort and sex lapsed to *Rome* : but woe to the world becaus of offences, *Mat.* 18. 7. and there must bee also heresies, that they which are approved may bee made manifest, 1 *Cor.* 11. 19. Godly Christians

* Hollingsh.

Passim. p. 68. 69. 31. & 2. 33. p. 81. 83.

p. 46.

Præfati.

p. 62. 63.

Venite ô insipientes, discite fidem veram, quam præter nos nullus intelligit, quæ multis antè seculis latuit; nuper verò revelata & ostensa est: sed discite furtim atque secretim; delectabit enim vos & cùm didiceritis, latenter docete, nè mundus audiat, nec Ecclesia sciat, &c. cap. 26. contra Hæreses, A. 440. Anno 1562.

1649, *Fits* D. *Vane*, *Frieson*, M. *Creighton*, &c.

Second part of Catholick moderation.

stians therefore should make it their business, seeing they know these things before to beware least they also beeing led away with the error of the wicked, do fall from their own steadfastness, 2 *Pet.* 3. 17. Many are the caveats and holie counsels in the Scriptures for our establishment in the present truth: and several other treatises are written for our confirmation. *Mat.16.6.24.4 & Eph.4.11. &c.*

There is now a book of great promiss and hope that want's help to walk abroad; it is an Historie of the Church taken out of som * Manuscripts and autors of note; such as the Popish partie cannot well disallow, as is said: It take's in the affairs of the Empire, and among others, of this Nation, beginning *Anno* 858: it reache's thence to som part of King *James*'s reign. † Men of approved pietie, learning and judgment say of it farther under their hands, to bee a work very useful, representing in a continual *series* the progress of the Gospel in most parts; the times wherein, means whereby, persons by whom, and manner how the Reformation of abuses came in several places to bee attempted. The Citie of *London* is famous for many glorious actions, let not such a childe as this is said to bee, staie any longer in the the place of the breaking forth of Children, *Hos.*13 13. Learned men have been wont to call their Writings their Off-spring: παῖδας ἐγὼ λόγους ἐγεννησάμην saith *Synesius*, my books have I begotten as my Children; give mee then leav to saie 2 *King.* 19. 33. *The children bee com to the birth, and there is not strength to bring forth.* The Book, like to bee three Volumes, is com to the Press, and the Charge of Printing is so much, that it is hard to make an adventure: yet the appointed Printer is willing to undertake it, if so much monie onely bee brought in before hand as will defraie the charge of Paper: in lieu whereof hee will also engage himself for every sum of fortie shillings so deposited, to deliver a perfect Copie of the whole work in Quires so soon as it shall bee finisht; or else restore the monie to those Depositors. Thus right noble and worthie Senators, your selvs may bee benefited, and this giddie world assisted, if not preserved from further staggering.

* Of Mr *Harding* deceased.

† Br *usher*, Mr *Gataker*. Mr *Francis Tailor*.

Clem. Al. Phil. Jud. Ruffin. Ep. 1.

This Book of *Luther*'s now printed, and under your Patronage coming abroad, ask's onely your countenance, favor and protection: others have furnisht and apparell'd it as you see, and fitted it for publick view and use; and I will saie of it, and to it as *Trithemius* of his, *Egredere liber libenter, te laudârunt mille, dum vix unus vituperat*, i. e. Go willingly into this wide world and make good chear, if one chance to look a squint, a thousand will bid thee welcom: many of thy father's children have don virtuously, do thou surpass them all, do thou out-live them all.

De Script. Eccl.

Victurus genium debet habere liber. *Martial.*

Even paper-works are durable, if they have in them spirit, and truth, and life; this promise's longevitie not onely from it's Native *genius* and worth, together with its miraculous preservation and discoverie, but even from your selvs, under whose title and shelter the Translator desired it might walk into this English world, and about into all the territories thereof; I shall add no more, *Ut non sim tardis molestus, nec paucis multus, nec occupatis onerosus:* as St *Austin* said upon his like occasion, I will delaie you no longer, but take leav to commend you all to God, and the Word of his Grace, which is able to build you up, and to give you an inheritance among all them that are sanctified: In that God, in that Grace, in that Communion I subscribe my self,

Aust in Ps. 60. init. *Act.*20.30.

Your devoted servant

in all Christian and soul-matters

Thomas Thorowgood.

Dris Martini Lutheri Colloquia Mensalia:

OR,

Captain *Henrie Bell*'s Narrative, or Relation of the miraculous preserving of Dr *Martin Luther*'s Book, entituled *Colloquia Mensalia*, or, his *Divine Discourses at his Table*, held with diverſ learned men and pious Divines, (ſuch as were *Philip Melanchton*, *Caſparus Cruciger*, *Juſtus Jonas*, *Paulus Eberus*, *Vitus Dietericus*, *Joannes Bugenhagen*, *Joannes Forſterus*, and others) conteining diverſ diſcourſes touching Religion, and other main points of Doctrine, as alſo many notable Hiſtories, and all ſorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions and Inſtructions: and how the ſame Book was by God's Providence diſcovered lying under the ground, where it had lain hid 52 years; and was few years ſince ſent over to the ſaid Captain *Henrie Bell*, and by him Tranſlated out of the High-Germane into the Engliſh Tongue.

Captain Henrie Bell, *do hereby declare both to the preſent Age, and alſo to Poſteritie, that beeing emploied beyond the Seas in* State-affairs *diverſ years together, both by King* James, *and alſo by the late King* Charls, *in* Germanie *I did hear and underſtand, in all places, great bewailing and lamentation made, by reaſon of the deſtroying and burning of above* four-ſcore thouſand *of* Martin Luther's *Books entituled,** His laſt Divine Diſcourſes.

* This was the common appellation; and ſo repreſented to the Parliament under that title; and ſo called by Doctor *Aurifaber* in his Preface to the Book: and true, in reſpect of the Divine matters conteined in theſe Diſcourſes: yet in regard wee finde the book quoted by diverſ Autors under the Title of *Lutheri Colloquia Menſalia*, wee thought meet to retein that name as the grand Title of the Book, that the world may ſee, that Religious diſcourſe or conference ought not to bee baniſhed from our Tables.

For after ſuch time as God ſtirred up the Spirit of Martin Luther *to detect the corruptions and abuſes of Poperie, and to preach Chriſt, and clearly to ſet forth the ſimplicitie of the Goſpel, many Kings, Princes, and States, Imperial Cities, and* Hanſ-*Towns fell from the Popiſh Religion, and became Proteſtants, as their Poſterities ſtill are, and remain to this very daie.*

And for the further advancement of the great work of Reformation then begun, the foreſaid Princes, and the reſt did then order, that the ſaid Divine Diſcourſes *of* Luther *ſhould forthwith bee printed; and that everie Pariſh ſhould have and receiv one of the foreſaid Printed Books into every Church throughout all their Principalities and Dominions, to bee chained up for the Common people to read therein.*

Upon which divine work, or Diſcourſes *the Reformation begun before in* Germanie *was wonderfully promoted and encreaſed, and ſpred both here in* England, *and other Countries beſide.*

But afterward it ſo fell out, that the Pope then living, viz. Gregorie 13. *underſtanding what great hurt and preiudice hee, and his Popiſh Religion had already received by reaſon of the ſaid* Luther's Divine Diſcourſes; *and alſo fearing that the ſame might bring further contempt and miſchief upon himſelf, and upon the Popiſh-Church, hee therefore, to prevent the ſame, did fiercely ſtir up and inſtigate the Emperor then in beeing,* viz. Rudolphus 2. *to make an* Edict *thorow the whole Empire, that all the foreſaid printed books ſhould be burned; and alſo, That it ſhould bee* Death *for any perſon to have or keep a Copie thereof, but alſo to burn the*

ſame:

same: which Edict *was speedily put in execution accordingly; in so much that not one of all the said printed Books, nor so much as any one Copie of the same could bee found out, nor heard of in any place.*

Yet it pleased God, that Anno 1626 a Germane *Gentleman, named* Casparus Van Sparr, *with whom, in the time of my staying in* Germanie *about King* James's *business, I became very familiarly known and acquainted, having occasion to build upon the old foundation of an hous, wherein his Grandfather dwelt at that time, when the said* Edict *was published in* Germanie, *for the burning of the foresaid Books, and digging deep into the ground under the said old foundation, one of the said Original printed Books was there happily found, lying in a deep obscure hole, beeing wrapped in a strong linnen cloth, which was waxed all over with Bee's wax within and without; whereby the Book was preserved fair without any blemish.*

And at the same time Ferdinandus 2. *beeing Emperor in* Germanie, *who was a severe enemie and persecutor of the Protestant Religion, the fore-said Gentleman, and Grand-childe to him that had hidden the said Books in that obscure hole, fearing that if the said Emperor should get knowledg that one of the said Books was yet forth-coming, and in his custodie, whereby not onely himself might bee brought into trouble, but also the Book in danger to bee destroied, as all the rest were so long before; and also calling mee to minde, and knowing that I had the High Dutch Tongue very perfect, did send the said Original Book over hither into* England *unto mee; and therewith did write unto mee a letter, wherein hee related the passages of the preserving and finding out of the said Book.*

And also hee earnestly moved mee in his letter, that for the advancement of God's Glorie, and of Christ's Church, I would take the pains to translate the said Book, to the end, that that most excellent Divine work of Luther *might bee brought again to light.*

Whereupon I took the said Book before mee, and manie times began to Translate the same, but alwaies I was hindered therein, beeing called upon about other business; insomuch that by no possible means I could remain by that work. Then about six weeks after I had received the said Book, it fell out, that I beeing in bed with my wife, one night between twelv and one of the clock, shee beeing asleep, but my self yet awake, there appeared unto mee an antient man, standing at my bed's side, arraied all in white, having a long and broad white beard, hanging down to his girdle steed, who taking mee by my right ear, spake these words following unto mee; Sirrah! Will not you take time to *Translate* that book which is sent unto you out of *Germanie?* I will shortly provide for you, both place and time to do it: *And then hee vanisht away out of my sight.*

Whereupon beeing much thereby affrighted, I fell into an extreme sweat, insomuch that my Wife awaking, and finding mee all over wet, shee asked mee what I ailed? I told her what I had seen and heard; but I never did heed nor regard visions nor dreams. And so the the same fell soon out of my minde.

Then about a fortnight after I had seen that Vision, on a Sundaie I went to White-hall *to hear the Sermon, after which ended, I returned to my lodging, which was then in* King's-street *at* Westminster, *and sitting down to dinner with my Wife, two Messengers were sent from the whole Council-board with a warrant to carrie mee to the keeper of the Gate-hous* Westminster, *there to bee safely kept, until further Order from the Lords of the Council; which was don without shewing mee any * caus at all wherefore I was committe d. Upon which said Warrant I was kept there ten whole years close Prisoner: Where I spent five years thereof about the Translating of the said Book: insomuch as I found the words very true which the old man in the foresaid Vision did saie unto mee,* I will shortly provide for you both place and time to Translate it.

* Whatsoever was pretended, yet the true caus of the Captain's Commitment was, becaus he was urgent with the Lord Treasurer for his Arrears: which amounting to a great summe, hee was not willing to paie; and to bee freed from his clamors, hee clapt him up into prison.

Then after I had finished the said Translation in the Prison, the late Archbishop of Canterburie *Dr* Laud, *understanding that I had Translated such a Book, called,* Martin Luther's Divine Discourses, *sent unto mee his Chaplain Dr* Bray *into the Prison with this Message following:*

"Captain *Bell!*

"My Lo. Grace of *Canterburie* hath sent mee unto you, to tell you, that his Grace "hath understood that you have Translated a book of *Luther's*, touching which book, "his Grace many years before did hear of the burning of so many thousands "in

" in *Germanie* by the then-Emperor. His Grace therefore doth desire you that you " would send unto him the said Original Book in *Dutch*, and also your Translation; " which after his Grace hath perused, shall bee returned safely unto you.

Whereupon I told Doctor Bray, *that I had taken a great deal of pains in* Translating *the said Book, and was very loath to part with it out of my hands; and therefore I desired him to excuse mee to his Grace, that I could not part from it; with which answer hee at that time returned again to his Master.*

But the next daie after hee sent him unto mee again, and bid him tell mee that upon his honor, *the Book should bee as safe in his custodie, if not safer, then in mine own. For hee would lock it up in his own Cabinet, to the end no man might com unto it, but onely himself. Thereupon I knowing it would bee a thing bootless for mee to refuse the sending of them, by reason hee was then of such great power, that hee would have them* nolens, volens, *I sent them both unto him. Then after hee had kept them in his custodie two months, and had daily read therein, hee sent the said Doctor unto mee, to tell mee that I had performed* a work worthie of eternal memorie. *And that hee had never* read a more excellent divine work: *Yet saying that som things therein were fitting to bee left out, and desired mee not to think long, that hee did not return them unto mee so soon again. The reason was, becaus that the* more hee did read therein, *the* more desire hee had to go on therewith; *and so presenting mee with* 10 li. *in gold, hee returned back again.*

After which, when hee had them in his custodie one whole year, and that I understood hee had perused it all over, then I sent unto his Grace, and humbly desired, that his Grace would bee pleased to return mee my books again. Whereupon hee sent mee word by the said Dr Bray *that hee had not as yet perused them so thorowly over, as hee desired to do; then I staid yet a year longer before I sent to him again.*

In which time I heard for certain, that it was concluded by the King and Council, that a Parlament should forthwith bee called. At which News, I did much rejoice. And then I sent unto his Grace an humble Petition, and therein desired the returning of my Book again; otherwise I told him I should bee enforced to make it known, and to complain of him to the Parlament, which was then coming on. Whereupon hee sent unto mee again safely both the said Original *book, and my* Translation, *and caused his Chaplain, the said Doctor, to tell mee, that hee would make it known unto his Majestie, what an excellent piece of work I had translated, and that hee would procure Order from his Majestie to have the said Translation Printed, and to bee disperst throughout the whole Kingdom, as it was in* Germanie, *and as hee had heard thereof; and thereupon hee presented mee again with* 40 li. *in Gold.*

And presently after I was set at libertie by warrant from the whole Hous of Lords, *according to his Majestie's direction in that behalf: But shortly afterwards the Arch-bishop fell into his troubles, and was by the Parlament sent unto the Tower, and afterwards beheaded. Insomuch that I could never since hear anie thing touching the Printing of my Book.*

The Hous of Commons having then notice that I had translated the fore-said Book; they sent for mee, and did appoint a Committee to see it, and the Translation, and diligently to make enquirie whether the Translation did agree with the Original or no; Whereupon they desired mee to bring the same before them, sitting then in the Treasurie-Chamber. And Sir Edward Dearing *beeing Chair-man said unto mee, that hee was acquainted with a learned Minister benefic'd in* Essex, *who had lived long in* England, *but was born in* high Germanie, *in the* Palatinate, *named, Mr* Paul Amiraut, *whom the Committee sending for, desired him to take both the Original, and my Translation into his custodie, and diligently to compare them together, and to make report unto the said Committee, whether hee found that I had rightly and truly translated it according to the Original: which report hee made accordingly, and they beeing satisfied therein, referred it to two of the Assemblie, Mr* Charls Herle, *and Mr* Edward Corbet, *desiring them diligently to peruse the same, and to make report unto them, if they thought it fitting to bee Printed and published.*

Whereupon they made report dated the 10. *of* Novemb. 1646. *that they found it to bee an excellent Divine Work, worthie the light and publishing, especially in regard* Luther, *in the said Discourses, did revoke his opinion, which hee formerly held, touching Consubstantiation in the Sacrament. Whereupon the Hous of Commons the* 24. *of* Februarie 1646. *did give Order for the Printing thereof.*

Captain *Henrie Bell's* Nairative.

Thus having been lately desired to see down in writing the relation of the passages abovesaid concerning the said Book, as well for the satisfaction of judicious and godlie Christians ; as for the conservation of the perpetual memorie of God's extraordinarie providence in the miraculous preservation of the foresaid Divine Discourses *, and now bringing them again to light : I have don the same according to the plain truth thereof, not doubting but they will prove a notable advantage of God's glorie, and the good and edification of the whole Church, and an unspeakable consolation of every particular member of the same.*

Given under my hand the third daie of Julie 1650.

Henrie Bell.

To the Committee of the honorable Hous of Commons concerning PRINTING.

ACcording to an Order directed unto us by this Honorable Committee, wee have perused so much of Mr *Henrie Bell's* Translation of the Book entituled, MARTIN LUTHER'S *Divine Discourses*, as will enable us to give this Testimonie and judgment of the whole :

Wee finde many excellent divine things are conteined in the Book worthie the light and publick view. Amongst which, LUTHER professeth that hee acknowledgeth his error which hee formerly held touching the real presence *corporaliter in Cœna Domini.*

But wee finde withall many * impertinent things : som things which will require a grain or two of Salt: and som things which will require a Marginal note or a Preface.

* And no marvel, that among so much serious discourse in matters of Religion, somtimes at Table som *impertinent* things might intermix themselvs, and som things *liberiùs dicta* to recreate and refresh the Companie.

CHARLS HERLE.
EDW. CORBETT.

Novemb. 10. 1646.

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24 *Febr.* 1646.

A Copie of the Order from the hous of COMMONS.

W*Hereas Captain* Henrie Bell *hath strangely discovered and found a Book of* Martin Luther's, *called,* His Divine Discourses, *which was for a long time very marvellously preserved in* Germanie : *The which book, the said* Henrie Bell *at his great costs and pains hath Translated into the* English *out of the* Germane *Tongue, which Translation and substance thereof is approved by Reverend Divines of the Assemblie, as appear's by a Certificate under their hands :*

It is Ordered *and* Ordeined *by the Lords and Commons assembled in Parlament, that the said* Henrie Bell *shall have the sole disposal and benefit of Printing the said Book Translated into* English *by him as aforesaid for the space of fourteen years to commence from the date hereof. And that none do Print or* Re-print *the same but such as shall bee licensed by the said Captain by Autoritie under his hand.*

Vera Copia

Henrie Elsyng.

A TE-

The TESTIMONIE of *Jo. Aurifaber* Doctor in Divinitie, and of other learned and pious Divines concerning LUTHER's *Divine Discourses.*

—— *AND whereas hitherto I have caused certain Tomes of the Books, Sermons, Writings and Missives of* Luther *to bee printed at* Eisleven, *so have I also now finished this Tome of his Discourses and have ordered the same to bee printed, which at the first were collected together out of the Manuscripts of these* Divine Discourses, *which that Reverend Father* Anthonie Lauterbach *himself noted and wrote out of the holie mouth of* Luther, *and afterwards the same by mee were collected into sure and certain* Loci Communes, *or, Common places, and distributed.*

And whereas I Joannes Aurifaber (*in the years* 1545 *and* 1546 *before the death of that most famous Divine* Luther) *was much with and about him, and with all diligence writ and noted down many most excellent Histories and Acts, and other most necessarie and useful things which hee related: I have therefore set in order and brought the same also into this Tome.*

Now forasmuch as very excellent declaration is made in this Tome of all the Articles and chief points of Christian Religion, Doctrine and Faith; and also therein are found necessarie Rules, Questions and Answers, many fair Histories, all sorts of Learnings, Comforts, Advices, Prophecies, Warnings and Admonitions; I have therefore thought it a thing fitting to Dedicate the same to your Highnesses, Graces, Honors and Worships, &c. as special favorers, protectors and defenders of the Doctrine which God, through Luther, *hath cleared again, to the end that by diligent reading therein, you may bee President, and give good examples to others, to your Subjects, Citizens, &c. diligently to love, to read, to affect the same, and to make good use thereof, as beeing fragments that fell from* Luther's *Table, and therewith may help to still, to slake and to satisfie the spiritual hunger and thirst of the soul. For these most profitable Discourses of* Luther, *conteining such high spiritual things, wee should in no wise suffer to bee lost, but worthily esteem thereof, whereout all manner of Learning, joie and comfort may bee had and received.* Dr AURIFAB. in his Pref. to the Book.

SIR!! *To my Reverend friend* J. L.

I Have sent you Captain *Bell*'s Translation of *Luther*'s *Divine Discourses*; a work of immense labor, and eternal memorie, if you consider God's wonderful providence in preserving the Book, as the Narration from Captain *Bell* concerning the same will fully inform you. I have, with a great deal of care and diligence, perused som pieces thereof, to the end, I might speak somthing of mine own knowledg: And I finde so many excellent and pretious things conteined in it, and the work so full fraught with Divine truths, pious meditations, familiar discourses with learned men concerning most points of Religion, excellent expositions of Scripture, particular experiences of God's waies of Providence and dealing with his children, cordial comforts in times of distress, wholsom counsels, serious exhortations, solid instructions, profitable and pleasant histories; and all laid down in so plain a manner to the capacitie of the meanest Christian, and according to the simplicitie of the Gospel, that I wonder not that the Pope was so much enraged against it, as well knowing that the divulging of it would more weaken his power, then an Armie of twentie thousand men. And wee may well admire the Divine light of God's gracious Spirit, breaking out of, and utterly dispelling the foggie clouds of ignorance in those approaching times of the Gospel. In a word, 'tis a Book so pious, profitable, and so pleasantly insinuating into the soul of a Christian, that the Reader shall hardly ever bee wearie, but never satisfied. My humble suit to you therefore is, that you would pleas (if your leisure will permit) to peruse the work and to pass your judgment upon it. Your approbation (whereof, upon perusal, I doubt not) will much advantage the business. And who know's whether God in His wise dispensation, hath reserved it to these times, who have now opportunitie to get eternal honor in encouragement of so rare a piece of service to the Church and people of God: which notwithstanding som would suppress.

The Parlament were once pleased to take cognizance of it, and of Captain *Bell*'s pains therein: and were willing to give him a privilege for the printing of it. I could wish, that by your good help and means, they would pleas to resume so honorable and pious design, and to add the stamp of Autoritie for the advancement of it, for which all good Christians shall have caus to bless God for them. Thus in hast, commending the work, and your self to God's special providence, I take my leav and ever rest.

Your verie loving friend and Servant W. D.

(REVEREND SIR!)

I *Have had the good opportunitie to read several pieces (as they came to hand) of that excellent Manuscript of* Martin Luther's *familiar Colloquies with friends upon emergent Occasions : and (to mee) it is not without a special Providence, that this one Book (of many thousands that were burnt in* Germanie *by a strict Edict of* Rodolphus *the 2d then Emperor) should yet 'scape the fire, and lie hid for many years, imprison'd under ground, till (to a Miracle) it was brought forth, and sent over into* England, *where (not without a Miracle neither) after many years Imprisonment of the painful Translator of it out of the high Dutch, it was taught to speak* English. *I see the Book is large, and fill's with many pages, but and withall, there are great inlargements and discoveries of a gracious and Divine Spirit in the Matter of it, which yet, I observ, run's not (all) in one and the same Channell, but emptie's it self into divers precious and pleasant streams of Comforts, Counsels, Historie, directions to the weak, incouragements to stronger Christians, resolving doubts, clearing dark places of Scripture ; and (as the Spirit of* Luther *was abundantly drawn out in that Age) hee convinceth powerfully in the book, and by Scripture-Argument, of the follie and madness of the Popish religion, and discover's with much evidence the subtilties, and sophistries of that abomination. In all which, the Man of God, this faithful Servant of Jesus Christ hath shewed himself not onely a workman that needeth not to bee ashamed, and deserv'd well of the past generation, but hath don a work very well worthie the present times : and surely, would the State pleas to recommend it to the Press, and make it publick, it might bee of singular use to the Saints and people of God in this Nation.* *I remain*

(*Sir!*) Your very affectionate friend and brother in the work of the Gospel.

J. L.

SIR!

THe Pieces of *Luther*'s familiar Conferences which you have sent unto mee, I have perused, and, as my leisure would permit, cursorily : the rest which I have not yet seen, are no doubt, like unto these. I shall therefore, *ex ungue leonem*, tell you my opinion of the whole; which is, that herein is a full Character of the free, and zealous spirit of Doctor *Luther*, who was a man whom God raised in his generation, with invincible courage, to beat down the strongest holds of Satan, wherein for manie Generations hee had captivated the spirits of our Fore-fathers under Poperie. The depth, and soliditie of his judgment may bee discerned in the Writing which hee himself did publish in his life-time ; but in this collection of his Extemporarie Discourses, published since his death, the fulness of his Affection, and genuine readiness of his Spirit may bee seen, which did incline him to advance the Truth of the Gospel, and manifest the Testimonie of Jesus upon all occasions ; whence it appear's that hee did intend to Preach the Word, and to bee instant, not onely in season, but out of season also. And truly I have met (in that which I have lookt upon) with many excellent and fundamental Truths, necessarie to bee minded in this Age, as well as in that wherein hee spake them ; and the gracefulness which they have in their familiar, and careless dress, doth make them the more commendable to all men of ingenuitie, not onely of popular Capacities, but even of more raised thoughts. Whence I do probably conjecture, that the plainess, and great varietie of matters contained in these Discourses did in the first Reformation ingratiate the deliverie, and insinuate the consideration of most eminent Truths, with acceptance unto all men's apprehensions, so far, as to caus the enemies of those Truths to endeavor the suppressing of this Book, which they found to bee so much taking with every bodie ; and so full of deadly blows given to their Superstition, and Hierarchie ; to their Profaness, Hypocrisie, and Impietie. And although it cannnot rationally bee expected, that at that first dawning of the Gospel light, all spiritual Truths should bee known in that perfection whereunto God hath brought the knowing professors of this Age, yet I am perswaded that the defects which are in som parts which speak him a man like to others, will not bee prejudicial to the evidence of Truths in other parts; but that unto the popular, and vulgar reader among us, the whole will bee no less useful now, then in former time it was unto the *German* Professors. If the State should not bee willing to recommend it to the Press ; yet the name of *Luther* will bee able to draw most mens affections to look after it ; and the discreet Reader will not finde caus to repent him of the perusal thereof, but rather much good matter of Edification, and Confirmation in the Truth, and mysterie of Godliness, whereof the Lord make us all, by all means more and more partakers, in him I rest, Sir

Westminster this 30 Decemb. 1650.

Your truly affectionate friend and servant in the Gospel,

J. D.

To the Honorable and Right Worſhipful my great reſpected good Friends and Favorers, the Head-Governors, the Maiors and Aldermen of the Imperial Cities *Strasburg, Auſpurg, Ulm, Nurenberg, Lubeck, Hamburg, Braunſheiigke, Frankfurt* on the Main, and *Regenſpurg*, &c.

Grace and peace from GOD the Father, through Chriſt JESUS our Lord.

THe Holie and Roial Prophet DAVID in the 78th Pſalm ſaith; *God made a Covenant with Jacob, and gave Iſraël a Law, which hee commanded our Fathers to teach their Children, that their poſteritie might know it, and the children which were yet unborn. To the intent, that when they came up, they might ſhew their children the ſame. That they might put their truſt in God, and not forget the works of God, but to keep his Commandements.*

In theſe words, the great benefits of God are ſet forth and praiſed, in that hee revealeth to mankinde his holie Word, his Covenants and Laws, and maketh himſelf known, teacheth and inſtructeth us of Sin and Righteouſneſs, of Death and Life, of Condemnation and Salvation, of Hell and Heaven, and in ſuch wiſe hee gathereth and aſſembleth a Chriſtian Church to live with him everlaſtingly; and not to bee loſt in darkneſs, in blindeneſs, in ignorance of God, and in the power and kingdom of the Divel. And the Prophet will's alſo, that wee ſhould learn God's Word with diligence, and ſhould teach and inſtruct others therein, and ſhould make it known to all people, and in no wiſe ſhould forget, nor ſlight, nor throw into the winde the wonderful works of God, but ſhould render thanks to Almightie God for the ſame.

Therefore, when God had ſuffer'd the Children of Iſraël a long time to be plagued with ſevere ſervitude in Egypt, and thereto fall into Idolatrie and

Egyptian captivitie and deliverance of the children of Israël.

falſ ſerving of God; to bee in great and eminent dangers of bodie, of perſecutions, and manie other miſeries. Then hee ſent unto them *Moſes* and *Aaron*, who kindled the Light of God's Word again, and drew them from the abominable Idolatrie of the Heathen, and opened unto them the knowledg of the true God.

Then hee led them alſo with a powerful hand out of the bondage of Egypt, brought them with drie foot through the red ſea, and before their eies hee overthrew and drowned the Tyrant *Pharaoh* with all the Egyptians. Hee ſhewed unto them great goodneſs alſo in the wilderneſs, namely hee gave his Commandements unto them on mount Sinai; hee fed them with Manna, or bread from heaven, and with Quails, and gave them water to drink out of the Rock; and moreover, hee gave manifold victories unto them; as, againſt the Amalekites and other enemies.

Command not to forget God's benefits.

Then hee gave unto them ſtrict charge that they ſhould alwaies remember thoſe unſpeakable benefits, that they ſhould ſpeak therof unto their children, and ſhould bee thankful for the ſame.

For this cauſ they were yearly to obſerv and keep the Feaſts of Faſter, of Whitſontide, and of the Tabernacles, to the end they might alwaies bee mindeful of God's goodneſſes towards them; as is written *Exod.* 13, *Thou ſhalt ſhew thy ſon in that daie, ſaying, This is don becauſ of that which the Lord did unto mee when I came out of the land of Egypt. And it ſhall bee for a ſign unto thee upon thine hand, and for a memorial between thine eies, that the Lord's Law may bee in thy mouth: for with a ſtrong hand hath the Lord brought thee out of Egypt.* In like manner, God putteth the children of Iſraël in minde aſwel in *Moſes* as in the Prophets, *That hee is the God which brought them out of Egypt*, that thereby they might earneſtly retein in freſh memorie his wonderful works and benefits; for commonly, the benefits which one receiveth are ſoon forgotten; and people in the world are unthankful like the children of Iſraël, who after their wonderful deliverance gave no great thanks to God, but ſo manie graces and great benefits they printed ſoon in melting wax. For not long after they erected the golden Calf, and danced about the ſame. As alſo at the waters of ſtrife they manifoldly murmured againſt God, angred him, and drew his puniſhments upon them.

Of ſuch unthankfulneſs have the Heathen complained, and ſaid; *Omnia ſunt ingrata, nihil feciſſe benignè eſt.* Alſo, *Nihil citiùs ſeneſcit, quàm gratia.* And, *Beneficium in pulvere ſcribitur, in marmore noxa.* Experience alſo witneſſeth to this daie, that people are ingrateful both towards God and their Neighbor.

Neceſſarie admonition for theſe times.

Wee ſhould alſo place before our eies this admonition of the 78 *Pſalm*, and ſhould wel and throughly conſider the example of the children of Iſraël, that ſoon had forgotten their deliverance out of Egypt. For wee may well rejoice, that now in the laſt daies and times of the world wee have recovered and gotten God's Word ſo glorioufly, ſo plain and bright-ſhining, and wee ſhould ſhew this ineſtimable treaſure to our children's children. And wee ſhould never forget that wee are delivered and free'd out of the King-

Kingdom of Antichrist the Pope of *Rome*, and from the Traditions of Men, nay rather, the Laws and Traditions of *Satan*, which was a right Egyptian captivitie, yea, a *Babylonian* imprisonment; in which our fore-fathers were worſ tormented and plagued then the children of Israël were in Egypt. For God hath given also unto us in *Germanie* a *Moses* and an *Aaron* to bee our Captain and Leader, namely the much enlightned and famous man *Martin Luther*, who, through God's special Providence hath brought us out of the Egyptian Bond-houſ, and hath unveiled and cleered all the chief Articles of Christian Religion And God so truly hath protected and defended this Doctrine of *Luther*, that the same (as God's Word) hath remained and stood fast against all the Gates of Hell.

For, although so manie Learned Men, all Universities, Popes, Cardinals, Bishops, Friers, and Priests; and after them Emperors, Kings, and Princes and at last the Divel himself, did make their strong and powerful batterie, and assaults against this one man *Luther* and his Doctrine, intending quite and clean to smother and to suppress the same; yet notwithstanding, all their labor was lost and vain. And this Doctrine (which is the true and antient Doctrine of Christ, and of his Apostles) remain's and standeth fast to this present daie.

And wee should look back, and should heartily consider, how, and in what lamentable manner it stood fiftie years past, concerning the Religion and Government of the Church, and in what miserable Bondage wee have been in Popedom. (For the same is now unknown to youth, yea wee that are old have almost forgotten it). And at this time, manie are among us whose mouths do stink (looking back towards Egypt, and after the flesh-pots) of base Garlick and Onions: that is, they do collogue with the Pope, and endeavor to maintein, and to color the deceits, the errors and tyrannie of Popedom, and instead of resisting, they would rather assist and help to erect again, to build up and to support that ruinate, torn, and tattered Kingdom.

Witnesses hereof in this our time are the rotten sects, the seducers and dissembling spirits. And so it stood with Christendom, even as the Prophet *Daniel*, also as the Son of God Christ Jesus himself, as the Apostles St *Paul* and St *Peter*, and the Revelation of St *John* did shew; that (for the punishments of the last world) in stead of the Truth, powerful Errors and Lies, deceits, wickednesses and doctrines of Divels have been taught. Insomuch that no man (no, not the greatest Doctors in the world) knew what the Bible was, or the *Catechism*, what the Gospel, what Christ, Baptism, or what was the Sacrament of the Lord's Supper. Neither did they know how one should serv God aright, how to believ and live, how to teach, to suffer, to praie, or how to bee satisfied in point of conscience, and how to die; neither knew they where wee are to remain everlastingly, nor by whom the same were to bee sought for. But all dependence was meerly upon men's Fables, their own good works, and upon dreams.

Prophecie fulfilled of Antichrist.

And first sate in the Temple of God the *man of sin*, and the *childe of Perdition*,

The Pope's Celsitude.

The Pope's Celſitude.

dition, namely, the *Romiſh Antichriſt*, of whom St *Paul* did prophesie, 2 *Theſ.* 2. *Who exalteth himſelf above all that is called God*, or that is worſhipped, hee altereth and perverteth God's Word, Laws, and Statutes; and on the contrarie, hee Inſtituteth all manner of divine ſervices, cerimonies, and ordinances after his own will and pleaſure, and in manifold wiſe and meanings; yea, oftentimes alſo the one contrarie to the other, ſo that in Popedom no man could know what was certain or uncertain, what was true or falſ, nor what was commanded or forbidden.

Hee ſold all theſe away for monie; hee forced all people under his yoke, inſomuch that Emperors were conſtreined to kiſs his feet, and from him to receiv their Crowns; No King or Prince dared to oppoſe him, nor once to frown at his commands or prohibitions.

Pope's boasting.

From hence hee boasted in his Decrees and Bulls, that hee was *God's general Vicar on Earth*, that hee was *head of the Church*, *ſupremeſt Biſhop*, and a Lord of all Biſhops and Learned men in the univerſal world; that hee was a *natural heir and an inheritor of the Empire*, *and of all Kingdoms when they fell void*. His Crown at Rome was named *Regnum mundi*, everie man muſt bow to him as to the moſt holie Father and God on earth. And his hypocritical Canoniſts in their diſputes mainteined, that hee was not onely a *Man*, but that hee was both *God and Man together*, who could not ſin, and who had all divine and humane wiſdom in the cabinet of his heart, from whoſe ſtool or chair even the Holie Scriptures muſt have and receiv their power, virtue, and autoritie.

Hee was the *maſter of Faith*, and onely hee that was able to expound the ſacred writ, and to underſtand the ſame; yea, hee was ſo ſanctified, and ſo far from reproach, that although hee did lead the third part of all the ſouls of mankinde into the pit of hell, yet no man muſt dare to queſtion or reprove him, or to demand why hee did it? For everie one ought to believ, that his *ſacred celſitude*, and ſanctified power neither would, ſhould, nor could Err. Hee had autoritie to make void and to annihilate both the New and Old Teſtaments. The Church was built upon him, hee could neither err nor fail, from whence it followed of neceſsitie that hee was higher and more eminent then all the Apoſtles.

Hee had alſo power and autoritie to erect *new Articles of Faith*, which muſt bee equal in value to holie Scripture, and which ought to bee believed, if people intended to bee ſaved.

Hee was likewiſe far above all Councils and Fathers, and to bee cenſured by no terreſtrial juriſdiction, but all muſt bee ſubject onely and alone to his Judgments and Decrees.

Hee made his *Romiſh Church* the *Mother of all other Churches*, from whence it came that all the world appealed thither. Hee was *onely* and *alone* the *Governor of the Church*, as beeing far more able and fitter to govern then the Apoſtles themſelvs if they had been living.

Hee had power to command all people on earth, the Angels in heaven, and the Divels in hell. To conclude, the Chair of *Rome* was ſo holie of

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it ſelf, that although a wicked villain had been elected to bee Pope, yet ſo ſoon as hee was but ſet upon that Chair, then inſtantly hee was altogether holie.

Theſe odious and fearful brags and boaſtings the Pope gave out of himſelf, and alſo his diſſembling Trencher-Chaplains (the Recorders of his Decrees, Decretals, of his Clementines and Extravagants) divulged the ſame of him in writing; inaſmuch that his gorged paunch vvas puffed up, and hee became ſo full of pride (as by his Acts hee ſhevved) that as a *Contra-Chriſt* hee brought all into confuſion. For it is apparent, in what manner hee raged in and about the doctrine of the Law, or Ten Commandements, and how the ſame by him were demoliſhed and taken away.

The Pope caſteth down the preaching of the Law.

Hee utterly threw down the firſt three Precepts; for hee made a God of *Man's Free-will*, in that hee taught, (with his School-divines) That the natural ſtrength of Man, after the fall, remained ſound and unſpoiled; and that a man by his own humane ſtrength (if hee did but that which onely laie in his own power to do) was able to obſerv and fulfil all the Commandements of God, and thereby ſhould ſtand juſtified before God. Hee taught alſo, it was not grounded in the Scriptures, that the aſsiſtance of the Holie Ghoſt, with his graces, was needful to accompliſh good works; but that everie man, by his own natural ſtrength and abilitie, hath a Free-wil in divine duties, to do well, good and right.

The other ſeven Commandements the Pope hath quite beaten down, and hath exalted himſelf above Parents and Magiſtrates, and above the Obedience due unto them, and hath inſtigated and ſtirred up children againſt their parents, and ſubjects againſt their rulers, (as it plainly appeareth by the Imperial hiſtories) which are great and fearful ſins and tranſgreſsions againſt the Fifth Commandement.

Hee hath alſo uſurped and drawn to himſelf the Temporal Sword, and taught, That it is right and lawful to reſiſt and drive away power with power; and that it is not an abſolute command (but onely an advice) to love our enemies, to ſuffer wrong, aud to turn the other cheek to the blow, &c. ſuch doctrine is quite oppoſite to the Sixth Commandement.

Then contrarie to the Seventh Precept hee forbade his holie Friers, Prieſts, and Nuns to marrie; and gave waie for them to live in whoredom, and in lecherie, without reproof; yea, and moreover hee received a yearly In-com and Rent of ſuch whoriſh wretches; and thereupon hee diſpenced Matrimonial cauſes, which God expreſly hath forbidden.

Contrarie to the Eighth Commandement hee hath alſo uſurped and pulled to himſelf kingdoms, principalities, countries, people, cities, towns and villages, and hath taken poſſeſsion of the moſt delightful places and dwellings in the world, hath ſucked out the ſweat and blood of poor people, and filled his theeviſh purſ in ſuch manner, that thoſe of his ſpiritual ſhavelings are richer then temporal Princes.

Hee tore alſo in pieces and made void all manner of ſolemn vows, promiſes, and covenants of peace which were made and erected without

his Popiſh conſent and autoritie, directly againſt the Ninth Commandement.

Laſtly, and againſt the Tenth Commandement hee held and taught, that the wicked luſts and concupiſcence of mankinde were no ſins, but proceeded onely out of humane weakneſs.

In ſuch manner and wiſe, and out of a Diabolical Inſtinct, did the Pope throw down all *God's commandements*, and in ſtead thereof did erect *Humane Laws* and Precepts.

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The Pope ſuppreſſed the preaching of the Goſpel.

The like courſ hee took alſo touching the preaching of the Goſpel: They preached nothing at all of Chriſt, of his Perſon, Works, pretious Merits, and benefits; neither did they anie waie comfort the diſtreſſed ſorrowful conſciences: And people were altogether ignorant how or where they might obtein true remiſsion of their ſins, eternal life and ſalvation.

They declared alſo to the people in their ſermons, that the onelie Mediator between God and mankinde, our Lord and Saviour Jeſus Chriſt, was a ſevere and an angrie Judg, that hee neither could nor would bee reconciled with us, except wee had other Advocates and Interceſſors beſides him.

By this doctrine, people were ſeduced and carried away to Heatheniſh Idolatrie, and they took their refuge to dead Saints that ſhould help and deliver them, and made them to bee their Gods, in whom they put more truſt and confidence, then in our bleſſed Saviour Chriſt Jeſus, and ſpecially, they placed the Virgin Marie (in ſtead of her ſon Chriſt) for a Mediatrix and a Throne of Grace.

From hence proceeded the *Pilgrimages to Saints*, where they ſought for pardons and for remiſsions of ſins. Alſo they ſought for pardons of the Pope, of the Fraternities, of Friers, and of other Orders. And people were taught, that they muſt purchaſe heaven by their own making of ſatisfaction, by their own good vvorks, ſtrict kinde of lives, by faſtings and ſuch like vvorks.

And whereas (next and immediately after the Office of Preaching) Praier is the higheſt comfort of a Chriſtian; yea, his *Aſylum*, his ſhield and buckler againſt all adverſities; therefore hath the Pope out of Praier made a naked work, a tedious babbling without ſpirit and truth. And people praied in Latine Pſalters and books which they underſtood not; they obſerved in praying the *Horæ Canonicæ* (or the ſeven times) with garlands of roſes, with ſo manie *Bridget*-praiers and other Collects to the dead Saints, and thereby they wrought Terrors of Conſciences, and from hence people received no hope or true comfort at all, neither to bee helpt nor heard. Yet notwithſtanding, they were made to believ that ſuch diveliſh prating ſhould merit pardons and remiſsions of ſins for the ſpace of manie thouſand years.

Baptiſm ſtained.

The holie *Baptiſm* in Popedom likewiſe, hath almoſt loſt its beautious luſtre, for it was not onely fouled and ſtained with humane toies, and additions (as with Holie-water, with Salting, vvith Lights, Oil or Chrizume) but alſo it was celebrated in the Latine Tongue, to the end the Laitie ſtanding by

by neither ſhould nor could underſtand it; and in its place they conſtituted *Monkerie* as a ſecond Baptiſm, in complete and equal value and operation, through which they took themſelvs to bee as pure and clean as thoſe that received Chriſt's Baptiſm; from whence they gave to the Celebrated new names, (as they uſe to give to the Popes in their Elections) conceiving their firſt names to ſtink which they formerly received in Chriſt's Baptiſm. They taught alſo, that whoſoëver fell into ſin after Baptiſm, to him his Baptiſm was altogether fruitleſs, and was utterly loſt again; and to bee reſtored, hee muſt take hold on Penance as on a ſcape-board from Baptiſm's ſhipwrack, and ſo muſt make himſelf partaker thereof again by his own deſerts, or elſ hee muſt buie with monie Good Works of others, inſomuch that this manner of Penance, or Repentance in Popedom vvas nothing but an abominable cave of murther to the conſciences, through which hell vvas filled, and Chriſt's Kingdom fearfully laid waſte.

The *Lord's Supper*, in Popedom alſo, was in manifoldwiſe diſhonored, corrupted, turned into Idolatrie, and wickedly abuſed; for they uſed the ſame not in Chriſt's remembrance, (as wee ought in publick to preach of him, and to bee thankful for his bitter Paſsion, death, and blood-ſhed, according to his command) but it vvas made in the Maſs the offering of ſom wicked Prieſt, and a ſelf-merit of ſom diſpairing wretch that daily devoured the ſame vvithout Faith and the right uſe, and afterwards hee ſold it (as his break-faſt) to others for monie, to bee imparted to the ſouls in Purgatorie, thereby to redeem them thereout. Inſomuch that out of the Lord's Supper they made meerlie a market or a pedling-fair.

Moreover, the Pope treacherouſly ſtole away from the Laïtie, the one kinde or part of the moſt venerable Sacrament, namely the *Wine*, and the other part (which vvas left for them) vvas cloſely ſhut up and preſerved; and yearly, *in die Corporis Chriſti*, vvith great ſolemnitie, vvas carried about and vvorſhipped, and therevvith they vvrought fearful Idolatrie.

It is alſo as clear as the Sun at noon-daie, in vvhat manner the Pope dealt and proceeded vvith the Keies of the Church (vvith Abſolution and Excommunication) out of vvhich hee made but onely a Temporal reſtraint and an Impoſt, thereby to bring Emperors, Kings, and Princes into ſubjection, and, *fulmine excommunicationis*, to exalt and to throvv them dovvn, to excerciſe tyrannie, to give them over to the divel, to demand Cuſtoms and Taxations from the Laïtie for his ſpiritual ſhavelings. With the Confeſsion the Pope likevviſe brought into confuſion the conſciences of the vvhole vvorld, and the ſouls of manie into deſpair, and impoſed upon people full Abſolutions in regard of their ovvn good vvorks and merits, and thereby (in ſtead of ſolace and comfort) hee brought fearful frightings, diſquietneſſes, and diſcouragements into the conſciences of diſtreſſed and ſorrovvful people, and (in ſtead of true Keies) hee made falſ theeviſh pick-locks, of vvhich hee made uſe in all his wicked proceedings.

The Pope out of the Keies made falſ pick-locks.

Now, vvhen hee had darkned and falſified God's Word, and the doctrine of the Lavv and Goſpel, had made fruſtrate and annihilated the

ſweet and comfortable praiers and true devotion towards God, had diſhonored Baptiſm, the Lord's Supper, and the power of the Keies; then at laſt hee proceeded to tread under foot the divine ſtate and orders in the world; inſomuch that, of the Pulpit, and Church Government, hee made a Temporal Diſcipline, where hee (the Pope) ſate as the head and Monarch; and under him the Cardinals, Archbiſhops, Biſhops, Prelates, Abbats, Friers, Nuns, Prieſts, and an innumerable multitude of manie other Orders, all which muſt bee ſtyled Holie Fathers, who lived in the ſtate of accompliſhing full ſatisfaction for ſins. On the contrarie, the poor Laïtie ſtunk altogether in their ſacred noſes; for they (as Holie Fathers) ſerved God daie and night, early and late with Celebrating Maſs, which obſerving the Canonical Hours, they ſang Latine in the Churches, faſted and accompliſhed manie other good works: therefore they ſold to the Laie people good works and deſerts (which they had in *over-plus*) for monie.

Rulers. In like manner the Pope contemned the ſtate of *Magiſtracie* and of *Rulers*; hee taught, that people therein could not ſerv nor pleaſ God; that it was a ſinful ſtate wherein blood was ſhed. By ſuch Doctrine hee caſt down and overthrew the Autorities, Scepters, and Crowns from the heads of Rulers and Governors; and thereby hee made Emperors, Kings, and Princes to abandon and to forſake their Empires, Kingdoms, and Territories, and to run and betake themſelvs into Monaſteries, and to becom Friers. For they received no comfortable inſtructions in their Vocations, (as if they were pleaſing to God) and that they could not remain therein with good and ſafe conſciences.

Houſ-keeping. Neither did the Pope anie waies eſteem of *Houſ government*, but taught, that Parents and Children, Maſters, Miſtreſſes and Servants, Married-people, man and wife did live altogether in a meer carnal and an inſufficient ſtate and calling. And on the contrarie, hee highly applauded the ſingle kinde of life, of the Vows of his Prieſts, Friers and Nuns in abſteining from Matrimonial Conjunction.

By this ſhort *Relation* a man may eaſily collect, in what ſtate and condition the Chriſtian Church ſtood in Popedom. For there God's Word was darkned, and contrariwiſe, the teachers and preachers of the divel did rule and govern: God's Laws and precepts were quite altered and perverted, and (in ſtead thereof) ſtatutes and traditions of men were taught and ordered, from whence the deſtructions and condemnation of manie hundred thouſands of ſouls did follow. Such fearful darkneſs did God ſuffer to go over the wicked unthankful world as a juſt judgment. For, inaſmuch that they refuſed to receiv the light of the truth to ſalvation. Therefore they were juſtly left to believ powerful Errors to condemnation.

Popiſh ſervitude. This was a heavie and a lamentable *ſervitude*; yea, a right Egyptian Captivitie, wherein our Forefathers, under the Pope, (as under that *Pharaoh*) were deteined in miſerable bondage, the Pope himſelf exerciſing the office of a right hangman over peoples conſciences.

But God, who is abundant rich in grace and mercie, hath cauſed his ſun

and

and light of the Gospel again to rise in our time, which did shine in darkness, and hath expelled such dark nights; yea, hath dispersed such foggie, black and gloomie clouds of humane traditions and learnings; and hath awakened that most famous man of God *Luther*, who, with his Preaching and Doctrine, joined battail with Popedom, and (through God's Word) threw the same to the ground, and thereby delivered us from the bonds, chains, and captivitie of Popedom, led us again into the land of promiss, and placed us in a Paradise, where God's Word is cleared, and (God bee praised) the Church cleansed from the Spider-webs of men's Traditions, and is purified and gloriously reformed, so that wee never can bee able to render sufficient thanks to Almightie God for the same.

For God hath shewed such benefits unto us by and through *Luther*, that *first*, hee hath brought forth the Bible, or the Holie Scripture, which formerly laie (as it were) under the Bench, all covered with dust, and clearly did Translate the same *ex ipsis fontibus*, out of the Hebrew into the High Germane tongue, which easily may bee read and understood of young and old, rich and poor, Clergie men and Laie people. *Luther* translated the Bible out of Hebrew into High-Dutch.

And now a hous-father may daily read the Holie Writ to his wife, to his children and servants, and may instruct them of God's grace, and direct them in the truth and true service of God. Whereas before in Popedom, the Bible was known to none; nay, the Doctors in Divinitie themselvs read not therein, as *Luther* oftentimes affirmed in my hearing, That Dr *Andrew Carlestad* was a Doctor in Divinitie eight years before hee began to read in the Bible.

Moreover also, God, through *Luther*, hath given unto us very excellent Postills and Expositions of the Epistles and Gospels used for Sundaies, and for chief Feasts, and Apostle-daies. *Luther's* profitable Books.

Likewise wee have received from *Luther*, Sermons and Declarations out of the Books of *Moses*, out of *David's* Psalter, and out of all the other Prophets in a most excellent and comfortable wise.

Lastly, *Germanie* enjoied also, from *Luther*, the Doctrine of the holie Catechism, wherein all the chief and principal Articles of Christian doctrine are collected together, handled and declared so clear and bright, that the like hath not been since the time of our Saviour Christ and the Apostles these fifteen hundred years.

In these books of *Luther*, the Pope is discovered and revealed to bee *the Antichrist*, and the false, erroneous, lying and deceivable doctrine of the School-Divines, therein is brought to light, insomuch, that the Church of Christ (as a Deluge) hath sunk, drowned, spoiled and destroied the same. And now Antichrist is slain by the spirit and mouth of CHRIST, and his whole Kingdom cast down to the ground, as St *Paul* prophesied of the same. And now wee may saie with the Angels in the Revelation of Saint *John*, *Cecidit cecidit Babylon.*. Also *Apocalyps* 18, *Exite ab eo populo meus*. And now wee know the Pope to bee that Bear-wolf and devourer of people, and

and wee know alſo how to take heed of him, and to warn our children and poſteritie of his tyrannie.

Luther brought again the doctrine of the Law into the Church.

It is alſo plain, that *Luther* in his books taught and brought again into the Church, the right and true ſenſ and doctrine of the Law and Ten Commandements, and the true uſe and profit of the ſame; hee ſhewed the virtues and good works which therein are commanded; and again, the ſins and wicked actions that are committed againſt them, and of God forbidden. Hee expreſſed alſo the difference of the Law and Goſpel ſo cleerly, that ſince the Apoſtle's time the like hath not been known in the Church.

Luther purified the preaching of the Goſpel.

In like manner, the doctrine of the Goſpel which *Luther* revealed, giveth a right knowledg and underſtanding of GOD, of his Will and Eſſence, and placeth before our eies the wholſom doctrine of a ſinner's juſtification before God, and teacheth; That onely by Faith in CHRIST wee do obtein Remiſsion of Sins, and not through our own Good Works, Uprightneſs and Sanctitie, as the Pope, with his Prieſts and Friers taught touching the ſame. And beſides wee have from *Luther* ſound Inſtructions why, and wherefore a Chriſtian ſhould do Good Works.

Praier.

Luther excellently taught likewiſe of *Praier*, whereunto a Chriſtian hath his higheſt refuge and comfort: and now wee ſeek help no more by the dead Saints, but onely and alone by Chriſt our Mediator and Redeemer.

Baptiſm.

The doctrine of the holie *Baptiſm* is by him cleanſed in ſuch ſort, that now the Pope's abuſes, the errors of the Anabaptiſts and falſ teachers almoſt are put to ſilence. Likewiſe the Pope's Idolatries, his prophanations and abuſes concerning the *Lord's Supper*, are now diſcovered and thrown down, and now the *Maſs* lieth in the mire (which was the onely pillar and ſupporter of whole Popedom) and contrarie thereunto, Chriſtians do now uſe the whole Supper according to Chriſt's Inſtitution, and do know how to diſcourſ of the true fruits and benefits thereof, and how to ſolace and to comfort themſelvs with that ineſtimable treaſure.

The Lord's Supper.

The power of the Keies.

The doctrine concerning the *Power of the Keies* of the Church, is by him alſo moſt divinely taught and declared; ſo that now the Confeſsion and Abſolution is no more a *Carnificina*, or a Rack of the Conſcience, but it is a refreſhment and a ſolace for ſorrowful, broken, contrite and penitent hearts (that are moleſted by the divel) where they may daily fetch and obtein learning, counſel, peace and comfort. And now wee know alſo what Excommunication is, and what uſe of the ſame is to bee made againſt ſtubborn, ſtiff-necked and wilful ſinners, and how to ſoften and to win them again, ſo that although their bodies bee given over to the deſtroying of the fleſh; yet, their ſouls may bee preſerved and ſaved.

Likewiſe, the doctrine of people's Vocations and Calling (as the Office of Preaching, of temporal Magiſtracie, of Matrimonie and of houſkeeping) was by *Luther* out of God's word ſo plainly ſet down and illuſtrated, and their autorities, their dignities, offices and works ſo exquiſitely

portraied

Lastly, the Schools of Learning, and the Universities in Germanie were by *Luther*'s means Reformed, exalted and restored in such wise, that not onely Divinitie, but also *Juris-prudentia & medicina, Grammatica, Dialectica, Rhetorica, Arithmetica, Ethica, Physica, Astronomia, Geometria*, and also *Musica* were delivered, and laid before the youths in most copious and excellent manner, and could not bee taught and learned in greater power, as is evident, such Arts beeing now grown and com to the highest. Schools reformed.

Now, if wee *Germanes* were not stark blinde like the Moles, wee should acknowledg these unspeakable graces and benefits of God; yea, if the skins and cauls over our hearts were but tender and thin skins (and that the Divel had not covered our hearts with thick and tough Bears, Bulls and wilde Boar-skins, through which a man can neither cut nor pierce) then should wee justly consider these wonderful deliverances, that wee are free'd out of Popedom, (as out of that miserable Egyptian servitude) and with bended knees should daily render heartie thanks to God for the same; and with the 34 *Psalm* wee should saie; *I will alwaies praise the Lord, his praise shall ever bee in my mouth: my soul shall ever make her boast of the Lord.* And wee should also cheerfully sing with the 103 *Psalm*; *Praise the Lord ô my soul, and what in mee is praise his holie name: Praise the Lord ô my soul, and forget not the good that hee hath don for thee.* Thankfulness for such divine benefits.

Wee should also praie heartily to God, that hee would not extinguish this light of the Gospel, but would suffer the same long to light and shine, that our childrens children and posteritie might walk also in this saving light, and might in the same rejoice, and with us eternally bee saved.

The Devil is a great enemie to this Treasure of God's Word and his holie Sacraments, hee assaulteth the same in wonderful wise to quench this light, as it plainly appeared after the death of this holie man of God, *Luther*: for first, strong attempt was made by the *Interim*, how and by what means the doctrine of Faith's Justification, of Good Works and a Christian kinde of living, of the Sacraments and well ordered Cerimonies in our Christian Church might utterly bee overthrown. The raging of seducing spirits to falsifie *Luther*'s doctrine.

Afterwards also approached the *Conciliators*, or the Qualifiers, who intended to mediate and to decide the Controversies between us and the Pope, and would undertake to qualifie the same. For, (as in *John's* Revelation is noted) after they had received the mark of the Beast, and fell down before the same and worshipped it, they taught, that the nearer one kept himself about the Pope, the better it was: and therefore they intended to restore again the Jurisdiction of the Church to the Popish Bishops; and, with great offence, they endevored to erect the decaied Cerimonies, and who so refused to follow them therein, the same fell into great danger. note

These would willingly have lifted the Pope again into the saddle and would have brought him upon his legs to have domineered over us with his Egyptian Captivitie.

Neither were slack herein the *Anabaptists*, the *Antinomians*, *Swenckfelders*, *Enthusians*, co-agents and the mainteiners of the Doctrine, That Good

Works

works are neceſſarie to ſalvation, with other Philoſophical Divines. Theſe were very diligent to eclipſ again the true doctrine of Baptiſm, of the Law, of the Goſpel, and of the ſtrength and Free-will of mankinde in divine cauſes, as alſo of a ſinners Juſtification by Faith, and ſuch like; all which *Luther* moſt excellently had cleared and brought again to light.

That wee ought to reſiſt falſifying.

Now, here Chriſtians and upright Teachers and Preachers ſhould have wakened, watched, ſtroven and reſiſted theſe falſ and wicked Errors. But manie of them were dumb dogs that would not bark nor ſet themſelvs againſt the ravening wolvs to drive them from Chriſt's ſheepfold, to feed the poor ſheep, and to povide for them ſweet and wholſom paſture. Neither were they anie waie careful of *Joſeph's* miſeries as the Prophet ſaith.

But others, who like true and conſtant teachers, fought againſt thoſe enemies of God, they were reviled and held for Rebels, for boiſterous and ſtiff-necked brains that would raiſ needleſs ſtrifes and diviſions, and would bring in *Bellum Grammaticale*, therefore they were hated of everie one, perſecuted and plagued.

Note Gente.

In like manner the Schools and Univerſities began to fall on again, and the pure doctrine of God's Word by them was not much regarded, but School-divinitie was held again in great repute, and manie new phraſes and other eloquent Arts were brought into the Church which gave occaſion to falſities and errors.

Then alſo thereupon, the polititians, the Lawyers and Courtiers ſallied out, theſe would rule the Church and pulpits, they would ſet in, and put out Miniſters and Church men, would cenſure and determine Cauſes of Religion according to their own fancies as in temporal affairs; inſomuch that (with grief) wee plainly ſee the falſifying of the doctrine, and alſo the devaſtation of the well-diſciplined orders of the Church in *Germanie*; ſo that the Egyptian captivitie and the Pop'es tyrannie is again hard at the door.

Luther's ſad prophecy

Luther's prophesie ~~of the~~ falſifying of his doctrine.

Of this *Luther* in his life time did oftentimes prophesie, and highly lamented, that after his death the Word of GOD would bee again ſophiſticated and brought to declination by falſ brethren, by ſectaries and ſeducers. For, *Anno* 1546, *Luther* beeing at *Mansfield*, in the time of Chriſtmas, ſpake theſe words following to *Philip Melanchon*, to *Juſtus Jonas*, to *Michaël Coclens*, and to my ſelf: *I have* (ſaid hee) *with great pains and labor brought to light again the doctrine of God's Word, and all the Articles of Faith, out of the filth and mire of the ſchool-divines, and out of the Pope's decrees, and I give and leav the ſame to you, and you have them pure and clean, yee now reap and gather in what I have ſowen. But it will coſt you manie a ſowr drop of ſweat to keep what I leav you; yea, yee will hardly keep it.*

The courſ of the divine Word.

Hee was wont likewiſe oftentimes to ſaie unto us: *That as the doctrine of God's hitherto had grown and highly encreaſed, ſo now again the ſame would leſſen and decreaſ when it had run its courſ.* Hee ſaid alſo that *Anno* 1530, at the Imperial diet at *Auſpurg*, the true doctrine of the divine Word was at the higheſt, and in full flouriſh, but now it would decline again; for (ſaid hee)

hee) God's Word very ſeldom hath remained above fortie in one place, which hee approved by manie precedent examples.

Wee read (ſaid *Luther*) in the book of the Judges, that commonly in the ſpace of fortie years happened an alteration of Religion among the Judges. In like manner it fell out ſo in the times of the Kings and prophets. Neither was the doctrine of the Goſpel in the time of our Saviour Chriſt and his Apoſtles of longer ſtanding in the Land of *Jewrie*, in *Grecia*, *Aſia*, and in other Territories preſerved pure and unfalſified.

note

St *Paul* Preached but little above thirtie years, yet nevertheleſs in that ſhort ſpace, yea, and in his life time, the Church (which by him ſo well was ordered and diſciplined) was torn, and in ſuch ſort devaſted at *Corinth*, at *Theſſalonica*, at *Epheſus* and elſwhere, that hee was conſtrained with great labor and pains to reſtore and to reedifie it again.

In the time of the Holie Fathers it went even ſo likewiſe, for S^t *Auſtine* did preach and write not longer then fortie years.

In this *Tomo Colloquiorum* it is alſo ſhewed, that the holie man *Luther* did prophesie touching the declination of the true doctrine of the divine Word; for *fol.* 4. in the Title, that the *Bible is the head of Arts*, &c. hee ſpake theſe words following: So long as this people do live which have heard mee, *Philip Melanchon*, *John Calvin*, Doctor *Pommern* and other upright and true Preachers, ſo long (ſaid hee) the caſe may ſtand well; but when wee are gon, and when this time is paſt, then there will bee a fall; wee have an evident example concerning this point in the book of the Judges, where in the ſecond *Chap.* it is ſaid: *When Joſhua was dead and all the Elders that out-lived him, and had ſeen the works of the Lord, then aroſe another Generation after them which knew not the Lord, nor the works which hee had don for Iſraël, and they did evil in the ſight of the Lord and ſerved Baal*; and they forſook the Lord God of their Fathers, which had brought them out of the land of Egypt and followed other gods.

After the time of the Apoſtles likewiſe (ſaid hee) when they and their Miniſters were gon; nay, when the Apoſtles themſelvs were yet alive, (as St *Paul* lamenteth) then was a great fall in the Church by the *Galatians*, by the *Corinthians*, and in *Aſia* (as to our great grief wee finde alſo) now by the Anabaptiſts, by the Antinomians and ſuch like. And in the Title, *That the unthankfulneſs of the world doth hunt God's Word away*, hee ſaid: The great ingratitude and the contemning of God's Word, and the wicked world's wilfulneſs maketh mee to fear that this light will not ſhine long; for God's Word hath alwaies had its certein courſ and race.

In the time of the Patriarchs (ſaid *Luther*) the Word of God remained but a while, and then departed again when *Adam*, *Noah*, *Lot*, *Moſes*, *Joſhua*, and *Samuel* lived. Afterwards alſo under the Kings of *Juda*, under *David*, *Solomon*, *Joſias*, *Jehoſhaphat* and *Ezechias*, *Baal* came alwaies between them, and the light of God's Word was darkned, and much ado they had to pull Baal out of the people's hearts again.

Let us alſo, (ſaid the holie man Luther) call to minde how God's Word

 held

held his race in the time of Christ, it continued not full fiftie years, and soon after the Apostles time Heresies arose, false doctrine and errors scattered out by false brethren, whereupon *Arrius* presently followed; all these darkned God's Word, but it was afterwards brought to light again and cleared by the holie Fathers *Ambrose, Hillarie, Austin, Athanasius*, and others more. Then presently after that, it was extinguished again by the *Vandals* and *Longobards* which devasted *Italie. Grecia* likewise, and other countries more had God's Word, but it soon departed from them again. And (said *Luther*) I much fear, that the light of God's Word will vanish and be again extinguished in *Germanie.*

Luther's earnest Admonition.

Moreover, in this *Tom fol.6.lat.B.* (in the Title, *That the contemning of God's Word will bee sorely punished*) it is shewed by the holie man *Luther*, that no sooner cometh God's Word into a place, but the same hour it is there also slighted and contemned. The same was seen by the Jews. God sent to them the Prophets *Isaiah, Jeremie, Amos*, and others; at last he sent unto them Christ his son; yea, hee sent the Holie Ghost on Whitsundaie, whenas the Apostles separated themselvs and went into the whole world. All these cried and called out, *Repent, &c.* but all was in vain, nothing would help, they must all to the rack, all the Prophets were slain, Christ was crucified, and the Apostles were hunted away, but the Jewes paid soundly for it; for soon after *Jerusalem* was made a dunghill, and the Jews, of God, were utterly rejected: such raging continueth still to this daie, and even so will it go likewise with us in *Germanie.* I believ (said *Luther* at the same time) That a great eclipse and darknes will follow after this Light, insomuch that the Gospel scarcely will bee openly preached in the Church, and not long after the Last and dreadful daie will follow. *Luther* herein was a true Prophet, for the true doctrine of God's Word is now so contemned, and people are cloied therewith in such sort, that of set purpose the name of the Gospel is no more mentioned, neither are the Articles of Faith anie more much set by or regarded. And (God knoweth) it is now com to that pass, that whoso intendeth to finde out *Luther's* doctrine of God's Word pure and unfalsified, and will search out the Confession of *Auspurg*, the *Apologies* and the Articles divulged at *Smalkalden*, the same must have and use very clear spectacles, which is a fearful thing to bee spoken of, and it should drive and induce us much and highly to lament such downfal of Religion, and with earnest and fervent praiers should raise our hearts to call upon God, that hee would not take from us and from our posteritie, his most holie and all-saving Word, but graciously would preserv the same to us and to our childrens children, and for that end wee ought with the prophet *Isaiah* to praie: *Obsigna legem Domine in discipulis*, &c.

Praier for Christian Governors.

Wee should also truly call upon God for Christian, good and godly Governors, for Emperors, for Kings, Princes and Potentates, that they earnestly may stand for the Christian Church, for the true Religion and doctrine which GOD, through *Luther*, hath caused to bee taught among us, that the same may bee brought pure and clean upon their children and successors

ſors and that they may reſiſt erroneous and falſ doctrine. As now in our time God hath raiſed up certain high and mightie heads and Princes, which have been nurſes and protectors of the Church, God preſerv them mercifully by the ſame.

Alſo manie good and godly hearts have the hope and confidence in the Imperial Cities, that as in the time of St *Paul* the Cities in *Aſia*, as, *Corinth*, *Epheſus*, *Coloſſe*, *Theſſalonica*, *Philippi*; and in *Syria*, *Antioch* and others remained longeſt by the doctrine of St *Paul* and the other Apoſtles; that ſo likewiſe the Imperial and other Cities, will ſtill ſtand for, ſpread abroad and defend the doctrine which God, by *Luther*, hath brought again to light, and ſtedfaſtly will remain therein. Pietie in Cities.

It is a pretious Jewel, that the Pulpits in the upper *Saxonian* Cities (God bee praiſed) are yet clean; they have not put their Churches and necks under the yoke of the Egyptian Bondage the Kingdom of Antichriſt the Pope. They have not fallen down before the Babylonian ſtrumpet and worſhipped her; nor in thoſe parts are favored and harbored ſeducers and ſectaries to ſpit and to ſpew out their poiſoned errors, but they reſiſt the corrupters and falſifiers of the divine Word.

The Churches in *Saxonie*, in the time of the *Interim*, did cauſ the Confeſſion of their Faith to bee publiſhed in print with great danger, and openly divulged their Cenſures and Confutations againſt the Papiſtical alleged neceſsitie of Good Works to Salvation.

And laſtly through their Divines Aſſemblie at *Luneburg*, they publiſhed the acknowledgment of their Faith againſt the chiefeſt ſectaries that now work great miſchief in the Church; which is a certain ſign that in Imperial Cities they are willing to propagate and to retein *Luther*'s doctrine pure and clear for poſteritie, to the end, that in the ſame bleſſed Light (which God hath kindled in Germanie, and, as it were, hath ſet on a candleſtick to burn) they might walk and ſerv God. And it is the Office of Chriſtian Governors and of Parents, that they take care for their children and ſubjects, and watch leſt they bee plunged into errors and ſeducements; and ſpecially, that they take good heed thereof at this time, ſeeing the world is near to an end, and even heeled (as it were) up to the dregs, and ſeeing the Divel with all his ungodly crew do rage and ſwell againſt them. Office of Chriſtian Governors.

The doctrine of the Goſpel, at this time, is brought into Germanie ſo clear and bright, that ſure it is, ſince the Apoſtle's time, no countrie elſwhere hath had the ſame more pure. And verie like it is that God, with the preaching of the Goſpel, will ſhut up the end of the world. For like as a candle (when it is readie to go out) will give up a ſudden blaze and burn clear and bright, and then unawares will quite extinguiſh; even ſo the Goſpel is now the laſt blaze and ſermon that giveth a glorious light, and ſoon after will vaniſh.

Therefore wee ought to make good and right uſe of this light, and ſeriouſly to exercile our ſelvs in the doctrine of God's Word as Chriſt commandeth and ſaith: *Walk in the light while yee have the light, that yee may bee chil-*

Psalm. 119. *dren of the Light.* And the holie Psalmist also praieth, *That the divine Word may bee a lanthorn to his feet and a light to his paths*, that thereby hee might direct his waies, and bee preserved from darknes and stumbling. And St *Peter* *2 Pet. 1.* chargeth us: *That wee should take good heed to God's word, as unto a light that shineth in darknes.*

A wish for the preservation of *Luther's* doctrine.

GOD Almightie, the Father of our loving Lord and Saviour JESUS CHRIST, grant his holie spirit, that Christian Kings and Princes, Cities and Towns may acknowledg these unspeakable benefits of the revealing again of the Gospel, and the deliverance out of the Egyptian bondage, the Kingdom of Antichrist, and to bee heartily thankful to God for the same, and to live thereafter in holines, and not to drive and to hunt God's Word away by contemning thereof, and through sinful and wicked actions to bereav our selvs of God's Word again, to cast and to lead the posteritie into such distres and miserable captivitie of Popish tyrannie, wherein our forefathers and predecessors have been.

But that this treasure and *Depositum* of God's Word may remain in Germanie, and that this begun work may bee set forward and proceed to God's glorie, honor and praiſ, and to the preservation and salvation of the Christian Church.

Out of what Books this *Tomus Colloquiorum Lutheri* is collected.

And whereas hitherto I have caused certain Tomes of his books, Sermons, Writings, and Missives of *Luther* to bee printed at *Eisleven*, so have I also now finished this Tome of his *Discourses*, and have ordered the same to bee printed, which at the first were collected together out of the Manuscripts of these Divine Discourses, which that Reverend Father *Anthonie Lauterbach* himself noted and wrote out of the holie mouth of *Luther*, and afterwards, the same by mee were collected into sure and certain *Loci Communes* or Common Places and distributed.

And whereas I *Joannes Aurifaber* (In the years 1545, & 1546. before the death that most famous Divine *Luther*) was much with and about him, and with all diligence writ and noted down manie most excellent histories and acts and other most necessarie and useful things which hee related; I have therefore set in order and brought the same also into this Tome.

The profit of this Tome.

Now forasmuch as verie excellent declaration is made in this Tome of all the Articles and chief points of Christian Religion, Doctrine and Faith; & also therein are found necessarie Rules, Questions and Answers, manie fair Histories, all sorts of Learnings, Comforts, Advices, Prophecies, Warnings, and Admonitions; I have therefore thought it a thing fitting to Dedicate the same to your Highnesses, Graces, Honors and Worships, &c. as special favorers, protectors and defendors of the Doctrine which GOD, through *Luther*, hath cleared again, to the end that by diligent reading therein, you may bee *Presidents* and give good examples to others, to your Subjects, Citizens, &c. diligently to love, to read, to affect the same, and to make good use thereof, as beeing *fragments that fell from Luther's Table*, and therewith may help to still, to slake and to satisfie the spiritual hunger and thirst of the soul. For these most profitable Discourses of *Luther*, conteining such high spiritual

tual things wee ſhould in no wiſe ſuffer to bee loſt, but worthily eſteem thereof, whereout all manner of Learning, Joie and Comfort may bee had and received.

GIVEN at *Eisſleven* the 7th daie of Julie, on which daie the Citie of *Jeruſalem* (under King *Zedechias*, by *Nebuchadnezzar* King of Babylon) was beſieged, overcom and burned, the Children of Iſraël led away into the Babylonian Captivitie, and were kept ſeventie years in that exile and ſervitude. But *Zedechias* the King in the purſuit was taken priſoner, his eies were put out, his children and Princes were ſlain: which puniſhment and miſerie the King, with his ſubjects, had occaſioned and brought upon themſelvs through their contemning of God, of his holie Word and Prophets. Therefore God's anger was ſo fierce upon them, that there was no preſervation for them but they were delivered into the hands of the King of *Babel*.

This fearful puniſhment may bee alſo a Looking-glaſs for *Germanie*, that by praier wee ungodlie people may prevent the aſſault of God's anger towards us, and by the true fear of God, by unfeinʼd repentance & amendment of life may turn away from us the deſerved plagues and puniſhments. And that one daie or other the Turk may not bee God's ſcourge and our ſchoolmaſter, as the Babylonians were to the Jews.

But in caſe God's Wrath bee kindled, and ſuch miſeries com upon us (wee beeing even now ripe for puniſhment) then ought wee heartily to crie and ſigh to God, that hee would ſpare his Church, or (at leaſt) would deliver out of the fire ſom chriſtian godlie hearts, as (in the time of the Babylonian Captivitie) the Prophet *Jeremie*, the *Morian Abimelech* and other good and godlie hearts beſides were preſerved, who found favor in the ſight of *Nebuchadnezzar*, that hee ſuffered them to remain in the Land of Jewrie, and with the reſt, were not led away captive to *Babel*, as God ſtill well knoweth how in times of danger to deliver thoſe that are his.

Anno 1569.

Your Honor's and Worſhip's

Moſt humble, faithful

Servant, and very loving friend,

JOHN AURIFABER

Doctor in Divinitie.

A Register of the Chief points and Heads conteined in these *Last Discourses* of Martin Luther.

1 *Of God's Word, or the Holie Scriptures.*
2 *Of God's Works.*
3 *Of the Creation.*
4 *Of the World, and of the manner thereof.*
5 *Of Idolatrie.*
6 *Of the Holie Trinitie.*
7 *Of the Lord Christ.*
8 *Of the Holie Ghost.*
9 *Of Sin.*
10 *Of Free-will.*
11 *Of the holie Catechism.*
12 *Of the Law and Gospel.*
13 *That Faith in Christ justifieth before God.*
14 *Of Good Works.*
15 *Of Praier.*
16 *Of the Confession, and Constancie of Doctrine.*
17 *Of Baptism.*
18 *Of Auricular Confession.*
19 *Of the Sacrament of the Lord's Supper.*
20 *Of the Christian Church.*
21 *Of Excommunication, and the Jurisdiction of the Church.*
22 *Of Preachers, and Church-Officers.*
23 *Of the Antichrist, or Pope.*
24 *Of Humane Traditions.*
25 *Of the Mass.*
26 *Of Purgatorie.*
27 *Of General Councils.*
28 *Of Imperial Diets.*
29 *Of the Books of the Fathers of the Church.*
30 *Of School-Divines.*
31 *Of the Old and New Testaments.*
32 *Of the Patriarchs and Prophets.*
33 *Of the Apostles and Disciples of Christ.*
34 *of Angels.*
35 *of the Divel and his works.*
36 *of Witchcraft.*
37 *of Tribulation and Temptation.*
38 *of* Luther's *Adversaries.*
39 *of certain Papist's sudden and fearful deaths.*
40 *of Friers.*
41 *of Cardinals and Bishops.*
42 *of the Pope's spiritual Laws.*
43 *of Cerimonies.*
44 *of Seducers and Sectaries that opposed* Luther.
45 *of Christians and a Christian life.*
46 *of Hypocrites and false brethren.*
47 *of Sophistrie.*
48 *of offenses.*
49 *of the true service of God.*
50 *of Matrimonie.*
51 *of Magistrates and Rulers.*
52 *of Potentates and Princes.*
53 *of Discord.*
54 *of Sicknesses and the causses thereof.*
55 *of Death.*
56 *of the Resurrection and everlasting life.*
57 *of Damnation and Hell.*
58 *of the last daie of Judgment.*
59 *of Allegories and spiritual expositions of the Scriptures, and how wee ought to carrie our selvs therein.*
60 *of the Legends and stories of the Saints.*
61 *of spiritual and Church-livings.*
62 *of Wars.*

63 *of*

63 Of *Valiant Warriers and Champions.*
64 Of *Conſtreined Defence.*
65 Of *the Nobilitie.*
66 Of *Lawyers.*
67 Of *Schools and Univerſities.*
68 Of *Muſick.*
69 Of *Languages.*
70 Of *Aſtronomie and Aſtrologie.*
71 Of *Signs in the Aër.*
72 Of *Studying.*
73 Of *Learned men.*
74 Of *the Jews and their wickednesses.*
75 Of *the Turks.*
76 Of *Countries and Cities.*
77 Of *Rome.*
78 Of *Vocation and Calling.*
79 Of *Drunkenneſs.*
80 Of *the Court life.*

Alſo manie other Diſcourſes of Luther *touching all manner of Affairs collected together out of his Written books.*

COL-

COLLOQUIA;

OR, THE FAMILIAR DISCOURSES

Of that pretious man of GOD

Dr MARTIN LUTHER,

Of happie memorie, which hee held for manie years together with Learned men, alſo with Strangers, and thoſe that ordinarily converſed with him; taken from his own mouth, and committed to Writing by ſeveral godlie Divines; and diligently gathered together and ſet down here, according to the *Articles* of our *Chriſtian Religion.*

CHAP. I.

Of the Word of GOD; or the holie Scriptures, conteined in the Bible.

THE *Bible* or *Holie Scripture* (ſaid LUTHER) is like a fair and ſpatious Orchard, wherein all ſorts of Trees do grow; from which wee may pluck divers kinde of Fruits; for in the Bible wee have rich and pretious comforts, learnings, admonitions, warnings, promiſes and threatnings, &c. There is not a tree in this Orchard on which I have not knock't (ſaid *Luther*) and have ſhaken at leaſt a couple of Apples or Pears from the ſame.

Luther's comparing of the Bible.

Proofs, that the Bible is the Word of GOD.

THat the Bible is the Word of GOD (ſaid *Luther*) the ſame I prove as followeth: All things that have been, and now are in the world; alſo, how it now goeth and ſtandeth in the world, the ſame was written altogether particularly at the begining, in the firſt Book of *Moſes* concerning the Creätion. And even as God made and creäted it, even ſo it was, even ſo it is, and even ſo doth it ſtand to this preſent daie. And although King *Alexander* the Great, the Kingdom of *Egypt*, the Empire of *Babel*, the *Perſian*, *Grecian*, and *Romane* Monarchs; the Emperors *Julius* and *Auguſtus* moſt fiercely did rage and ſwell againſt this Book, utterly to ſuppreſs and de-

Preſervation of the Divine Word.

ſtroie

ſtroie the ſame; yet notwithſtanding, they could prevail nothing, they are all gon and vaniſhed, but this Book from time to time hath remained, and will remain unremoved in full and ample manner as it was written at the firſt. But who kept and preſerved it from ſuch great raging and power? or, who defendeth it ſtill? Truly (ſaith *Luther*) no humane creature, but onely and alone God himſelf, who is the right Maſter thereof: And it is a great wonder that it hath been ſo long kept and preſerved, for the divel and the world are great enemies unto it. The divel (doubtleſs) hath deſtroied manie good books in the Church, as hee hath rooted out and ſlain manie Saints, concerning whom wee have now no knowledg. But (no thanks unto him) the Bible hee was fain to leav unmedled with. In like manner Baptiſm, the Sacrament, and the Office of Preaching hath remained among us againſt the power of manie tyrants and hereticks that have oppoſed the ſame. Theſe, our Lord God hath kept and mainteined by his ſpecial ſtrength. *Homer*, *Virgil*, and ſuch like, are profitable and antient books, but in compariſon of the Bible, they are nothing to bee regarded.

Who preſerved God's Word.

By whom and at what times the Bible was Tranſlated.

Tranſlators of the Bible.

1. *Septuagint. Interpreters.*

TWo hundred fortie one years before the birth and humanitie of Chriſt, the Five Books of *Moſes* and the Prophets were tranſlated out of the Hebrew into the Greek tongue by the *Septuaginta Interpreters*, the ſeaventie Doctors or Learned men at Jeruſalem in the time of *Eleazer* the High-prieſt, at the requeſt of *Ptolomeus Philadelphus* King of Egypt, which king allowed great charges and expences for the tranſlating of the ſame.

2. *Aquila.*

Then, one Hundred twentie four yeares after the birth of Chriſt, his death and paſſion, the Old Teſtament was Tranſlated out of Hebrew into Greek by a Jew, named *Aquila* (beeing converted to the Chriſtian Faith) in the time of *Adrian* the Emperor.

3. *Theodoſius.*

Fiftie and three years after this *Aquila*, the Bible was alſo Tranſlated by *Theodoſius*.

4. *Symmachus.*

In the three and thirtieth year after *Theodoſius*, it was tranſlated by *Symmachus* under the Emperor *Severus*.

5. *Tranſlatio Anonyma.*

Eight years after *Symmachus*, the Bible was alſo tranſlated by one (whoſe name is unknown) and the ſame was called the fifth Tranſlation.

6. *Hieronymus.*

Afterwards the Bible was Tranſlated by *Hieronymus* (who firſt mended and corrected the *Seventie Interpreters*) out of Hebrew into the Latine tongue, which Tranſlation wee uſe to this daie in the Church. And truly (ſaid *Luther*) hee did enough for one man; *Nulla enim privata perſona tantum efficere potuiſſet*. But hee had not don amiſs, if hee had taken one or two learned men to his Tranſlation beſides himſelf, for then the Holie Ghoſt would more powerfully have been diſcerned, according to Chriſt's ſaying; *Where two or three bee gathered together in my name, there will I bee in the midſt of them.* And indeed (ſaid *Luther*) Tranſlaters or Interpreters ought not to bee alone, for good and apt words do not alwaies fall to one ſingle man. And ſo long as the Bible was in the Church of the Gentiles, it was never yet in ſuch perfection, that it could have been read ſo exactly and ſignificantly without ſtop, as wee have prepared the ſame here at *Wittemberg*, and (God bee praiſed) have Tranſlated it out of Hebrew into the High Germane Tongue.

The Bible by *Luther* Tranſlated.

Of the differences between the Bible and other books.

The Holie Scripture, and Heathen books.

THe *Holie Scripture* or the *Bible* (ſaid *Luther*) is full of divine gifts and virtues. The books of the Heathen taught nothing of Faith, Hope and Love; nay, they knew nothing at all of the ſame; their books aimed onely at that which was preſent, at that which with natural wit and underſtanding a humane creature was able to comprehend and take hold of; but to truſt in God and to hope in the Lord, nothing was written thereof in their books. In the *Pſalter* and in *Job* wee may ſee and finde how thoſe two books do treat and handle of Faith, of Hope, of Patience and Praier.

Pſalter. *Job.*

To

To bee ſhort, the holie Scripture (ſaid *Luther*) is the beſt and higheſt book of God, full of comfort in all manner of trials and temptations; for it teacheth of Faith, Hope, and Love, far otherwiſe then by humane reaſon and underſtanding can bee comprehended. And, in times of troubles and vexations, it teacheth how theſe virtues ſhould light and ſhine; it teacheth alſo, that after this poor and miſerable life, there is another which is eternal and everlaſting.

What wee ought chiefly to ſeek for in the Bible, and how wee ought to ſtudie and learn the Holie Scriptures.

THe chief leſſon and ſtudie in Divinitie (ſaid *Luther*) is, well and rightly to learn to know Chriſt, for hee is therein verie friendly and familiarly pictured unto us. From hence St *Peter* ſaith: *Grow up in the knowledg of Chriſt*; and Chriſt himſelf alſo teacheth that wee ſhould learn to know him onely out of the Scriptures, where hee ſaith: *Search the Scripture, for they do teſtifie of mee.* *John 5.*

Wee ought not (ſaid *Luther*) to meaſure, cenſure and underſtand the Scriptures according to our own natural ſence and reaſon, but wee ought diligently by praier to meditate therein, and to ſearch after the ſame. The Divel and temptations alſo do give occaſion unto us ſomwhat to learn and to underſtand the Scriptures by experience and practice. Without trials and temptations wee ſhould never underſtand anie thing thereof; no, not although wee diligently read and heard the ſame. The Holie Ghoſt muſt bee the onely maſter and Tutor to teach us therein, and let youth and ſcholars not bee aſhamed to learn of this Tutor. When I (ſaid *Luther*) finde my ſelf in temptation, then I quickly laie hold and faſten on ſom text in the Bible which Chriſt Jeſus laieth before mee; namely, *that hee died for mee*, from whence I have and receiv comfort.

That wee ſhould diligently read the Texts of the Bible, and ſtaie our ſelvs upon it as the onely true Foundation.

WHoſo laieth a good Foundation and is a ſubſtantial Text-man: that is, hee that is well grounded in the Text, the ſame hath whereupon hee ſurely may keep footing, and runneth not lightly into Error. And truly (ſaid *Luther*) the ſame is moſt neceſſarie for a Divine; for, with the texts and grounds of the holie Scriptures, I dazled, aſtonied, and overcame all my Adverſaries; for they approach dreamingly and lazily; they teach and write according to their natural ſenſ, reaſon and underſtanding, and they think the holie Scripture is a ſlight and a ſimple thing; like the Phariſee who thought it a buſineſs ſoon don, when our Saviour Chriſt ſaid unto him; *Do that, and thou ſhalt live.* The Sectaries and ſeducing ſpirits, underſtand nothing in the Scriptures, but with their fickle, inconſtant and uncertain books which they have deviſed they run themſelvs into error.

Wherewith *Luther* overcame his Adverſaries.

Luke 10.

Who is the beſt Divine.

Whoſo is armed with the Text, the ſame is a right Paſtor, and my beſt adviſe and counſel is, (ſaid *Luther*) that wee draw water out of the true Fountain, that is, diligently to read in the Bible. Hee is a learned Divine that is well grounded in the Text: for one text and ſentence out of the Bible is of far more eſteem and value then manie writings and Gloſſes, which neither are ſtrong, ſound, nor armour of proof. As, when I have that text before mee of St *Paul*, where hee ſaith: *All the creatures of God are good, if they bee received with thankſgiving*: This text ſheweth, that what God hath made is good. Now eating, drinking, marrying, &c. are of God's making, therefore they are good. But the gloſſes of the Fathers are againſt this text: for St *Bernard*, *Baſil*, *Dominicus*, *Hieronymus*, and other holie Fathers have written far otherwiſe of the ſame. But (ſaid *Luther*) I prefer the text before them all, and it is far more to bee eſteemed of then all their gloſſes: yet notwithſtanding in Popedom, the gloſſes of the Fathers were of higher regard then the bright and clear text of the Bible. Through which great wrong oftentimes is don to the holie Scriptures; for the good Fathers (as *Ambroſe*, *Baſil*, and *Gregorie*) have oft-times written very cold things touching the Divine word.

Collections of the ſentences of the Bible, and gloſſes of the Fathers.

Tim. 4.

That

That the Bible is the Head of all Arts.

The Bible must bee preserved pure.

LEt us not lose the Bible (said *Luther*): but with all diligence, and in God's fear read and preach the same; for if that remaineth, flourisheth and bee taught, then all is safe; shee is the head and Empress of all faculties and Arts: if Divinitie falleth, then, whatsoever remaineth besides, is nothing worth.

Of the Art of the School-Divines in the Bible.

School-Divinitie a fantasie.

THe art of the School-Divines (said *Luther*) with their speculations in the Holy Scriptures) are meerly vain and humane cogitations, spun out of their own natural wit and understanding, of which I have read much in *Bonaventura*; but hee had almost made mee deaf; I fain would have learned and understood out of that Book, how God and my sinful soul had been reconciled together; but of that there was nothing to bee found therein. They talk much of the union of the will and understanding, but all is meer fantasie and fondness. The right and true speculation (said *Luther* is this: *Believ in Christ; do what thou oughtest to do in thy vocation*, &c. This is the onely practice in Divinitie. Also, *Mystica Theologia Dionysii* is a meer fable, and a lie, like to *Platoe's* fables: *Omnia sunt non ens, & omnia sunt ens*; All is somthing, and all is nothing, and so hee leaveth all hanging in frivolous and idle sort.

Upright Divinitie.

Mystica, Theologia.

True and upright Divinitie consisteth in the practice, use and exercise, her foundation is Christ, shee taketh hold by faith on his passion, death and Resurrection. All those (said *Luther*) that concur not with us, and have not this doctrine before their eies, the same do feign unto themselvs but onely a speculated Divinitie, according to their carnal sens and reason, and according as they use to censure in temporal causes; for, no man can divert them from these opinions, namely, *who so doth good works, and liveth an honest and civil kinde of life, the same is an upright Christian, and hee is well and safe*; but they are therein far deceived, for this is the truth indeed: *who so feareth God, and trusteth in him, the same most surely will bee well and safe at last.*

Speculativa Theologia.

Therefore (said *Luther*) these speculating Divines belong directly to the Divel in hell, they follow onely their cogitations, and what with their five senses they are able to comprehend; And such is also *Origen's* Divinitie. But *David* is of another minde, hee acknowledgeth his sins, and saith: *Miserere mei Domine*, God bee merciful to mee a sinner. At the hands of these sophisticated Divines, God can scarcely obtein, that hee is God alone, much less can hee finde this favor of them, that they should allow onely to bee good and just, nay, very hardly will they yield, that hee is an immortal God.

That no man is able to search, or to studie out the depth of the Bible.

God's word not to bee learned out.

THe holie Scripture (said *Luther*) is such a wisdom which no man is able to learn and studie out, wee must continually remain scholars therein, for wee cannot sufficiently sound out the depth of one word in holie Scriptures, wee have and keep but onely the firstlings, and when wee think, wee understand much therein, then have wee scarcely learned A. B. C. who (said *Luther*) is able to know himself? wee see and finde, how badly man's heart is spoiled and poisoned by Original sin, which is deeply rooted in us, so is likewise God's will far deeper, which with our five senses wee can neither comprehend nor understand. who is able to comprehend this one sentence? where Saint *Peter* saith: *Rejoice, inasmuch as yee are partakers of Christ's sufferings.* Here Saint *Peter* will have us to rejoice in our deepest miserie and trouble, yea, surely, even as willingly as a Childe kisseth the Rod. But let those Epicures go, those proud and insolent worldlie-wise men that contemn and scorn the holie Writ, and think they have studied out the same, as *Doctor Jacob Schenck, and Michael Cocleus*, who are a plague and a poyson to Religion, and whose fruits and ends of their contemning

Original sin is not sufficiently to bee acknowledged.

1 *Pet.* 4.

Epicures contemn the Scriptures.

temning of God's Word will turn to madness and blindness. Ah Lord God (said *Luther*)! how dare wee presume to deal so wickedly in thy holie Sanctuarie, and cast under feet thy Word and Scripture, to master and to wrest the same after our carnal wisedom and understanding, and to bee so slow and cold in thy Divine Word, whenas the Gentiles in their false Religion were so fervent and zealous, that the women and matrones swept their Temples and Churches with the hairs of their heads?

The zealousness of the Hethen in their Religion.

And (said *Luther*) as on the one side wee understand not God's Word, so on the other side wee are not able to conceiv and censure anie thing of God's doings and proceedings in this world. And this was well seen in *Adam*, when hee had but two sons, the first-born named *Cain*, that is, a Houſ-father: this son (as *Adam* and *Eve* thought) should have been the Man of GOD, and the Blessed Seed that should have crusht the Serpent's Head. Afterwards, when *Eve* became with child again, then they hoped to have gotten a daughter, that their loving son *Cain* might have a wife; but shee bearing again a son, called his name *Abel*, that is, Vain and nothing worth, as if shee would saie: My hope is now gone, and I am deceived. But this was a figure of the world and the true Church: from whence wee learn, how it useth to go in this world; for *Cain*, that ungodly wretch, was a great man, and Lord in the world; but *Abel*, that uprght, good and godly man, must bee the out-cast, nothing at all esteemed of, hee must bee subject to his wicked brother, and of him suppressed.

What other arts and Books are, in comparison of the holie Scriptures.

God's affairs are not to bee understood.

Picture of the world and of the Church.

But before God the case was quite and clean contrarie, for *Cain* was of God rejected, but *Abel* accepted and received, and was the loving childe of God. And (said *Luther*) the like is daily seen and practised here on earth, therefore wee ought not to regard the court and proceedings in this world. *Ismaël* had also a fair name, and was called a hearer of God, but *Isaac* was nothing worth; *Esau* was named the Actor, and the man that should do the deed, *Jacob* was of no value. Likewise, the name *Absolon* is a father of Peace; such fair and glorious colors the ungodlie do alwaies carrie in this world, but in truth, and in the act they are contemners, scoffers and rebels. These and the like fellows wee (God bee praised) out of God's Word are able to censure and to know them: therefore let us hold the Bible in pretious esteem, and diligently love and read the same.

Glorious names of the ungodlie.

To the understanding of the worldly-wise, (said *Luther*) there is no lighter nor more easie Art then Divinitie, and to understand God's Word: for the children of the world (and almost everie man) will bee held and reputed for experienced people in Divinitie, but they shoot far from the mark; I (said *Luther*) would give all my fingers (three excepted) on condition that I could finde Divinitie so easie and so light as they take it to bee. The caus which maketh people think Divinitie so easie and light, and so soon to bee learned, is this; they are soon wearie of the same, they are quickly filled and cloied therewith. And even so wee found it by experience in the world, and so wee must leav and let it remain, *sed, in fine videbitur cujus toni.*

Divinitie to the world is an easie art.

I intended manie times (said *Luther*) well and throughly to search and finde out the Ten Commandements; but when I began at the first words, *I am the Lord thy God*, there stuck I fast, the verie first word [*I*] put mee to a *non-plus*. Therefore, hee that hath but one onely word of God to his Text, and out of that word cannot make a sermon, hee will never bee a good Preacher. I am content and satisfied (said *Luther*) that I know but a little, what God's Word is, and do take great heed that I murmure not against such my smal knowledg which God hath given mee.

No man is able to studie out God's Word.

I have grounded my preaching upon the literal word; whoso pleaseth may follow mee, hee that will not may chuse. I challenge St *Peter*, St *Paul*, *Moses*, and all the Saints, who were not able fundamentally to understand one onely word of God on which they had not continually to learn; for the *Psalm* saith: *Sapientiæ ejus non est numerus*, his wisdom is infinite, &c. True it is, the Saints do know God's Word, and they can speak thereof, but the practise will not follow; therein wee are and remain alwaies scholars.

Whereupon *Luther* grounded his preaching.

The School-Divines gave a fine comparison touching the same. It is therewith (saie they) as with a *Sphere*, or round Globe, which, lying on a table, toucheth upon it but onely with one point, whenas, notwithstanding, the whole table supporteth the

Luther's confession of his ignorance in God's Word.

Globe wholly and altogether. I (ſaid *Luther*) am an old Doctor of Divinitie, yet to this daie I am not com out of the Children's learning; that is, the *Ten Commandements*, the *Creed*, and the *Lord's Praier*. I confeſs ſeriouſly, that as yet I underſtand them not ſo well as I ſhould: For if I rightly underſtood and did believ but onely theſe few words [*Father which art in heaven*] that God (who made heaven and earth, and created all creatures, and hath all things in his hand and power) were my Father, then I ſhould certainly conclude by my ſelf, that I alſo am a Lord of heaven and earth, that Chriſt is my brother, that *Gabriel* is my ſervant, that *Raphaël* is my coachman, that all the Angels in my neceſſities are my attendants; for they are given unto mee of my heavenly Father to keep mee in all my waies, that unawares I ſhould not daſh my foot againſt a ſtone. To conclude, it muſt needs follow, that everie thing is mine. But to the end our Faith may bee exerciſed and confirmed, our heavenlie Father therefore ſuffreth ſom of us to bee caſt into the dungeon, ſom to bee drowned in water, &c. As then wee ſee and finde how finely wee underſtand theſe words, and how faith quivereth and ſtriveth, and how great our weakneſs is, then wee begin to think and to ſaie: Ah, who knoweth whether that bee true or not which is written in the Scriptures?

The Croſs is a proof of faith.

Theſe words [Thine] or [Our] are heavie.

Therefore (ſaid *Luther*) this one word [*Thine*] or [*Our*] is the hardeſt in holie Scripture, as is to bee ſeen in the firſt Commandement, *I am the Lord thy God*. The Heretick *Campanus* (and alſo others like himſelf) do call this *pleropheriam*, or a certaintie of the Doctrine, the inherited and natural pride of the heart, and preſumption when one perſiſteth ſtiff in his opinion which hee hath conceived and faſtned upon, and which, according to his natural underſtanding, hee hath ſet forth in writing.

The meaning of the holie Scripture is hard to bee underſtood.

Let no man think (ſaid *Luther*) that hee hath taſted of the Scriptures, except hee had governed one hundred years in the Church with the Prophets, with *John* Baptiſt, and with the Apoſtles. To conclude, It was a work of great wonder, rightly to underſtand God's Word, concerning which, *Luther* (two daies before his death at *Iſlebia*, *Anno* 1546) did write theſe Latine lines following, and left them lying upon his table, which afterwards I, *Joannes Aurifaber*, copied out, and Doctor *Juſtus Jonas* took the paper, on which they were written, away with him.

1. Virgilium in Bucolicis *nemo poteſt intelligere niſi fuerit quinque annis Paſtor.*
   Virgilium in Georgicis *nemo poteſt intelligere niſi fuerit quinque annis Agricola.*
2. Ciceronem in Epiſtolis (*ſic præcipio*) *nemo integrè intelligit, niſi viginti annis ſit verſatus in Republica aliqua inſigni.*
3. Scripturas Sanctas *ſciat ſe nemo deguſtâſſe ſatis, niſi centum annis cum Prophetis, ut Elia, Eliſeo, Joanne Baptiſtâ, Chriſto & Apoſtolis Eccleſias gubernârit.*

Hanc tu nè divinam Æneïda tenta,
——Sed Veſtigia pronus adora.

Hoc eſt verum. 16° Februarii, Anno 1546.

Matth. 11.

Saint Gregorie's ſentence of the holie Scripture.

World remain's world.

John 7.

The wiſe of the world, and the great ones (ſaid *Luther*) underſtand not God's Word; but God hath revealed it to the poor contemned ſimple people, as our Saviour Chriſt witneſſeth, where hee ſaith; *I thank thee O Father, Lord of heaven and earth, becauſ thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes, &c.* from whence St *Gregorie* ſaie's well and right; That the Holie Scripture is like a water, wherein an *Elephant ſwimmeth, but a little ſheep goeth therein upon his feet.*

The world (ſaid *Luther*) remain's world; that is, ſhee is the ſpouſ of the Divel. The world ſaith now, as the Phariſees ſaid to their ſervants: (whom they had ſent to take Chriſt priſoner) *Are yee alſo deceived? have anie of the Rulers or Phariſees believed*

in

in him? This people that knoweth not the Law are accurſed. Even ſo ſaith now the world: Do anie of the great Princes and Popiſh Biſhops believ in the Doctrine of the Goſpel, which God, through *Luther*, hath brought again to light?

Before the Goſpel came amongſt us (ſaid *Luther*) no labor nor coſt was ſpared (meaning) to obtein a gracious God; nay, people hazarded their lives: they marched heavie loaden to St *James*, they tormented themſelvs to death, and were plagued with wonderful darkneſs and blindeneſs. But now when God, in his Word, freely and for nothing, doth offer to people the remiſſion of their ſins, and with the holie Sacraments confirmeth the ſame, (nay, hee earneſtly threatneth, and ſaith; *Except yee believ yee ſhall ſurely periſh*) wee will have none of that. Inſomuch that wee will bee either the vileſt wicked wretches, or elſ the moſt abominable ſeeming workers of holineſs.

Charges in Popedom to obtein a gracious God.

I remember a Fable (ſaid *Luther*) which fitteth very well for theſe times, and for this purpoſe, diſcourſed of before. A Lion (ſaid hee) making a great feaſt, invited all the Beaſts thereunto, and with them alſo hee invited ſwine: Now, as all manner and ſorts of dainties were brought and ſet before the gueſts, the ſwine demanded if Brewer's grains might bee had for them? Even ſo in theſe daies it is with our Epicures: wee Preachers bring and ſet before them in the Church, the moſt daintie and coſtlie diſhes, as, Everlaſting Salvation, Remiſſion of Sins, and God's Grace; but they (like ſwine) caſt up their ſnowts, and root after Dollars, Crowns, and Duccats: and indeed (ſaid *Luther*) *What ſhall a Cow do with Nutmegs?* ſhee would rather content her ſelf with Oat ſtraw.

Luther's comparing of the Epicurean covetous throats.

Covetous throats are ſwine.

The cauſ why ſuch great wickedneſs, unthankfulneſs, contemning and falſifying of God's word ariſeth in the world (after the Goſpel now ſhineth again, and Antichriſt is revealed and beat down to ground) is this: Before the light of the Goſpel was brought in again, people did not plainly ſee, nor know their ſins; but now, ſeeing the bright morning ſtar doth ariſe and ſhine, the whole world therefore (like drunken bolts) do awake, as out of a dead ſleep, and do ſee their ſins, which before, in the dark night, they could neither know nor diſcern.

From whence the wickedneſs of the world ariſeth.

I hope (ſaid *Luther*) the Laſt daie of Judgment is not far, I perſuade my ſelf verily it will not bee abſent full three hundred years longer; for God's Word will decreaſ and bee darkned for want of true ſhepherds and ſervants of God. The voice will ſound and bee heard ere long: Behold, the Bridegroom cometh. God neither will nor can ſuffer this wicked world much longer, but muſt ſtrike in with the dreadful daie, and puniſh the contemning of his Word, and ſo wil quite beat out the Barrel's head.

That the laſt daie is at hand. Prophecie of the Epicurean life in the world.

I will (God willing, ſaid *Luther*) provide and uſe diligence, that after my departure an upright Church and Schools bee left to our poſteritie, to the end they may know how they ought uprightly and Chriſtian-like to teach and govern. Although the great unthankfulneſs, contempt of God's Word, and the world's wilfulneſs maketh mee to fear, that this Light wil not ſtand nor ſhine long, for God's Word hath alwaies had its certain courſ.

Luther's care and providence.

The courſ of the divine Word.

Such heavineſs and miſerie (ſaid *Luther*) will follow upon the future famine of God's Word, as the like was never known from the begining of the world, according as Chriſt ſaith, *Mat.* 24. and as now already ſuch calamitie begineth, and is hard at hand; namely the ſuppreſſing of God's Word and his ſervants through Tyrants and Hereticks, plaguing and tormenting people's conſciences through ſects and ſeducements in ſuch fearful ſort that they know not which waie to turn themſelvs, or which doctrine is true or falſ. No greater miſchief can ever happen to Chriſtian people, then when God's Word is taken from them and falſified, that they have it not pure and clear. God grant (ſaid *Luther*) that wee and ours may not live to ſee ſuch miſchief take effect.

Luther's Prophecie of the preſent times.

When wee have God's Word pure and clear, then wee are ſecure thereby, wee are negligent and regard it not, wee think it will alwaies ſo remain: wee do not watch and praie againſt the Divel who is readie to tear the Word out of our hearts. It goeth with us as with Travellers, who, ſo long as they are on the right waie, are ſecure and careleſs, but when they go aſtraie into woods or by-waies, then they are careful which waie to take, whether this or that waie bee the right? Even ſo are wee ſecure by the pure Do-

Securenes by the divine Word.

ctrine of the Gospel, wee are sleepie and negligent, wee stand not in God's fear nor defend our selvs with praier against the Divel. But those that entertein Errors are highly busied, yea, they are very careful and diligent how to keep and maintein the same.

Of the future want of upright and true Preachers of God's Word.

Wee have more need of Preachers then of Lawyers.

IN short time (said *Luther*) will bee such want of upright Preachers and Ministers, that people would bee glad to scratch out of the Earth these good and godly Teachers now living, if they might but get them: then they will see what they have don in molesting and contemning the Preachers and Ministers of God's Word. Of Physitians and Lawyers there are enow (if not too manie) to serv the world, but a Countrie hath need of two hundred Ministers, where one Lawyer is sufficient. My most gracious Lord (said *Luther*) the Prince Elector of *Saxon*, hath enough of twentie Lawyers in all his Territories, but hee must have near six thousand Preachers and Ministers.

Where God's Word is truly taught, there the people are most wicked.

The wickednes of the world when the Gospel shall bee preached.

AT all times, and in all places, from the beginning of the world (said *Luther*) where God's word hath been taught and preached pure and clearly, there the people have been most wicked and all manner of sins have florished. As in the time of *Noah*, of *Abraham*, of our Saviour CHRIST, and the Apostles, for then the world lived most ungodly, they were ingrateful people, and went on in all wickednes. Even so now in our time, people are more presumptuous, more proud and covetous then at anie time before they have been. Wee will now unwillingly help a poor man with a farthing; yet at last, wee would willingly hasten to Repentance, but (I fear) too late.

Luther's *prophesie concerning his Doctrine, which now wee see fulfilled.*

To make use of the Gospel in time.

John 8.

THose that in my life time do refuse to have the Kernel of my Doctrine, will after my death bee glad to enjoie the shell if they could get it. Let everie one in time prepare himself to reap while it is yet harvest: and as Christ saith: *Hee that followeth mee shall not walk in darknes..*

That wee are wearie of God's Word, and do contemn the same.

To contemn the servants of God, is to contemn God himself.
Luke 10.
Zach. 2.

KIngs, Princes, Lords, Gentrie, and almost everie one will understand the Gospel far better then I, *Martin Luther*, yea, or St *Paul* himself (as they think) for they take themselvs to bee wise and full of policie. But they scorn and contemn not us poor Preachers and Ministers, but they scorn and despise the Lord and Governor of all Preachers and Ministers, who hath sent and commanded them to preach and teach, hee will scorn and contemn them again in such sort, that they shall feel it with smart; even hee that saith: *Whoso heareth you, heareth mee, and whoso toucheth you, toucheth the Apple of mine eie.* The great ones will rule and govern, but they know not how. The Pope, indeed (said *Luther*) knoweth how to rule all and everie where, for the meanest Papist can rule more then ten of the chiefest Protestant Courtiers, neither must they once frown or bee displeased thereat.

The government of the Pope and papists.

That the World's unthankfulnes is great for God's Word.

VVEe have (God bee praised, said *Luther*) the Divine Word, and the Sacraments pure; but wee know not what an inestimable treasure this is, that the son is given and delivered to death for the servant; in requital of such goodnes and benefit, the servant is not onely unthankful, but proceedeth also to slaie the father, together with the son that hath redeemed him. This is too too much, and therupon must follow all manner of heavie punishment.

The

The Gospel now (God bee praised) is com into *Swedeland*, *Denmark*, and other forrein parts, yea also, it is preached (said *Luther*) in *Hungaria*, even where the Turks do rule; and from thence they send hither to *Wittemberg*, such as are called to bee Ministers, to receiv Orders here from us, witness, the Reformation of the Church in *Karinthia*. The Lord's name bee praised, who will prevail in the midst of his enemies, and who, under the Cross will bee known. For (said *Luther*) tyrannie, persecution, and the raging of the Pope, neither must nor can expel and drive away God's Word from us, but it is our cursed ingratitude, our wearinesse and loathing of the Gospel (I fear) will banish it away.

Unthankfulness driveth away God's Word.

That the Hereticks do contemn God's Word.

ALl Hereticks and Seducers (said *Luther*) do contemn God's Word, but wee must not suffer our selvs to bee seduced from the same. The Apostles (when Christ appeared unto them onely in person, without the Word) thought, they had seen a spirit, or a vision; but so soon as hee spake, then they were thereby comforted. The Divel laboreth onely to ungirt this sword off from our sides, namely, the Word; but the Holie Scripture saith: *Gird thy sword upon thy thigh, O thou most mightie*, &c. that is as much as to saie: Draw thy sword, cut and slash valiantly among the cursed blasphemers of God's Word.

Seducers contemn the literal Word.

Psal. 45.

The Pope (said *Luther*) usurpeth and taketh to himself the power to expound and to construe the Scriptures according to his pleasure; what hee saith, must stand and bee spoken as from heaven.

The Pope's insolencie who onely will expound the Scriptures.

Therefore let us love and pretiously value the Divine Word, that thereby wee may bee able to resist the Divel and his swarm.

That the Antinomians *are contemners of God's Word.*

I Am credibly advertised by letters (said *Luther*) that in the Bishoprick of *Wurtzburgh*, more then six hundred rich parishes lie now vacant without Preachers or Ministers, whereout little good will ensue. It will go even so with us, if wee still go on in contemning God's Word, and his servants.

Luther's prophecie of the devastation of Ministers.

I discern such presumption at this time by the *Antinomians*, (the assaulters of the Law) that under the color of fixing their trust in God's mercie, they dare presume to do what they list and pleas, as if a believing person could not sin, but that the same is so holie, just and upright, that hee hath no need at all of the preaching of the Law; for they flatter themselvs, that the Church is so upright and sincere, as was *Adam* in Paradise; to whom, notwithstanding, God's wrath was revealed from heaven, when God said: *Adam, thou shalt eat of everie fruit, but if thou eatest of this tree thou shalt die the death.*

Presumption of the *Antinomians*.

That the persecutors of the Christians, and of God's Word, have no good fortune nor success.

THe persecution of *Diocletian* the Emperor was exceeding great (said *Luther*) for hee did intend to slaughter and to destroie all the Christians; at one time hee caused twelv thousand to bee murthered, and when all his hangmen were over-wearied with slaughtering, and their axes and knives blunted, hee then caused *Nero*'s murthering tools to bee brought, and so proceeded with slaughtering; hee thought, through such tyrannie to scare and affright them from God's Word; but when hee saw the same would not help, then hee raged horribly against the women and female kinde with whom hee dealt cruelly; for hee caused two trees to bee forced and bowed down the one against the other, and on each tree to binde an arm and a leg of a woman, and then to let the trees swiftly flie up again, and in that sort to rend and tear them in pieces: som hee caused to bee hanged naked and bare on a tree by one arm or leg untill they died; would they cover their privie parts, they might do it with the other arm

Persecution of *Diocletian* against the Christians.

which was free. At last, seeing all this was in vain, and that the Christian matrones and women would not leav and forsake their loving Saviour Christ Jesus, then hee caused hot melting lead to bee powred into the women before and behinde, and so made an end of them. Now when the Romane Empire was thus devasted of people, and had neither husbandmen, shoo-makers, nor tailors, then his subjects made suit unto him to surceas his tyrannie; for they feared if all the Christians should bee destroied, that then his Kingdom would bee left desolate, and lie like a wilderness. When the Emperor understood the same, and that all his raging and tyrannie was fruitless, and fearing therewith that God's punishment would fasten upon him, then hee forsook his Kingdom and became a Gardiner, planted hearbs and pruned trees, insomuch that this tyrant was glad to suffer the Christians, and Christendom to remain, which hee intended utterly to have rooted out.

Emperor *Diocleſian* became a Gardiner.

Luther's prophesie of Emperor *Charls.*

I believ (said *Luther*) that our Emperor *Charls* will undertake som deadly cours and proceeding against the Gospel, so that thereby hee, or his posteritie will lose and abandon all his Territories in the Low Countries.

Prophecie found out at *Lubeck.*

Doctor *Pommer* (said *Luther*) told mee not long since, that at *Lubeck* in the Council-hous was found and old Chronicle, or a Prophecie, signifying, that about the year 1550 a great tumult would arise in *Germanie* concerning Religion, and in case the Emperor should mingle himself therein, hee would lose all that hee had.

But (said *Luther*) I persuade my self, that the Emperor will not at this time entangle himself in wars for the Pope's sake or pleasure, specially seeing wars cost much monie; but if it were to bee taken in hand without monie, I then verily think, the Emperor, for his part, had long since begun som ungodlie enterprise; but to disburs monie for the Pope's caus hee is not very liberal.

Anno 1546 (said *Luther*) Emperor *Charls* took a war in hand against the states of the *Auspurgh Confession*, in which *John Friderick* Prince Elector of *Saxon* was taken prisoner before the town of *Mulbergh*, at which time the Landgrave of *Hessen*, upon a safe conduct, went to the Emperor at *Hall*, where (notwithstanding his safe conduct) hee also was cast into prison. Soon after this war an alteration of Religion was taken in hand at the Imperial Diet at *Ausburgh*, *Anno* 1548, which they called the *Interim*, and which caused all manner of disquietness in *Germanie*. After this war, the Emperor never had prosperous succes neither at *Costintz*, at *Magdeburg*, nor at *Metz*, which Cities hee intended to win again to the Empire, two of which Cities were then under the French King; at last, the Emperor gave his Empire over to his brother King *Ferdinand*, and himself retired into Spain, and in a pleasant-built hous, near to a Monasterie, hee ended his life. Hee caused twentie pieces of rich Arras to bee made, and therein wrought his *Res gestas*, *i. e.* his Acts, of purpose (to bee hung up in the Cloisters of that hous) to behold the same. Hee would oftentimes caus himself to bee carried about those Cloisters, viewing the said pieces, and would call to minde and consider what Actions had passed in those wars, what besiegings, what battails hee had fought, what Commanders hee had had, and vvhat fortunes and disasters befel him therein. And when hee was brought to that piece wherein was portraied the war at *Smalkalden*, hee would alwaies there make a stand, and would behold the manner of the imprisoning of that most famous and virtuous Prince *John Friderick* Prince Elector of Saxon (of ever happie memorie) and with deep sighs would utter these words: *Ah had I let thee alone to remain what then thou wast, so had I now been the same that then I was.* And so (said *Luther*) it truly had been, for after the imprisoning of that good and godlie Prince, the Emperor never had anie fortunate victories against his enemies.

That people, out of meer wilfulness, do set themselvs against God's Word.

Luther's cogitations as hee began to write.

HAd I known at first (said *Luther*) when I first began to write, what I now see and finde, namely, that people had been such enemies to God's Word, and so fiercely had bended themselvs against the same, truly I had held my peace; for I never should have been so couragious as to have fallen upon the Pope, and to have angred him, and almost the whole Christian world with him. I thought at first that people had

had sinned ignorantly, and out of Humane weaknes; and not of set purpose, and wittingly to endeavor to suppres God's Word. But it pleased God to lead mee on in the mouth of the Cannon, like a Bar-horse that hath his eies blinded, and seeth not who runneth upon him: Even so was I (as it were) tugged by my hair to the Office of Preaching; but had I then known what now I know, ten horses should scarce have drawn mee to it. *Moses* and *Jeremias* also complained that they were deceived.

To a glorious Act, belong's a glorious courage.

That the contemning of God's Word will bee severely punished.

I Have lived (said *Luther*) to see the greatest plague on earth, namely, *the contemning of God's Word*, which is so great and fearful, that it surpasseth all other plagues in the world; for thereupon most surely followeth all manner of eternal and corporal punishments. If I intended to wish to one all bitter plagues and curses, I would wish him the contemning of God's Word, for then hee would have them all at once com tumbling down upon him, both inward and outward mis-haps, and what afterwards will follow they shall know to their costs. The contemning of God's Word is the fore-runner and messenger of God's punishments, as the examples do witnes in the time of *Lot*, of *Noah*, and of our Saviour *Christ*.

The contemning of God's Word is the greatest plague.

Upon the contemning of God's Word follow punishments.

Whoso contemneth God's Word, with such a person wee ought not to enter into dispute.

WHoso yieldeth, that the writings of the Evangelists are God's Word, such an one (said *Luther*) wee are willing to encounter with dispute; but whoso denieth the same, with him wee will not so much as change a word, and wee ought not to convers nor dispute with such an one as rejecteth *Prima principia*, the first Principles; that is, the first grounds and chief points; as also the Heathen have said: *Contra negantem prima principia non esse disputandum, i. e.* Wee ought not to dispute with one that denie's the first Principles; yet notwithstanding, the Gentiles, the Jews, and the Turks do confess, that the Bible is the Holie Writ, and indeed (said *Luther*) it hath the greatest and highest testimonie.

Wee must hold fast on the chief grounds.

Som are of opinion that the first book, among the five books of *Moses*, was not writ by *Moses* himself. But (said *Luther*) what were that to the purpose though *Moses* did not write the same? it is nevertheless *Moses*'s book. Such and the like cold and fruitless opinions and questions wee should reject, wee should not hearken unto them, but rather shun them. Like unto this, another said: *Moses* wrote, that the birds and fowl lived in the water, when as, notwithstanding, *Moses* in the same place will have it to bee understood of the Aër: such questions ought to bee answered with the like ridiculous question: as to demand, *Whether the beard, or the man was made first?* for God on the fourth daie created Goats with beards, but it was the sixt daie before *Adam* was created.

The contents of the first book of *Moses*.

Unprofitable questions wee ought to contemn.

The Bible was unknown in Popedom (said *Luther*) and Doctor *Carlstad* began to read in the Bible eight years after hee had been Doctor in Divinitie, at which time hee, and *Petrus Lupinus* were hunted by the Adversaries to read St *Austin*.

Bible unknown.

Of the Archbishop of Mentz *(one of the Spiritual Princes Electors) his Censure of the Bible.*

ANno 1530, at the Imperial Assemblie at *Auspurg*, *Albertus* Bishop of *Mentz* by by chance had got into his hands the Bible, and for the space of four hours hee continued reading therein; at last, one of his Council on a sudden coming into his bed-chamber unto him, who, seeing the Bible in the Bishop's hand, was much amazed thereat, and said unto him: What doth your Highness with that book? The Archbishop thereupon answered him and said: *I know not what this book is, but sure I am, all that is written therein is quite against us.*

Bishop *Albertus*'s Censure of the Bible.

That the Bible is hated of the worldlie-wise and of the Sophists.

Doctor *Usinger's* censure of the Bible.

DOctor *Usinger* (an Austin-Frier with mee in the Monasterie at *Erfurt*) said once unto mee(as hee saw that I diligently read and affected the Bible): Brother *Martin*, what is the Bible? Let us,said hee,read the antient Teachers and Fathers,for they have sucked the juice and truth out of the Bible: the Bible is the caus of all dissention and Rebellion.

This (said *Luther*) is the censure of the world concerning God's word; therefore wee must let them run on their cours towards that place which is prepared for them.

Of the Errors which the Sectaries do hold concerning the Word of God.

Bullinger.

Bullinger said once in my hearing (said *Luther*) that hee was earnest against the Anabaptists, as contemners of God's Word, and also against those which attributed too much to the literal word, for (said hee) such do sin against God and his Almightie power; as the Jews did in naming the Ark, God. But (said hee) whoso holdeth a mean between both, the same is taught what is the right use of the Word and Sacraments.

2 *Samuel* 16.

Fallacies of the Seducers.

Whereupon (said *Luther*) I answered him and said : *Bullinger* you Err, you know neither your self, nor what you hold; I mark well your tricks and fallacies : *Zuinglius* and *Oecolampadius* likewise proceeded too far in this your ungodly meaning : but when *Brentius* withstood them, they then lessened their opinions, alleging, they did not reject the literal Word, but onely condemned certain gross abuses. By this your Error (said *Luther* to *Bullinger*) you cut in sunder and separate the Word and the Spirit; you separate those that preach and teach the Word, from God who worketh the same; you also separate thereby the Ministers that Baptize, from God who commandeth it; and you think, that the Holie Ghost is given and worketh without the Word,which Word you saie, is an external sign and mark that findeth the Spirit, which alreadie and before possesseth the heart. Insomuch, according to your falsities,that if the Word findeth not the Spirit,but an ungodlie person,then it is not God's Word; whereby you define and hold the VVord, not according to God who speaketh it, but according as people do entertein and receiv it. You will onely grant, that such is God's VVord which purifieth and bringeth peace and life; but seeing it worketh not in the ungodlie, therefore it is not God's VVord. You teach that the outward VVord is like an object, or a picture which signifieth and presenteth somthing; you measure the use thereof onely according to the matter, like as a humane creature speaketh for himself, you will not yield, that God's VVord is an instrument through which the Holie Ghost worketh and accomplisheth his work, and prepareth a beginning to righteousnes or justification. In these Errors are you drowned, so that you neither see nor understand your selvs.

For what Seducers hold God's Word.

The Divel in his spirits, is an enemie to God's Word.

A man might vex himself to death against the Divel, who, in the Papists, is such an enemie to God's VVord, the Divel seeth and feeleth that the external Word and preaching in the Church doth him great prejudice, therefore hee rageth and worketh these Errors against the same. But I hope, God ere long will look into it, and will strike down the Divel with these seducers.

How, and for what a Christian should hold God's Word.

A true Christian (said *Luther*) must hold for certain, and must saie : That Word which is delivered and preached to the wicked, to the dissemblers, and to the ungodlie, is even aswel God's Word, as that which is preached to the good and godlie upright Christians. As also, the true Christian Church is among sinners, where good and bad are mingled together. And that word, whether it poduceth fruit or not, is nevertheless God's strength, which saveth all that believ thereon. And again, it will also judg the ungodlie, as St *John* saith in *Chap.* 5, otherwise they might plead a good excuse before God, that they neither ought nor could bee condemned, for then they might truly allege, that they have not had God's Word, and so consequently could not receiv the same. But (said *Luther*) I saie, teach and acknowledg, that the Preacher's words, his

his Absolutions and the Sacraments are not his words nor works, but they are God's words, works, cleansing, absolving, binding, &c. wee are but onely the Instruments, fellow-workers, or God's assistants, through whom God worketh and finisheth his work. Wee (said *Luther* to *Bullinger*) will not endure these your *Metaphysical* and *Philosophical* distinctions and differences, which meerly are spun and hammer'd out of humane and natural sens and reason. You saie, It is a man that preacheth, that reproveth, that absolveth, comforteth, &c. and that the Holie Ghost worketh, you saie likewise: the Minister baptizeth, absolveth, and administreth the Sacraments, but it is God that cleanseth the hearts, and forgiveth sins, &c. O no (said *Luther*), but I conclude thus: God himself preacheth, threatneth, reproveth, affrighteth, comforteth, absolveth, administreth the Sacraments, &c. As our Saviour Christ saith: *Whoso heareth you, heareth mee; and what yee loos on earth shalbee loosed in heaven, &c.* Likewise, *It is not you that speak, but the spirit of your father which speaketh in you.*

Preachers are God's instruments.

I am sure and certain, (said *Luther*) when I go up to the Pulpit, or to the *Cathedra* to preach or read, that it is not my word which I speak, but my tongue is the pen of a ready writer, as the Psalmist saith. God speaketh in the Prophets and men of God, as St *Peter* in his Epistle saith: The holie men of God spake as they were moved by the Holie Ghost. Therefore wee must not separate nor part God and man according to our natural reason and understanding. In like manner, everie hearer must conclude and saie: I hear not St *Paul*, St *Peter*, or a man speak, but I hear God himself speak, baptize, absolv, excommunicate and administer the holie Sacrament of the Lord's Supper, &c.

Psal. 45.

Bullinger, attentively hearkning to this discours of that holie man *Luther*, fell down flat on his face to the ground, and uttered these words following: *O, happie bee the time that brought mee hither to hear the divine discours of this man of God* Martin Luther, *a chosen vessel of the Lord to declare his truth, and I now abjure and utterly renounce these my former Errors, finding them convinced and beaten down through God's infallible Word, which out of his divine mouth* (Martin Luther) *hath touched my heart and won mee to his glorie.* After hee had uttered these words, lying on the ground, hee arose and clasped his arms about *Luther*'s neck, both of them shedding joiful tears.

Ah God (said *Luther* at that time) what an unspeakable comfort a poor, weak and sorrowful conscience might have and receiv, if it could but believ that such words and comforts were the words and comforts of God himself, as in truth they are: Therefore wee conclude short and round, that God through the Word worketh, which is an instrument whereby wee are instructed to know him in heart, as by this present and happie example of the conversion of this our loving brother *Bullinger* wee apparently see and finde.

God worketh by the Word and his servants.

But whereas (said *Luther*) the Word produceth not fruit everie where alike, but worketh severally, the same is God's judgment, and his secret Will which from us is hid, wee ought not to desire to know it. For *the winde bloweth where it listeth*, as Christ saith, wee must not grabble nor search after the same.

Reason why God's Word worketh not alwaies alike. *John* 3.

If (said *Luther*) I were addicted to God's Word at all times alike, and alwaies had such love and desire thereunto as somtimes I have, then should I account my self the most blessed man on earth. But the loving Apostle Saint *Paul* failed also thereof, as hee complaineth with sighs of heart, saying: *I see another Law in my members, warring against the Law of my minde, &c.* Should the Word bee fals (said *Luther*) becaus it alwaies bringeth not fruit? truly this art of determining and knowing the Word hath been in great danger from the beginning of the world, and hath endured much, few people there are that can hit it, except God, through his Holie Spirit, teacheth it them in their hearts. The Sectaries understand not the strength of God's Word: I do wonder (said *Luther*) that they write and teach so much of God's Word, seeing they so little regard the same.

Saint *Paul*'s complaint, *Rom.* 7.

Sectaries contemn the divine Word.

Friderick, Prince Elector of *Saxon* used to saie: Hee had well discerned, that nothing could be propounded by humane reason & understanding (were it never so wise, cunning or sharp) but that a man, even out of the self same proposition, might bee able to confute

Friderick Prince Elector of *Saxon* his censure of God's Word.

fute and overthrow it, but God's VVord onely ſtood faſt and ſure like a mightie wall which neither can bee battered nor beaten down.

That nothing is certain without God's Word.

The meaning of God's Word.

TRuly (ſaid *Luther*) much hath been read and written without underſtanding: there is now riſen unto us a great light, for wee have not onely the Word, but alſo the true underſtanding thereof, and (God bee praiſed) wee know what is right. No Sophiſter was ever able to underſtand theſe words: *The Juſt liveth by Faith.* Neither did the Fathers of the Church underſtand them, Saint *Auſtin* excepted, for this word Juſt, or Righteous, they expounded divers waies, ſuch blindneſs was in the loving Fathers.

The books of the Fathers.

Therefore (ſaid *Luther*) let us firſt and principally read the Holie Scriptures, and afterwards wee may read alſo the Fathers, yet with good heed and diſcretion, for the Fathers have not alwaies taught and cenſured right of God's Cauſes and VVorks: hee that will leav the Bible, and will laie his ſtudie upon the Comments and books of the Fathers, his ſtudie will bee endleſs and in vain.

That wee muſt bee certain of God's Word.

Certaintie in cauſes of Religion.

IN cauſes of Religion, and what concerneth God's Word, wee muſt bee ſure and certain therein without wavering, that in time of trials and temptations the acknowledgment of the ſame may bee firmly fixed, and not afterwards to ſaie: *non putâram*; for, as ſuch language in temporal affairs oftentimes produceth much danger, ſo in Divinitie the ſame is far more miſchievous. Therefore, (ſaid *Luther*) the Canoniſts, the Pope's Diſſemblers, and other Hereticks, are right *Chimera's*; that is, they are like a certain monſter ſo called, which in the face reſembleth a fair virgin, the bodie is like a Lion, and the tail like a ſnake. Even ſo is it with their Doctrine, it glittereth and hath a fair Aſſpect; what they teach is pleaſing to humane wiſdom and ſenſ, and it carrieth a Repute. Afterwards it breaketh thorough by force, Lion-like; for all falſ Teachers commonly make uſe of *Brachium ſeculare*, but in the end it is a ſlipperie Doctrine; like a ſnake it hath a ſmooth skin and ſlippeth through the hand.

Canoniſts like *Chimera's.*

Above all things (ſaid *Luther*) let us bee ſure that this Doctrine which wee teach is God's Word, for when wee bee ſure of that, then wee may build thereupon and know, that this cauſ ſhall and muſt remain, the Divel ſhall not bee able to overthrow it, much leſs ſhall the world bee able to root it out, how fiercely ſoever they rage againſt the ſame. I (God bee praiſed) do ſurely know, that the Doctrine which I teach, is God's Word, and have now hunted from my heart all other Doctrines and Faiths, by what name ſoëver, which I ſee do not concur with God's Word, and now I have overcom thoſe heavie cogitations and temptations which ſomtimes tormented mee in this manner, namely; Art thou (thought I) onely the man that hath God's Word pure and clear, and all others fail therein? In ſuch ſort doth Satan vex and aſſault us under the name and title of God's Church; yea, (ſaith hee) that doctrine which the Chriſtian Church ſo manie years hitherto hath held and eſtabliſhed for right, wilt thou preſume to reject and overthrow the ſame with thy new doctrine, as if it were falſ and erroneous, and thereby produceſt trouble, alteration, and confuſion both in ſpiritual and temporal government? &c.

Faith in God's Word maketh a certaintie of the Doctrine.

This Argument of the Divel (ſaid *Luther*) do I finde in all the Prophets, where the chief heads and members, both in Church and Common-wealth, alwaies have upbraided them and ſaid: Wee are God's people, wee are placed, and by God ordained in an eſtabliſhed government; what wee do conclude and acknowledg for right, the ſame muſt and ſhall bee obſerved and kept. What fools are yee that will preſume to teach us, who are the beſt and greateſt part, there beeing of you but a handful? Truly (ſaid *Luther*) in this caſe, wee muſt not onely bee well armed with God's VVord and footed therein, but wee muſt have alſo the certaintie of the doctrine, otherwiſe wee ſhall not bee

Errors of the falſ Church.

bee able to subsist in the Combate. A man must bee able boldly to affirm and saie, I know for certain, that the same which I teach, is the onely Word of the high Majestie of God in heaven, his final conclusion and everlasting unchangeable Truth, and whatsoever concurreth and agreeth not with this doctrine, the same is altogether false, and spun by the Divel. I have before mee God's VVord which cannot fail, nor can the gates of hell prevail against it, thereby will I remain although the whole world were against mee. And withall, I have this comfort, that God saith: I will give thee people and hearers that shall receiv it, cast thy care upon mee, I will defend thee, onely remain thou stout and stedfast by my word.

The certaintie of the doctrine against vainboasting.

Wee must not regard what or how the world esteemeth of us when wee have the Word pure, and bee certain of our doctrine. Hence Christ saith, *John* 8, *Which of you convinceth mee of sin? And if I saie the truth, why do you not believ mee?* All the Apostles (said *Luther*) were most certain of their doctrine. And Saint *Paul* in special manner driveth on the *Plerophoria*, where hee saith to *Timothie*: It is a dear and pretious word, *That Jesus Christ is com into the world to save sinners*, &c. The faith towards God in Christ must bee sure and stedfast, that it may solace and make glad the conscience, and settle the same at rest, and in peace. VVhen a man hath this certaintie, then hee hath overcom the serpent, but if hee bee doubtful of the doctrine, then it is for him very dangerous to dispute with the Divel.

Plerophoria, or the certaintie of the Apostles concerning their doctrine.

VVhen the Divel findeth mee idle (said *Luther*) and that I do not think of God's Word, then hee scrupleth my conscience, as if I taught not right, but had occasioned a confusion in the government, and, with my doctrine had raised much offens and Rebellion. But when I get hold on God's Word, then have I won the game, then I resist the Divel, and saie thus: I know, and out of God's Word am sure, that this doctrine is not mine, but the doctrine of the Son of God; then I think thus with my self: What careth God for the whole world, though it were ten times as big again? hee hath set his Son to bee King, and hath set him so fast in his Kingdom, that hee neither can nor will bee removed; for God himself saith: *This my Son shall yee hear.* And in *Psal.* 2, hee saith: *Bee wise now therefore, O yee Kings; bee instructed, yee judges of the earth; serv the Lord with fear, and rejoice with trembling. Kiss the Son lest hee bee angrie and yee perish from the waie, &c. If his wrath bee kindled*, &c. That is: will yee combine your selvs against the son, so shall yee (with all your Kingdoms, Principalities, Governments, Rights, Orders, Laws, Powers, Forts, Treasure and wealth) bee utterly consumed and brought to nothing, like as hath happened to the Kingdoms of the Jews and others.

Let us (said *Luther*) in anie case bee sure and certain of our Caus. St *Paul* boasteth of himself and saith thus: I am an Apostle and servant of Jesus Christ, and a Teacher of the Gentiles. No carnal minded man is able to understand this kinde of boasting, which at that time was so needful and necessarie for Saint *Paul*, as an Article of Faith.

That the Gospel discovereth the wickednes of mankinde.

I Never thought (said *Luther*) that the world had been so wicked, when the Gospel began, as now I see it is; I rather hoped that everie one would have leaped for joie to have found themselvs freed and delivered from the filth of the Pope, from his lamentable forcings and molestings of the poor troubled consciences and insufferable oppressions, and that through Christ they now by Faith should obtein the celestial treasure which they sought after before with innumerable costs, charges, labor, and travail, though all in vain. And specially I thought that the Bishops and Universities with joie of heart would have received the same.

Luther's humane cogitations of the world.

But what followeth? Truly (said *Luther*) even for the same caus that I preach and teach the Gospel, they now tread mee under their feet; neither have I greater enemies then the Popish Bishops and Universities, and those which are the most expert and chiefest people in the Common-wealth. Well, bee it so, wee must learn aright to know the Divel and his members by the Gospel; namely, that hee is God's enemie,

The chiefest in the world do hate the Gospel.

The world and the Divel are known by the Gospel.

Christ by his Word discover's the hearts.

enemie, and the world God's adversarie. The coming of the Gospel discovereth the hearts and sheweth, that they contemn and persecute God's Word, his Preachers and servants, insomuch, that out of fair seeming beautiful Angels, they are turned into black, uglie and grizly Divels. From hence old *Simeon* prophecied, *Luke* 2, That the thoughts of manie hearts should bee revealed, namely, the poisoned hate, raging and persecuting of the Gospel and servants of God.

Whereto this doctrine is profitable.

Such revelation (said *Luther*) is shewed unto us both for instruction, and for comfort: for instruction, that wee bee not dismaied when wee see such powerful, wise and seeming holie people to bee changed into divels, insomuch that wee must saie: How happeneth it, that such a fine Prince, such a civil citizen, such an honest married man, &c. is struck with such blindness and evil that hee cannot endure God's Word, but is so great an enemie unto it, wresteth and perverteth it to his own sens and meaning? Here the Gospel teacheth and sheweth us the caus, and saith: Before I came, the thoughts of the heart laie hid and were kept secret, but now I (a revealer of the hearts) am com, and do discover people's cogitations, which neither themselvs, nor other have seen before; therefore, the same must now bee brought to light and bee revealed. Then secondly, this doctrine serveth us also for comfort; namely, seeing the world in no case will endure God's Word, and notwithstanding make so fair a shew of holiness, that as then wee bee not thereat amazed, but forthwith thus conclude: That all their glorious external Lustre, all their sacred Asspects, their Wisdom and Righteousness, is meer dissimulation, hypocrisie, sin, and damnation before God. And, forasmuch as the world by nature is evil, and that the apple falleth not far from the tree, wee must therefore learn to know that the world is full of wicked wretches, of thievs, murtherers, yea, full of divels.

Which are the best Preachers and the best Hearers.

I (Said *Luther*) esteem those to bee the best Preachers, which teach the common-people and youth most plainly and simply, without subtiltie, screwed words or enlargements: Christ taught the people by plain and simple parables. In like manner, those are the best Hearers, that willingly do hear and believ God's Word simply and plainly, and although they bee weak in faith, yet so long as they doubt not of the doctrine, they are to bee holpen forward; for God can and will bear with weakness if it bee but acknowledged, and that wee creep again to the Cross, and praie to God for grace, and amend our selvs.

God will not have his Word contemned.

DAVID saith: *I hate them that imagin evil things, but thy Law do I love*, and will shew therewith, that wee ought diligently to regard the strength of the Word of God, and not to contemn it, as the *Enthusiasts* do, for God will deal with us by such means, and by the same will also work in us. Therefore the Antient Fathers saie well touching this point, namely, that wee ought not to look to the person baptizing or ministring the Sacrament, but wee must look to God's Word.

Balaam asked counsel of the Lord.

In *Balaam*'s time (said *Luther*) were both upright and falf Teachers and Preachers, so that the text saith: *Balaam* went and ask'd counsel of the Lord: Here wee must understand, that hee asked counsel of upright Teachers, who advised him to take in hand nothing against God. *Moses* afterwards declareth himself, and saith: Hee went no more to the Judg, as before, but hee repaired to a falf teacher and seducer.

The old Fathers esteemed highly of God's Word.

This manner of speaking: *They asked counsel of God*, sheweth, that they held God's Word in great esteem and regard, and that they looked not to the persons that spake, but they contemplated of that which was spoken. Thus *Rebecca* asked not counsel of God himself, but of *Sem*, or of som other Patriarch, for God hath alwaies had certain persons and places in the world, through whom and where hee made himself known. Even so did God send *Moses* to the children of Israël, and through him hee revealed his Word, insomuch that (when hee spake unto them) they said: *Moses* hath not spoken this, but God himself.

Our Lord God electeth som hearts, to whom hee revealeth his Word, and therewithal hee giveth them mouths to speak it, preserveth and mainteineth it not by sword, but through his Divine Power.

That

That God's Word is a shield of fire to all that trust therein.

A Firie shield is God's Word: therefore (said *Luther*) it is of more substance and purer then gold, which in the fire is tried; and as gold looseth nothing of its substance in the fire, neither decreaseth, but resisteth and overcometh all the furie of the firie heat and flame; even so, hee that believeth God's Word overcometh all, and remain's sure everlastingly against all mishaps: for this shield feareth nothing, neither hell-gates, nor the Divel; but the gates of hell must stand in fear of it: for God's Word remain's for ever, and defendeth and protecteth all those that trust therein. The strength of God's Word.

That God is sought for, and certainly found in his Word concerning Christ.

IF (said *Luther*) thou wilt be sure and certain of thy Conscience and Salvation, then abstein from speculating and searching to know and to seek God the Lord, aswel what his Essence is, as also his Will, according to thine own sens, reason, and carnal cogitations: for without his Word, and his Son Christ, hee will not bee found. But thou must learn to take hold on God by such means as hee is expressed by in holie Scriptures, concerning which St *Paul* saith: *For after that, in the Wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believ. For the Jews require a sign, and the Greeks seek after wisdom:* but wee preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness: But unto them that are called both Jews and Greeks, Christ is the power of God, and the wisdom of God. God will not not bee known without his revealed Word. 1 *Cor.* 1.

Therefore (said *Luther*) begin thou to seek God there, where Christ himself began; namely, where hee was conceived in the womb of his mother, the Virgin *Marie*, where hee laie in the Manger at *Bethlehem* sucking on his mother's brests. For hee came down from heaven, was born a natural humane creature, hee walked with us mankinde on earth, hee preached, wrought miracles, suffered, was crucified and died, arose again from the dead, onely for this end, that hee might place himself in such manner before our corporal eies, thereby to draw the eies of our hearts, that is, all our senses, cogitations, and meditations unto him, and so to debar us from a presumptuous speculating and searching out the Majestie of God in heaven But through his Word hee causeth to bee offered unto us such things as are necessarie for our knowledg to salvation; the same must wee receiv by faith and abide in it, and without his Word not to grabble nor sear ch further after God. For if thou wilt place thy good works, thy fastings, and thy deserts between thy sins and God's judgment, then most surely thou shalt get a fall, and headlong shalt tumble down like *Lucifer*, and bee drowned in despair. How wee ought to begin to seek God.

That wee ought to direct all our actions and lives according to God's Word.

GOD (said *Luther*) hath his measuring lines, and his Canons, which are called the ten Commandements, they are written in our flesh and bloud, the contents of them is: *What thou wouldest have don to thy self, the same thou oughtest also to do to another.* For God presseth upon that point and saith: Such measure as thou meteſt, the same shall bee measured to thee again. With this measuring line, or measure, hath God marked the whole world. They that live and do thereafter, well it is with them, for God doth richly reward them in this life: And (said *Luther*) a Turk or a Heathen may aswel bee partaker of such rewards as a Christian. The Commandements are God's measuring lines.

That God himself speaketh by his Word, and that his Word is powerful.

One Word of God is bigger then the whole world.

IS it true (said *Luther*) that God speak's himself with us in the holie Scriptures? Then thou that makest doubt thereof, must needs think in thy heart that God is a liar, and such an one that speaketh a thing and performeth it not. But thou maiest bee sure, when hee openeth his mouth, it is as much as three worlds. God also, with one onely word did mould the whole world, *Gen.* 1. In *Psal.* 33. it is said: When hee speaketh, it is don; when hee commandeth, it standeth fast.

Wee must make a great difference between God's Word, and the word of a man. A man's word is a little sound, which flieth into the aër and soon vanisheth; but the Word of God is greater then heaven and earth, yea, it is greater then death and hell; for it is the power of God, and remaineth everlastingly; therefore wee ought diligently to learn God's Word, and wee must certainly know and believ that God himself speaketh with us.

David's joie and cross concerning God's Word.

David saw the same and believed, for hee saith: *God spake in his holiness, thereof I am glad*, &c. Wee (said *Luther*) should also bee glad thereof, but such joie and gladness manie times is well and throughly powder'd and and pepper'd unto us; which *David* well found, and endured manifold trials and temptations about the Murther and Adulterie which hee committed. I ween indeed (said *Luther*) it was well and throughly salted and powder'd for his tooth, when hee was coursed and hunted from one place to another, to the end hee might walk and remain in God's fear; therefore in the second *Psalm* hee saith: *Serv the Lord with fear, and rejoice with trembling.*

I (said *Luther*) would fain see one that could make these two agree together: [*To bee joieful*] and [*to bee affraid*], I cannot behave my self in that manner towards God; but my little son *John* can shew himself so towards mee; for when I sit in my Studie and write, or do somthing elf, then my boie sing's mee a song, and when hee will bee too loud, then I check him a little, yet nevertheless hee singeth on, but with a more milde and softer voice, and somwhat with fear and reverence. Even so will God likewise have us to do, that wee should alwaies rejoice in him, yet with fear and reverence towards God.

That God's Word is the highest comfort.

To have God's Word is the greatest comfort.

O! (Said *Luther*) what a pretious thing it is, when one hath God's Word before him! for then hee may alwaies bee secure, hee may rejoice and bee of good comfort; but let him look that hee hath it pure and clear: Another who hath not God's Word, falleth into despair; for hee is deprived of the celestial voice and comfort, hee followeth the idlenes of his heart, and unprofitable cogitations which hunt him to despair: therefore the 119 *Psalm* saith: *Cursed are they that do err from thy Commandements*; that is, it cannot go well with them without God's Word.

That the Gospel is a Mysterie.

CHRIST, *Luke* 8, saith: *Unto you it is given to know the Mysteries of the Kingdom of God.* Here (said *Luther*) a man might ask, and saie: What mysterie is that? If wee should not know it, why then do wee preach thereof?

Answ. *Mysterie* is called a thing hid and secret, which one knoweth not: And the *Mysteries of the Kingdom of God* are such things which lie hid in the Kingdom of God; as, there is Christ with all his graces, which hee hath shewed unto us. Hee that knoweth Christ aright, knoweth what God's Kingdom is, and what therein is to bee found: and it is therefore called a Mysterie, becaus it is secret and hid from humane sens and reason, where the Holie Ghost doth not reveal it: for although manie do hear and discern the same, yet notwithstanding they neither conceiv nor understand it: As there are now manie such among us that preach of Christ, and hear much spoken of him, that

The Holie Ghost reveal's the mysteries.

that hee hath given himself to death for us, but the same lieth onely upon the tongue, and not in the heart; for neither do they themselvs believ it, nor are they sensible thereof; as St *Paul* saith: *The natural man perceiveth not the things of the Spirit of God.* 1 Cor. 2.

Therefore saith Christ, *To you it is given to know*, &c. that is, the Spirit of God giveth it unto you, so that you not onely hear and see it, but also yee receiv it within your hearts and believ, and therefore it is no mysterie or secret to you. But others that hear it even as well as yee, and yet have not faith in their hearts to understand it, to such it is a mysterie, and remain's unknown unto them; insomuch that all what they hear is nothing elf, then as if one should hear a parable or dark speech. Here (said *Luther*) would I fain know of som where now the Free-will is.

Free-will is nothing.

This is witnessed by our Sectaries and Seducers, that know how to preach much of Christ; but seeing they feel him not in their hearts, they leav the right ground of the mysterie, and swarm about with strange devises, and when it cometh to the upshot, then they neither know how to trust in God aright, nor how in Christ to finde remission of sins: From hence it is no wonder, that so few are good and upright Christians; for, although the seed (which is God's Word) bee pure, yet it falleth not all on good ground; scarce the fourth part taketh root in the good ground; the rest, namely three parts thereof, falleth among the thorns, by the waie-side, and upon stones, as Christ saith. Therefore (said *Luther*) wee must not trust all that boast and brag of themselvs to bee Christians, nor all those that applaud and extol the Doctrine of the Gospel: for *Demas* also was one of *Paul*'s disciples, but at last hee forsook St *Paul*: In like manner manie of the Disciples withdrew themselvs, and departed from Christ, when they heard him preach that sharp sermon at *Capernaum*. Therefore our Saviour Christ himself calleth and crieth out; *Whoso hath ears to hear, let him hear*; as if hee would saie; O few are are upright Christians! Wee must not believ all that are called Christians, and do hear the Gospel; O no! (said *Luther*) there belongeth more thereto.

The Sectaries understand nothing of God's Word.

Luke 8.

John 6.

Matth. 13.

That the World, specially the true Church, is governed and preserved through God's Word.

IT was a special gift of God, that the speech was given to mankinde; for through the Word (and not by force) wisdom governeth. Through the Word people are taught, are comforted, and thereby all grief and sorrow is eased and made light, specially in cases concerning the conscience. Therefore God gave to his Church an external Word to hear, and the Sacraments to use. But this holie function of Preaching the Word is, by Satan, fiercely resisted, hee would willingly have it utterly suppressed; for onely thereby his Kingdom is devasted and destroied.

Wisdom, and not force, ruleth.

Truly (said *Luther*) the external word of the mouth hath a wonderful strength and power; that through so weak a word, which proceedeth out of the mouth of a sillie humane creature, the Divel, who is so proud and powerful a spirit, should bee driven away, put to shame, and bee confounded.

The *Anabaptists* do blaspheme the word of the mouth, although St *Paul* saith; *Yee received it not as the word of men, but (as it is in truth) the Word of God.* Likewise, *How shall they believ in him of whom they have not heard?* And concerning Antichrist hee saith; *Who exalteth himself above all that is called God:* that is, above God, who is preached through the word of the mouth. And to the *Romans* hee saith; *I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everie one that believeth.* And Christ himself saith; *Yee are not they that speak, but the Spirit of the Father which speaketh in you.* Yet notwithstanding all this, the Sectaries are so shameless, that they dare presume to reject the word of the mouth; and to smooth their damnable opinions, they allege these their fallacies following:

1 Thes. 2. Rom. 10.

2 Thes. 2. Rom. 1.

Mat. 10.

All Sectaries consequence.

No external thing maketh one to bee saved.
The Word of the mouth and the Sacraments are external things:
Therefore they make us not to bee saved.

But to this Fallacie (said *Luther*) I answer thus: Wee must discern and make a great difference between the external things of God, and the outward things of men; these two must bee distinguished. The external things of God are powerful and saving, but it is not so with the outward things of men.

That God, through his Word, instructeth men's hearts, their senses, hands, and feet.

God toucheth the heart through the Word. *Rom.* 8.

GOD, onely through his Word, instructeth the heart; to the end, it may com to the serious acknowledgment of it self; and to know how wicked it is, and spoiled; yea, that it is at enmitie with God, as Saint *Paul* witnesseth. Afterwards, God leadeth a man so far, that hee cometh also to the knowledg of God, and how hee may bee freed from sin, and after this miserable vanishing world, how hee may obtein a life that is everlasting. On the contrarie, humane sens and reason (with all her wisdom) is able to bring it no further then to instruct and direct people how to live a civil kinde of life; how to behave and carrie themselvs in this vanishing world; also, how to govern, to keep hous, to build, and how they may bee instructed in other good Arts; such things are taught and learned in Philosophie, and out of Heathenish books, and no more. But how they should learn to know God, and his dear Son Christ Jesus, and to bee saved, the same teacheth the Holie Ghost onely through God's Word: for Philosophie understandeth nothing in Divine matters. I do much fear (said *Luther*) that men too too grievously will mingle the same again in Divinitie: and, as on the one side I am not against it, but that men may teach and learn Philosophie, I allow well thereof, and applaud it; yet so on the other side, there belongeth reason and moderation therewithal. Let Philosophie remain within her bounds as God hath appointed, and let us make use thereof as of a masked person in a Comedie, and as wee use to make of temporal righteousness; but to mingle the same with, and in Divinitie, as perteining thereunto, the same may not bee endured; nor is it tolerable to make Faith an *Accidens*, or qualitie that happeneth by chance; for such words are meerly Philosophical, which are used in Schools, and in temporal affairs, which humane sens and reason may comprehend, and which dreameth, that the right and true faith remaineth in us as doth the white on a wall. But Faith (said *Luther*) is a thing in the heart, which hath its beeing and substance by it self, given of God as his proper work; not such a substance as is taught the boies in schools, that a corporal thing which may bee seen, felt, or touched, is of it self a substantial thing.

Mingling Philosophie with Divinitie.

How wee ought to teach God's Word.

Rightly to distribute God's Word.

WEe must know (said *Luther*) how to teach God's Word aright, and how to distribute the same duly and truly; for there are two sorts of Hearers: one sort are struck with fear in the Conscience, they are perplexed and do feel their sins, and God's anger, and are sorrie for the same; these must bee comforted with the Gospel. On the contrarie, the other sort of Hearers are hardned, they are wickedly obstinate, and of stiff-necked hearts; those must bee affrighted through the preaching of the Law, they must bee reprooved and threatned by, and through the examples of God's wrath: as the Fire of *Elias*, the Deluge of *Noah*, the Destruction of *Sodom* and *Gomorrha*, and the desolation and devastation of the glorious Citie of *Jerusalem*, &c.

That the Hearers of God's Word are bound to maintein and nourish their Preachers and Ministers.

Maintenance for Preachers, by God earnestly commanded.

THe Hearers of God's Word (said *Luther*) are as much bound to maintein their Pastors and Ministers, as they are bound to fulfil the Ten Commandements. For the Office of preaching dependeth on the first Table of the Ten Commandements; specially on the fourth Commandement: St *Paul* speaketh to the Corinthians concerning

ning the ſame, and ſaith: *Hee which ſerveth at the Altar, ſhall alſo live by the Altar:* and, *Wee muſt not muzzle the mouth of the Ox that treadeth out the corn.*

That God's Word demonſtrateth all Godlie Vocations and Callings, and teacheth how wee ought to live therein.

THe holie Scripture (ſaid *Luther*) laieth briefly and cleerly before us how wee ought to live in our Vocations, that the ſame may bee pleaſing to God. In Chriſtianitie and in Religion it teacheth us in this manner: *Fear God*; *hear his Word*; *believ in Chriſt*; and, *love your neighbor as your ſelvs.* In temporal Calling, God's Word teacheth all ſubjects, and ſaith: *Bee obedient to the Governors.* In the Government of our Families, it ſaith: *Yee husbands love your wives*; alſo, *yee wives bee ſubject to your husbands:* And, *yee parents, bring up your children in fear and admonition of the Lord.* But (ſaid *Luther*) the Pope, that childe of perdition, contemneth all this, which by God's Word expreſly is ordained, hee holdeth them for frivolous and common things.

God's Word teacheth of all Vocations and Callings.

That God's Word, is, and remain's God's Word, whether wee believ it or not.

THe Anabaptiſts (ſaid *Luther*) fell into their Errors for none other cauſ, then that they eſteemed not ſo worthily of God's Word and Works, as they ſhould have don: for they dream, that Baptiſm is grounded upon their faith; they will have, that God's Works ſhould depend upon men's diſpoſitions and humors: they allege, that God's Word was not in the beginning, and at the firſt, becauſ they take and hold it not to bee his work; inſomuch that God, by reaſon of their unbelief, muſt ſuffer his work to bee nothing, and in vain: but they are far deceived.

The begining of the Errors of the Anabaptiſts.

Am I baptized without faith, or in unbelief? yet my unbelief ſhall bee changed into faith: God's Word, which of it ſelf is all-ſuffiicient, ſhall not bee altered by reaſon of my unbelief: This (ſaid *Luther*) can I manifeſt by examples; namely, when ten years ſince, I heard the Ten Commandements preached; as then I did not believ them, but now I begin to believ them as God's Laws and Words. Now here I muſt not ſaie, that the Ten Commandements were nothing, or that they were altered becauſ I did not believ them; but I muſt ſaie and know, that my unbelieving heart is altered.

Our unbelief altereth not God's command.

Moreover, when, ten years paſt, my heart ſtirred mee up to obſerv and fulfil ſom one or other of God's Commandemeuts, wherein I was before diſobedient; my diſobedience therein is now altered, and not God's Command.

Even ſo is it likewiſe with Baptizing of Children: I (ſaid *Luther*) do not hold that children are without faith when they are baptized; for, inaſmuch as they are brought to Chriſt by his command, and that the Church praieth for them, therefore, without all doubt, faith is given unto them, although, with our natural ſenſ and reaſon, wee neither ſee nor underſtand it.

Baptizing of children is right, by reaſon of God's command.

Yea, (ſaie the Anabaptiſts) onely ſuch ought to bee baptized which do believ. I anſwer: Saie not in anie caſe that thou art baptized, becauſ thou believeſt, but becauſ God hath baptized thee with his own hands. Wilt thou bee baptized again? then thou flatly denieſt that God hath baptized thee, which thy horrible Error God will not endure, but ſeverely puniſh: for hee hath commanded thee to bee baptized in his Name.

A ſpeech of the worldly-wiſe, and an anſwer thereunto.

Theſe words, and this command of Chriſt: *Baptize all Nations*, &c. have drawn on this example: That the Church, above one thouſand years paſt, have baptized Children, which forceth mee not to give credit to the Anabaptiſts, neither will I bee baptized again. Baptiſm muſt bee and remain where Chriſtians are, for God ſuffereth not his work to bee fruitleſs nor in vain, but it is active and ſtrong; how can ſuch a divine work of the Sacrament bee fruitleſs? yea, where God ordaineth Baptiſm to bee, and the preaching of the Goſpel, there it departeth not emptie, as the Prophet *Iſaiah* ſaith: *His word ſhall not return void, but as the rain maketh the ground to bring forth fruit,*

Examples of the Church in baptizing of children.

Iſaiah 55.

fruit and to bud, so shall his Word accomplish that which hee pleaseth, &c.

The foundation of God's Word and Works.

Whereas God commandeth to baptize, and to administer the sacrament of the Lord's Supper, the same is no work of ours, but it is the work of God; God groundeth not his Word and Work on our worthiness. A wicked and an ungodly wretch (as now in Popedom it goeth) may preach and hear sermons, may baptize, or bee baptized, &c. but such a wicked wretch must bee converted and reformed, if hee intendeth to bee saved; yet God's Work remaineth as it is God's Work.

To whom God's Word is profitable.

Question: why few people receiv the Gospel.

THe Gospel of the Remission of Sins, through Faith in Christ, is received of few people; they do not much regard the sweet and comfortable tidings of the Gospel: onely som there are that hear it, but they so hear it, even as they use to hear Mass in Popedom; the most part do hear God's Word out of a custom, and when they have don that, then they think all is well. The caus of this (said *Luther*) is, The sick hath need of a Physitian, and hee is welcom to a sick person, but hee that is sound careth not for him, as wee see by the Cananitish woman in the Gospel, *Mat.* 15, shee felt both her own and her daughter's necessities, therefore shee ran after Christ, and in no wise would suffer her self to bee denied nor scared away from him. In like manner *Moses* was fain to go before, and learn to feel the sins, that so Grace might taste the sweeter. Therefore, it is but labor lost (how familiar and loving soever Christ is figured unto us) except wee first bee humbled through the acknowlegdment of our selvs and our sins, & so do yern after Christ; as the *Magnificat* saith: *Hee filleth the hungrie with good things, and the rich hee hath sent emptie away*. This is spoken to all our comforts, and it is written for instruction of the miserable, poor, needful sinners, and contemned people; to the end, that in all their deepest sorrows and necessities, they may know whither and to whom they may take their refuge to seek help and comfort.

Where a distressed conscience should seek for comfort.

Wee must hold onely on God's Word.

But here (said *Luther*) wee must take fast hold on God's Word, and wee must believ that all is true which the same speaketh of God, although God, and all his creatures, should seem unto us otherwise then the Word speaketh of him; as wee see the Cananitish woman did. The Word is sure and faileth not, though heaven and earth must pass away, as Christ saith. But (said *Luther*) O! how hard and bitter is this to natu-sens and reason, that shee must strip herself naked, and forsake all which shee feeleth and conceiveth, and must onely depend upon the bare Word, specially, shee conceiving and feeling quite the contrarie? The Lord of his mercie help us with such a faith in our necessities, and at at our last end when wee strive with death.

Where God's Word is loved, there dwelleth God.

John 14.

UPon these words of Christ (*If a man loveth mee, hee will keep my Word, and my father will love him, and wee will com unto him, and make our abode with him*) I saie thus (said *Luther*): Heaven and Earth, the Castles and Palaces of all Emperors, Kings, and Princes, are no waie sufficient to make a dwelling place for GOD; yet, in a sillie humane creature that keepeth his Word, hee will dwell. *Isaiah* calleth Heaven his *Seat*, and Earth his *Foot-stool*, but not his *Dwelling*: Therefore, when wee long to seek about after God, wee shall bee sure to finde him with them that hear and keep his Word, as Christ saith: *Hee that keepeth my Word, I will com and dwell with him.*

To bee God's habitation.

Christ's words sound childishly.

A man could not speak more simply and childishly then Christ spake, and yet hee confoundeth therewith all the wisdom of the worldly-wise. To speak in such a manner, (said *Luther*) is not *in sublimi, sed humili genere*: If I should teach a childe, I would teach him in this sort: *Hee that love's mee, will keep my Word.* Here wee see, that Christ saith not, Abstain from flesh, from marrying, from houf-keeping, &c. as the Papists teach, for that were even to invite the Divel, and all his fellows to a feast.

Of the strength of God's Word.

GReat is the strength of the Divine Word. In the Epistle to the Hebrews it is called *a two-edged sword:* But, forasmuch as wee have neglected and contemned the pure and clear Word, neither have wee drunk of the fresh and cool spring; therefore wee are com from the clear fountain to the foul and stinking puddle, and thereout have drank swashie and filthie water; that is, wee have with great pains and labor read the Old Writers and Teachers, but with no profit all. *Chrysostom*, in a manner, writeth nothing pure, but onely concerning baptizing of young Infants. *Hieronymus* saith and handleth nothing to anie purpose, but onely of his Meditations, how hee lived; hee extolleth Virginitie and living in Monasteries, above all divine states and vocations: none of them applaudeth temporal Government, nor Magistracie, but they go onely about with speculative cogitations like the Monks and Friers.

The strength of God's is two-fold.

Chrysostom.

Hieronymus.

The Words of our Saviour Christ (said *Luther*) are exceeding powerful, and have hands and feet; they are far above all cogitations, exploits, and subtilties of the worldly-wise, as wee plainly see in the Gospel, where Christ confoundeth the wisdom of the Pharisees with plain and simple words; insomuch, that they knew not which waie to winde themselvs. It was a very sharp *Syllogism*, or concluding speech, which the Lord spake: *Give to Cesar the things which are Cesar's*; wherewith hee neither commandeth nor prohibiteth, but shutteth them up and snareth them with their own words and arguments, as would hee saie: Have yee suffered the Emperor to incroach so far that yee have and use his coin, then give him what yee are tied to give?

Christ's Words excell's the world's wisdom.

That those which have God's Word pure, and stedfastly believe the same, are commonly poor.

VVHere God's Word or the Gospel is taught pure and unfalsified, there is also povertie, as Chist saith: *I am sent to preach the Gospel to the poor.* More then sufficient (said *Luther*) hath been given to those in Monasteries and Cells, to unprofitable, lazie and ungodly people, who lead us into danger of bodie and soul; but not (willingly) one farthing is given to a Christian Teacher; Superstition, Idolatrie, and Hypocrisie have enough, but Truth goeth a begging: eight hundred Priests of *Baal* could bee richly nourished and mainteined from *Jezebel's* own Table, but *Elias* must flie out of the Kingdom; there was none that would nourish and maintein him, until at last hee was harbored and fed by the poor widow at *Sunem.*

Povertie attendeth the Gospel.

That true and upright Christians are ready to suffer death and all manner of torments for the Gospel's sake, but Hypocrites do shun the Cross.

NOt long since (said *Luther*) I invited to my table, at *Wittemberg*, an Hungarian Divine, named *Matthias de Vai*, who told mee: That, as hee came first to bee a Preacher in *Hungaria*, hee chanced to fall out with a Papistical Priest; now, as hee was complained of by that Priest to a Frier that was brother to the Vaivoda, or Governor of *Buda*, and that they were both summoned to appear before him, the one much accusing the other, insomuch that the Frier could not reconcile nor take up the controversie between them; at last (and after long debate) the Frier said: I know a waie soon to discover the truth of this caus; and commanded, that two barrels of Gunpowder should bee set in the midst of the market-place at *Buda*, and said unto the parties: Hee that will maintein his Doctrine to bee right, and the true word of God, let him sit upon one of these barrells, and I will give fire unto it, and hee that remaineth living and unburned, his Doctrine is right. Then *Matthias de Vai* leaped presently upon one of the barrells, and sate himself down thereon; but the Papist Priest would not up to the other barrel, but slunk away; then the Frier said: Now I see and know that the Faith and Doctrine of *Matthias de Vai* is the right, and that our Papistical Religion

ligion is falſ. And thereupon hee puniſhed and fined the Papiſt (with his Aſſiſtants for wronging *de Vai)* in four thouſand Hungarian duckats, and compelled him for a certain time to maintein one hundred ſouldiers at his own charge, but hee licenſed *Matthias de Vai* openly to preach the Goſpel; the Frier himſelf, recanting his Religion, was converted and became a Proteſtant. Whereupon *Luther* ſaid: Never yet would anie Papiſt burn for Religion, but our people go with joie to the fire, as heretofore hath been well ſeen on the holie Martyrs. If at this time, the Papiſts, for Religion ſhould bee driven to the fire; O! how manie would plaie the parts of Mamalukes, and recant? *Illi ſunt Martyres activè, non paſsivé.* The Emperor, now at this time, hunteth away and murthereth the Chriſtians; therefore the Turk receiveth, mainteineth, defendeth and protecteth them. *Papiſtæ nolunt regnum Chriſti, habent ergò regnum Diaboli.* Wee, for our parts (ſaid *Luther*) are in the world eſteemed and held, *ut Oves occiſionis.*

That the preaching of God's Word bringeth the Croſs.

Croſs and perſecution of the Chriſtians.

WHen God preacheth his Word, then preſently followeth thereupon the Croſs, by good and godlie Chriſtians; as St *Paul* witneſſeth, where hee ſaith: *All that will live a godlie life in Chriſt Jeſus, muſt ſuffer perſecution.* And our Saviour Chriſt ſaith: *The Diſciple is not greater then the Maſter: have they perſecuted mee? they will perſecute you alſo.* Therefore (ſaid *Luther*) moſt certain it is, that the Croſs followeth, and under the Croſs God's Word is rightly underſtood: our Saviour Chriſt witneſſeth the ſame, where hee ſaith: *Such things have I told you before, that when yee ſee it yee may believ.* The work, which thereupon followeth, doth rightly expound and declare the Word, as the Prophet *Iſaiah* ſaith: *Vexatio dat intellectum,* grief and ſorrow teacheth how to mark the Word. And *Eccleſiaſticus* ſaith: *Non tentatus qualia ſcit?* What knoweth hee, that is without tribulation and temptation? No man (ſaid *Luther*) underſtandeth the Scriptures, except hee bee acquainted with the Croſs.

The Croſs teacheth to underſtand God's Word aright.

Hee that will teach and confeſs God's Word, muſt not exſpect Honor, but the Croſs.

A Chriſtian and a Preacher muſt exſpect the Croſs.

WHat giſts and benefits ſoever God beſtoweth upon the people in the world, they, in requital, do take away from God the honor due unto him for the ſame. God can well bear with us when wee boaſt of our power, of our riches, wiſdom and arts, &c. theſe things God ſuffereth, and is content to let them paſs; but his Word and true Religion, of that hee will have and keep the honor to himſelf, as good reaſon hee ſhould. Therefore God hangeth the Croſs about our necks; as, ſcorn, perſecution, the world, and the Divel, thereby to keep us in humilitie, (leſt wee ſhould bee pricked with pride) to the end God himſelf may have the honor.

Of the Nature of God's Word.

Doctrinal words.

IN the time of Chriſt and the Apoſtles, God's Word was a Word of Doctrine which was preached everie where in the world: afterward in Popedom, it was but onely a Word of Reading, which they onely read, but underſtood not. In this our time it is made a Word of Strife, which fighteth and ſtriveth, it will endure the enemies thereof no longer, but removeth them out of the waie.

That God's Word is the womb, wherein God's children are conceived and born.

Children are born to inherit.

LIke as in the world, and houſ-government, a childe is an heir, onely becauſe it is born to inherit; even ſo, Faith onely maketh ſuch to bee God's children which are born of the Word, which is the womb wherein wee are conceived, born, and nouriſhed,

rished, as the Prophet *Isaiah* saith. Now, like as through such a birth wee becom God's children, (which God wrought without our help or doing) even so, wee are also heirs after the same manner; so that now beeing heirs, wee are free'd and loosed from sin, death and the divel, and do inherit everlasting life and justification.

That above and before all things, God's Word must and shall bee preferred.

ONe of the strongest Arguments, which the false Apostles fiercely forced upon Saint *Paul*, was this: The Apostles of Christ (said they) went about with him three whole years; they heard his Preaching, and beheld his Miracles (yea, the Apostles themselvs preached and wrought miracles when Christ was on earth) long before St *Paul*, who as yet had not seen our Saviour Christ, but was converted certein years afterwards. Argument of Saint Paul's Adversaries.

Now (said *Luther*) which partie shall a man believ? Whether the one single man *Paul*; (who indeed was but a disciple, and thereto long afterwards converted to the Christian Faith)? or, shall wee believ the highest and greatest Apostles, which long before St *Paul*, were confirmed by Christ himself?

Hereunto St *Paul* himself answereth (as is written to the Galathians) and saith: What is it more? Saint Paul's answer to the ground of his Adversaries.

This Argument (said *Luther*) concludeth so much as nothing; for, although they were greater Apostles; yea, although they had been Angels from heaven, yet that troubleth mee nothing at all; wee are now dealing about God's Word, and with the truth of the Gospel, that is a matter of far greater weight to have the same kept & preserved pure and clear; therefore wee (said *Luther*) neither care nor trouble our selvs for, and about the greatness of Saint *Peter* and the other Apostles, or how manie and great miracles they wrought: the thing which wee strive for is, That the truth of the holie Gospel may stand; for God regardeth not men's reputations nor persons.

This example, and such like, (of which the Scripture is full) doth warn and advise us, that wee should not depend on persons, nor think, when wee have the the outward mask, that as then wee have all, as in Popedom is evidently seen, where all things are acted and don but onely for an external aspect and outward shew. Therefore it is meerly a Mask, or a Shrove-tide's game with their fopperies, in which is beheld but onely the outward shew and vizard.

From hence it cometh, that God will not (yea, hath earnestly forbidden) that in Causes of temporal Justice, anie man's person should bee regarded. A Court of Justice, indeed (said *Luther*) is divine work and ordinance: therefore, for my part, I neither love nor fear the Judg, but my fear and trust standeth upon one that is above the Judg, namely, upon God, who is the upright and true Judg. In causes of Justice, respect of persons is of no value.

I (said *Luther*) *could well bee content to hold the Pope in befitting respect and honor, yet so far, that hee permitted mee to have my conscience at libertie, and forced mee not to offend my God, and to act anie thing against him.* How far *Luther* would bee obedient to the Pope.

But hee will not do so, hee will have peremptorily that I should honor and fear him in such sort, that thereby God's Majestie must needs bee dishonored and angred, and my conscience wounded.

Now therefore (said *Luther*) seeing I must needs lose and forsake one of these two, either God or the Pope, then away with that vizard, to the end I may honor and keep God Almightie: *Otherwise I could willingly have born with the Pope's glorious domineering.* But forasmuch as hee abuseth his power and Government too too much, and will force mee directly to blaspheme and denie God, and contrarily, to acknowledg him to bee Lord, and, in opposition to God's Word, will force my conscience, and take the same into captivitie; therefore by God's first Commandement, I am compelled to resist the Pope, seeing it is written: Wee must obeie God more then men. And God our heavenly father calleth down from heaven and saith: This (namely Christ, my well-beloved son) shall yee hear; what hee saith and commandeth, thereafter shall yee do, and that is onely God's heart and will. Better to lose the favour of the world then of God.

By what God preserveth his Word.

GOD will keep his Word (said *Luther*) through the writing-pen upon earth; the Divines are the heads, or quils of the pens, but the Lawyers are the stumps. If now the world will not keep the heads and quils; that is, if they will not hear the Divines, then they must keep the stumps; that is, they must hear the Lawyers who will teach them manners.

That in causes of Religion wee must not censure according to humane wisdom, but according to God's Word:

Luther's constancie and joie at Worms, 1521.

WHen the Pope and Emperor (said *Luther*) cited mee to appear at *Worms*, *Anno* 1521, at the Imperial Assemblie, they pressed and earnestly advised mee to refer the determining of my Caus to his Imperial Majestie; but I answered the three spiritual Electors, *Maintz*, *Tryer*, and *Colen*, and said: I will rather surrender up to his Majestie his Letters of safe Conduct which hee hath given mee, then to put this Caus to the determining of anie humane creature whatsoëver. Whereupon, my Master, the Prince Elector of *Saxon*, said also unto them: Truly, no man could offer more: But as they still insisted and urged mee touching that point, I said: I did not dare to presume (without great danger of runing my self into God's wrath, and of the loss of my soul's health) to refer this Caus (which is none of mine, but God's Caus) to the censure of earthlie counsel; for the same, before all ages, hath been had in consultation, hath been determined, censured, concluded, and confirmed by the great Council in Heaven, to bee and remain the infallible, most certain and true Word of the High Majestie of God: And therefore altogether needless; yea, most presumptuous now it were, either to receiv, or to deliver it to the determination and censure of humane and natural sens, wit, and wisdom, which is subject to nothing more then to Error, specially in, and concerning God's Word, and Divine Matters. And I told them flat and plain, I would rather expose my self to endure all the torments that this world, flesh, and the divel were able to devise and prepare, then to give my consent thereunto.

That in former times it was evil studying in the Holie Scriptures.

Aristotle.

A Frier preacheth.

IN times past (as also in part of our time, said *Luther*) it was evil studying, when Divinitie, and all good Arts, were contemned; and when fine, expert and prompt wits were plagued with Sophistrie. *Aristotle*, the Heathen, was held in such repute and honor, that whoso undervalued or contradicted him, was held, at *Colen*, for the greatest Heretick; whereas they themselvs understood not *Aristotle*. The Sophists did much more darken *Aristotle* then illustrate him: Like as that Frier did, who wasted two whole hours in a Sermon about Christ's Passion, and concerning this question: *Utrùm quantitas realiter distincta sit à substantia?* whether the quantitie in it self were divided from the substance? hee shewed this example, and said: My head might well creep through, but the bigness of my head could not; insomuch, that like an Idiot, hee divided the head from the bigness thereof. A sillie Grammarian might easily have solved the same, and said: The bigness of the head; that is, the big or great head.

Happie times to studie.

With such, and the like fopperies, were pettie brains troubled, (said *Luther*) and were instructed neither in good Arts, nor in Divinitie. *Antipho*, *Chusa*, *Bovillus*, and others were likewise miserably molested and plagued, about bringing a thing which was round into four square, and to compare a streight line with a crooked. But wee (God bee praised) have now happie times, and, it were to bee wished, that the youth made good use thereof, and spent their studying diligently in such Arts, as at this time are green and flourish.

That

That God's Word ought not to bee censured by the fruits and lives of the hearers.

THe Sectaries and seducers are mad fools (said *Luther*) and go astraie far from the right waie: for they censure and judg God's Word according to the fruits and lives of the hearers. They crie now and saie: Lo! the people at *Wittemberg* are made nothing more godlie and better, by the preaching of the Gospel; therefore surely (saie they) the doctrine is not right, Likewise, saie the Papists, It is not enough to hear the Gospel, but wee must add somwhat thereunto our selvs, wee must forsake wife and children, wee must put on graie coats, and wee must make choice of our own righteousnes, &c. but they will finde themselvs shamefully confounded, in contemning God's Word, becaus it produceth not fruit in everie one.

To censure the doctrine according to the kinde of living, is unright.

That the contemning of God's Word pull's down God's greatest wrath.

VVHen GOD took away his Word from the Greeks, then, instead thereof, hee gave them the Turk and Mahomet. God (said *Luther*) for a heavie punishment, hath given to us Germanes, and to the Italians, the Pope, and with him wee have all manner of abomination; as, the denying of the true Faith, &c. No greater plague could com fom God unto us, then to suffer us to bee bereaved of his Word; wee might rather wish unto our selvs all manner of plagues and punishments, then to want God's Word, or to have it unpure and falsified.

Want of God's Word, is the greatest plague.

That God's Word, to humane sens and reason, appeareth as if it were altogether a Lie.

THe Word of Faith (said *Luther*) is contrarie to all humane sens, reason, and understanding, and it is against common experience; for the true Christian Church, most of all, is plagued and tempted of the Divel. And although our Saviour Christ saith: *Bee of good comfort, I have overcom the wo ld*; yet notwithstanding, by the true Church, there is nothing but sorrow, crosses, and persecutions; therefore wee must know, (said *Luther*) that what is written in holie Scripture, the same to humane sens, wit, and wisdom are flat lies. But good and godlie Christians do believ, that God, in our weakness, will shew his strength and power; and also, in our highest foolishness hee will caus his wisdom to bee seen. Blessed are they that believ.

Words of Faith are opposite to humane sens and reason.

That the Jews have better teachers and writers of the Holie Scriptures, then the Gentiles.

VVHen I read in the Psalter, (said *Luther*) I do much admire that *David* had such a spirit. O! what high enlightned people were among the Jews! This *David* was a married man, hee was a King, a souldier, and a preacher; hee was busie in temporal affairs, yet nevertheless hee wrote such an excellent surpassing book. The new Testament was written also by men that were Jews, and the Apostles themselvs were Jews: God would signifie thereby, that wee should adore his Word, wee should preciously esteem thereof, reverence and love the same. Wee Gentiles have no book that ruleth in the Church, therefore wee are not comparable to the Jews: from hence it is that St *Paul* maketh a verie fine distinction, or difference between *Sara* and *Agar*, and the two sons *Isaac* and *Ismaël*: *Agar* was also a wife, but nothing near like *Sara*; therefore (said *Luther*) it is a great pride, presumption, and wilfulnes of the Pope, in that hee, beeing but an humane creature, will presume (without Scripture) to set himself against the Scripture, and will exalt himself above the same.

David a Prophet and a Ruler.

Of Luther's *complaint of the multitude of Books.*

THe multitude of Books (ſaid *Luther*) is much to bee lamented; no meaſure nor end is held in writing; everie one will write books, ſom out of ambition to purchaſe praiſ thereby, and to raiſ them names; others for the ſake of lucre and gain, and by that means furthereth ſuch evil: Therefore the Bible, by ſo manie Comments and Books, will bee buried and obſcured, ſo that the Text will bee nothing regarded. I could wiſh (ſaid *Luther*) that all my Books were buried nine ells deep in the ground, for evil example's ſake, in that everie one will imitate mee, with writing manie books, thereby to purchaſe praiſ. But Chriſt died not for the ſake of our ambition and vain-glorie, but hee died onely to the end that his name might bee ſanctified.

Luther's wiſh concerning his books.

From whence the Fables of Æſop *were occaſioned, and how they came up.*

PArt of thoſe Fables (ſaid *Luther*) came up, when Emperor *Julius* (that abominable Tyrant and denier of Chriſt) ſtrictly prohibited, in his Empire, the preaching and teaching of the holie Scriptures, or God's Word: At which time, there were two pious Biſhops, as in the Church hiſtories is mentioned) who were Schoolmaſters, and taught the youth in School: theſe good godlie Biſhops plaied with ſuch Fables, and thereby inſtructed their Scholars with hidden and colored words.

Original of fain'd Fables.

That people ought to take heed, leſt they bee offended at the plain and ſimple manner of ſpeech in the Holie Scriptures.

I Deſire, and truly admoniſh everie good Chriſtian, that in anie caſe hee take not offenſ at the plain and ſimple mauner of ſpeech which is written in the Bible, and not to make doubt thereof, how ſlight and mean ſoëver it appeareth; for they are altogether Words, Works, Acts, and Judgments of the High Majeſtie, Power, and Wiſdom of God. For the Bible is the Book that maketh fools of the craftie and wiſe of the world, and it is underſtood onely of the plain and ſimple, as our Saviour Chriſt ſaith: therefore away (ſaid *Luther*) with thy natural ſenſ and reaſon, and eſteem of this Book as of the moſt high and pretious holie Relique, and the right fountain which can never bee exhauſted. In this Book thou findeſt the Swadling clothes and the Manger wherein Chriſt lieth; to which the Angels directed the poor and ſimple Shepherds. Indeed (ſaid *Luther*) they ſeem to bee mean ſillie clouts, but dear and pretious is the Treaſure that lieth therein.

God's ſimple word is his higheſt power.

Mat. 11.

Why, in the Holie Scriptures, one onely thing is ſo often repeated again.

HUmane ſenſ, wit, and wiſdom, taketh ſnuff in the noſe, that in the Holie Writ one onely thing ſo oftentimes is repeated with the former and ſelf ſame words; as in the Books of *Moſes*, ſpecially in the fifth Book, nothing ſo much and ſo often is inculcated and rehearſed, as this: *I am the Lord thy God that brought thee out of Egypt.* The cauſ thereof (ſaid *Luther*) is this: The Holie Ghoſt did well foreſee the ungodlie hearts and unthankfulneſs of mankinde; that the great goodneſſes and benefits of God, by them are ſoon forgotten: As it goeth even now with us; God hath now free'd and delivered us from the tyrannie of the Pope the Antichriſt, and hath thrown down and ſcattered the ſectaries and ſeducers (as *Carleſtad*, and ſuch like) whoſe fearful downfals ought juſtly both to affright and to comfort us, to the end that wee might live in God's fear; but all is unthankfully by us forgotten, ſuch ingrateful people wee are.

The hearts of people do ſoon forget God's benefits.

That wee ought to depend onely on God's Word and hold fast the same.

THe ungodlie Papists (said *Luther*) do prefer the Autoritie of the Church far before and above God's Word; which blasphemie, so abominable, is not to bee endured. Therewith (void of all shame and pietie) they even spit God in the face. Truly, God's patience is exceeding great, in that they bee not destroied; but so it alwaies hath been, for the false God at *Bethel* was held in far more regard and esteem among God's people, the Israëlites, then was the God of whom *Jeremias* preached. So much labor it costeth our Saviour Christ, that at least by som (though few) hee preserveth his power and mercie. Hee is fain to throw down manie Kings to the ground, to the end hee may a little bee feared: on the contrarie, hee is *constrained* to have mercie on manie whores and wicked wretches, to the end they may learn a little to trust in him.

Papist's Argument concerning the Autoritie of the Church.

Great is the follie of the Papists in presuming to censure God's Word, when as they ought, on the contrarie, directly to obeie the same, and to bee subject thereunto. It is even as much (said *Luther*) as if the Claie should give directions to the Potter of what fashion hee should form it: Just so the Pope and Papists will exalt themselvs above God; the creature will controul the Creätor: But they ought to do as is written in *Mat.* 17; *Him shall yee hear*: and, as the the 45 *Psalm* saith; *Hearken, O daughter, and consider; encline thine ear, and forget thy father's hous*, &c.

Humane foolishness God's causes.

Yea, and although *Adam* had not fallen in Paradise, yet notwithstanding wee must have been ruled and directed according to God's Word: therefore it is indeed a great follie, that now, after the fall, wee will presume in darkness to contemn the same; as the Puppit-toies and fooleries, which (without God's Word) onely according to humane reason and understanding, they ground upon the sand, and upon men, as if their salvation should depend upon it; truly (said *Luther*) it is altogether ridiculous.

God's Word or measuring line.

That God's Word was more powerfully preached in the Apostle's time, and also is now in our time, then it was in Christ's time.

IN the Apostle's time (as also in our time) the Gospel was and is preached more powerfully and further spread abroad, then it was in the time of Christ; for Christ had not such repute, nor so manie hearers as they, the Apostles had, and as now wee have. Christ himself saith to his Disciples: Yee shall do greater works then I, I am but a little grain of mustard seed, but yee shall bee like the Vine-tree, and as the arms and boughs wherein the birds shall build their nests: as if hee would saie, I have preached but onely in the corners in the Jew's Land, but yee shall preach openly upon house's tops, and in the whole world, and shall make the Gospel known to all men.

Christ's preaching went not far.

That God's Word worketh great wonders, but everie one will presume to master the same.

THe Doctrine of the Gospel (said *Luther*) hath wrought manie wonders in our time: It hath cast down and put to confusion the Monasterial Vows, and the abominable Idolatrie of the private Mass, which made so glorious a shew. O! that wee could bee thankful to God for the same, and could look back and see, in what miserable darkness wee have been in that cursed Popedom, out of which (without anie of our deserts) God most mercifully hath freed & delivered us, through his all-saving Word, which most wickedly wee have contemned, and which everie one now will presume to censure and to master; as St *Jerom* complain's in his Preface upon the Bible.

The unthankfulness of the world for the Gospel.

Mr Nose-wise will censure the holie Writ.

That almost everie old doting fool, or prating Sophist would presume to bee a Master in Divinitie. All other Arts and sciences (said *Luther*) have their Masters and directors, of whom people must learn, and they have Orders and Rights which must bee observed and obeied; onely the Holie Scripture, and God's Word must lie open, and

From whence Sects do arise.

and bee subject to everie man's pride, wilfulness, and presumption, from whence so manie sects, seducers, and offenses do proceed; I praie God amend it.

That God's Word will not bee truly understood without trials and temptations.

God's Word will not bee understood without tribulation.

I (Said *Luther*) did not learn my Divinitie at one onely time; but I was constrained to search deeper and deeper, to which my temptations brought mee: for no man, without trials and temptations, can attain to the true understanding of the Holie Scriptures. Saint *Paul* had a divel that beat him with fists, and with temptations drove him diligently to studie the Holie Scripture. I (said *Luther*) had cleaving and hanging on my neck the Pope, the Universities, all the deep learned, and with them the Divel himself; these hunted mee into the Bible, wherein I diligently read, and thereby (God bee praised) at length I attained to the true understanding of the same. Without such a Divel, wee are but onely speculators of Divinitie, and according to our vain cogitations wee dream, that so and so it must bee, as the Monks and Friers in Monasteries do. The Holie Scripture, of it self, is certain and true enough; but God grant mee the grace, that I may catch hold on the right use thereof; for when Satan disputeth with mee in this sort; namely, whether God bee gracious unto mee or no: then I must not meet him with this text: *Whoso loveth God with all his heart, with all his soul, and with all his strength, the same shall inherit the Kingdom of God*; for then the Divel presently objecteth, and hitteth mee in the teeth, and saith: Thou hast not loved God with all thy heart, &c. which indeed is true, and my own conscience therein witnesseth against mee; but at such a time I must arm my self, and encounter him with this Text: namely, that *Jesus Christ died for mee, and through him I have a gracious God and Father: Christ hath made an atonement for mee*, as Saint *Paul* saith: *Hee is of God, given unto us for wisdom, for righteousness, for holiness, and for redemption.*

Without use and practice no Art will be learned.

A sure Art to meet the Divel.

1 *Cor.* 1.

Tyrants, Sectaries, Seducers, and Hereticks do nothing elf but drive us into the Bible, to make us read more diligently therein, and with more fervencie to sharpen our praiers.

That the world for certain holdeth, the doctrine of God's Word must sink again.

ALl the worldly-wise (said *Luther*) do certainly hold and exspect, that the Doctrine of the Gospel, becaus it came up so suddenly, cannot continue long, but must and will soon fall again of it self: therefore *John Albrecht*, bishop of *Magdeburgh*, made common use of this proverb: Wee must, said hee, refer and commit much to the time: hee hoped that Popedom would swaie and flourish again in *Germanie*: hee had formerly received instructions at *Rome*, therefore hee cared nothing at all for the Doctrine of the Gospel.

That the preaching of God's Word offendeth the world.

The World's offence at God's Word.

WEe, (said *Luther*) with our preaching, cannot pleas the world; for if wee teach the Traditions of the Pope, and of men, then Christ is much wronged, and our consciences thereby are made sorrowful and heavie, and wee are seduced: again, if wee preach Christ, then flesh, blood, and the Pope are offended.

How wee ought to behave our selvs towards the contemners of God's Word and the Sacrament.

Wee ought not to have fellowship with the contemners of God's Word.

LUTHER, having assembled certain Divines in his hous at *Islebia*, said unto them: Loving brethren! let us diligently attend the Church with preaching the pure Doctrine, and with administring the holie Sacraments. *They that refuse to receiv the Communion, and to learn the Catechism, let us not visit such in their sickness, no, not although they die*;

die; but let them lie like ſwine, regard them not, neither let them bee interred in Churches, nor Churchyard, that thereby others may bee feared and affrighted.

At the ſame time, one of the Divines demanded of *Luther*, how God talked with the Patriarchs, whereas Saint *John* ſaith: *No man hath ſeen God at anie time.* And yet notwithſtanding, the Patriarch *Jacob*, on the contrarie, ſaith: *I have ſeen the Lord face to face*; Whereupon *Luther* anſwered him, and ſaid: God ſpake with the Fathers by Viſions and Apparitions; in that manner did they ſee God's face, and not God himſelf. Wee have now alſo God's face, and do ſee him through the Word, through the Sacraments and Keies of the Church; wee ſee alſo God's face in the Orders of the Elders, and Magiſtrates, &c. *Face*, in the Scripture, is called God's appearance, his Preſence and his Mercie, as *David* ſaith: *Lord caſt mee not away from thy face.* On the contrarie, to ſee God's backſide, or backwards, is ſaid, to ſee God's wrath: theſe, according to the Grammar, are called the *face* and *back* of God. The antient Teachers ſignified God's back to bee Chriſt's Humanitie. But *Moſes* deſired to ſee God's face; that is, his Glorie, to the end the people ſhould give credit unto him; for that cauſ did *Moſes* (as a publick perſon and officer) wiſh and deſire to ſee God's face; that is, God's Omnipotent Power, his Wiſdom and goodneſs; which three are not ſeparated nor parted, neither are the Perſons divided, but are united and attributed with and to the Perſons, God the Father, God the Son, and God the Holie Ghoſt: But on the contrarie, and in our eies, God ſeemeth to bee weak, ridiculous, and evil; that is, to ſee God's back, as Saint *Paul* ſpeaketh, concerning the weakneſs of the crucified God, and of the ſimple and fooliſh Word.

John 1.
Gen. 13.

Of the adviſe of the Biſhop of Salzburg, *how to qualifie the Controverſies between the Proteſtants and Papiſts, propounded to* Luther *ſhortly before his death; touching which,* Luther *diſcourſed as followeth.*

AT the Imperial Aſſemblie at *Auſpurg*, in the year 1530, the Biſhop of *Salzburg* ſaid unto mee, Four waies and means there are to make a Reconciliation, or Union between us and you Proteſtants: *One* is, That yee yield unto us. To that you ſaie you cannot. The *ſecond* is, that we yield unto you; but that wee will not do. The *third* is, that the one partie by force ſhould bee compelled to yield to the other; but thereupon a great combuſtion and tumult might bee raiſed: therefore the *fourth* waie or means were to bee applauded and uſed; namely, that now beeing here aſſembled together, the one partie ſhould ſtrive to thruſt out the other, and that partie which ſhall have the advantage, and bee the ſtronger, the ſame ſhould put the other partie into a bag, and expel them. Whereupon, I (ſaid *Luther*) anſwered him and ſaid; This indeed, were a very ſubſtantial courſ, to ſettle unitie and peace, wonderful wiſely conſidered of; found out and expounded by ſuch a holie and Chriſtian-like Biſhop as you are: and thereupon I took Letters out of my pocket, which ſhortly before I had received from *Rome*, and gave the ſame to the Biſhop to read; which Letter related a prettie paſſage that fell out there five weeks before, between ſom Cardinals, and the Pope's Fool; written as followeth.

The ſaid Cardinals had been in ſerious conſultation, how, and by what means, the Proteſtants in *Germanie* might bee convinced, touching their Errors, and ſuppreſſed; but they ſaw the difficultie of it, in that the Proteſtants, in their books and writings, powerfully againſt the Papiſts, cited the ſacred Scripture, and eſpecially they oppoſed and withſtood them with the Doctrine of St *Paul*, which were great blocks in the Papiſts waie; inſomuch, that they found it a buſineſs not ſo eaſily to bee accompliſhed. Then ſaid the Fool unto the Cardinals, I know how to give you herein an advice, whereby you eaſily may bee rid and quitted of Saint *Paul*, that his Doctrine ſhall not bee approved of, as thus: The Pope (ſaid the Fool) hath power to make Saints; therefore let Saint *Paul* bee taken out of the number of the Apoſtles, and preferred to bee a Saint; as then his *dicta*, or ſayings which are againſt you, ſhall no more bee held for Apoſtolical. This, and your propoſition (ſaid *Luther* to the Biſhop) are of equal value.

That God's Word, and the Christian Church, is preserved against the raging of the World.

Persecution against *Hermane* Bishop of *Colen.*

IN the year 1546, *Luther* was advertised by Letters from *Frankfurt*, that *Charls* the Emperor, and the Pope, swiftly proceeded against that good and godlie Bishop *Hermane* of *Colen*, they intending to hunt and drive him from Countrie and people: whereupon *Luther* discoursed, and said:

The Papists have lost the caus; with God's Word they are not able to resist or withstand us. *Ergò volunt sapientiâ, violentiâ, astutiâ practicâ, dolo, vi & armis pugnare. Ipsi nobis testimonium perhibent, quòd Sapientia Dei, Veritas Dei, & Verbum Dei nobiscum sit.* But they saie; What shall wee do in this case, *Ut Christum & ejus Evangelium opprimamus?* O (saie they)! *Dolum, vim & astutiam adhibeamus, ut istam caussam diruamus.* Here (said *Luther*) cometh on the second *Psalm*, and saith: *The Kings of the earth stand up, and the Rulers take counsel together.* What to do? *Against the Lord, and against his Annointed.* But what followeth? *Hee that sitteth in heaven shall laugh them to scorn, the Lord shall have them in derision.* God will deal wel enough with these angrie Gentlemen, (said *Luther*) and will give them but smal thanks for their labor, in going about to suppress his Word and servants: he hath sate in counsel above these five thousand five hundred years, hath ruled and made Laws. Good Sirs! bee not so cholerick, go further from the wall, lest you knock your pates against it. *Bee wise now therefore, O yee Kings, bee instructed yee Judges of the earth; serv the Lord in fear,* &c. *Kiss the Son, lest hee bee angrie, and so yee perish,* &c. That is, take hold on Christ, or the divel will take hold on you. *Credo* (said *Luther*) *Deum velle Papam subvertere, ut veniat extrema dies.*

The second Psalm is a haughtie Psalm.

This second *Psalm* (said *Luther*) is a proud Psalm against those fellows: It begins milde and simply, but it endeth stately and ratling: *Nè pereatis de via justa:* Fire will break out; therefore, *Beati omnes qui confidunt in eum.* It is a most excellent and a brave stately Psalm (said *Luther*) and I am much taken with it: above, it saith, *Habitator Cœli*, Hee that dwell's in heaven taketh our part, therefore take good heed what yee do. Wee (said *Luther*) have no other comfort against these swift worldlie practices, then that our God is called, *Deus non à longè, sed à prope*; and also, *Deus misericordiæ:* Hee seeth all these stratagems, and forgetteth them not; for God hath a great memorie.

I (said *Luther*) have now angred the Pope, about his Images of Idolatrie: O! how the Sow raiseth her bristles. I have given the Pope a gilded cup in his hand, hee must taste first of that, I have a great advantage against him: *For the Lord saith unto my Lord,* שֵׁב לִימִינִי sheb limini, *sit on my right hand, until I make thy enemies thy footstool.* Hee saith; *Ego suscitabo vos in novissimo die:* and then hee will call and saie: Ho! *Martin Luther, Philip Melancthon, Justus Jonas, John Calvin,* &c. Arise, Com up: and God will call us by our names, as our Saviour Christ saith in Saint *John*'s Gospel: *Et vocat eos nominatim.* Well on, (said *Luther*) let us bee of good comfort.

CHAP.

CHAP. II.

OF GOD'S WORKS.

That humane sens and reason cannot comprehend nor understand God's Works.

ALl the works of God (said *Luther*) are unsearchable and unspeakable, no humane sens can finde them out, only faith take's hold thereof without humane power or addition. No humane Creature can take hold or know God in his Majestie, and therefore hee hath set himself down in the simplest manner, and was made Man, yea, was made sin, death and weakness. Hee was simple (indeed) and mean enough when hee took upon him the qualitie of a Servant, as St *Paul* saith to the *Philippians*. But (said *Luther*) who can believ it? wee think that the Turkish Emperor is much more mightie, *Erasmus Rotterdamus* much more learned, a Friar far more good and godlie then God himself is. God's Works.

To conclude, in all things, and in the least Creatures, yea also, in their members, God's almightie power and great wonderful works do clearly shine. For, what man (how powerful, wise and holie soëver) can make out of one Fig a Fig-tree, or another Fig? or, out of one Cherrie-stone, can make another Cherrie or a Cherrie-tree? or, what man can know, how God createth and preserveth all things and make's them grow?

And truly (said *Luther*) wee finde and see printed the Holie Trinitie in all good Arts and Creatures; as, the Almightie power of God the Father, the wisdom of God the Son, and the goodness of God the holie Ghost. Neither (said *Luther*) can wee conceiv or know how the Apple of the Eie doth see, or, how understanding words are spoken distinctly and plainly, when only the Tongue is moved and stirred in the mouth? all which are natural things, as wee daily see and act. How then should wee bee able to comprehend or understand the secret Counsel of God's Majestie, or search it out with our sens, wit, reason or understanding? God's picturing.

That no man understand's God's Works.

NO man (said *Luther*) is able to imagine, much less to understand, what God hath don, and still doth without ceasing. Although wee labored and sweated blood to write but only three lines in such manner as St *John* did write, yet were wee never able to perform it. What then, should wee anie waie admire or wonder at our wisdom? I, for my part (said *Luther*) will bee a Fool, and will yeeld my self captive.

In the beginning God made *Adam* out of a piece of Claie, *Eve* out of his rib, hee blessed them, and said, *Bee fruitful and increas*: These words do and will stand, and remain powerful to the world's end. And although manie people die daily, yet there are still new born, as *David* saith in his Psalm, *Thou sufferest men to die and go away like a shadow, and sai'st, Com again yee children of men.* These and other things which hee daily createth, the ungodly blinde world doth not see, nor acknowledg for God's wonders; but they think, all is don by chance and at hap-hazard. On the contrarie, the good and godly, wheresoëver they cast their Eies, do behold Heaven and Earth, the Air and Water, &c. they see and acknowledg all for God's wonders, at which they are astonied, they see their delight and joy of the same, they laud and praiſ the Creator, and do also know that God is wel-pleased therewith. Through God's Works more humane Creatures are alwaies born. That God was made man, is a foolish and unpossible thing to humane sens and reason.

The children of the world (which are in darkness) see nothing of these things, much less do know the causes of Faith. The Articles of Faith are too high for them. That

three persons is one onely God, That the true Son of God was made man, That in Christ are two Natures, Divine and Humane, &c. thereat are they offended, nay, they hold them for Fictions and Fables. For, so unlikely as it is to say, A man and a stone are one person, even so unlikely it is also to humane sens and reason, that God was made man, or, that Divine and Humane Natures united in Christ, is one person. St *Paul* understood an excellent piece thereof, and although hee took not hold of all, yet hee break's forth to the *Coloss.* the second Chapter, and saith, *In Christ dwelleth all the fulness of the Godhead bodily.* Also, *In him lie's hid all Treasure of wisdom and knowledg.* His meaning is, Whoso findeth not God in Christ, the same shall never finde him, let him seek where and how long hee will, much less shall hee understand what God's Will and Essence is.

But wee acknowledg all in Christ, the whole Godhead and manhood; that is, wee see in him the highest strength and power together with the highest weakness; wee see in him both life and death, Righteousness and sin, God's Grace and anger.

Ah (said *Luther*)! what shall wee saie, that God was made man! Truly it is a very high and hard Article, above and against all humane sens and reason, but no man (or very few) do seriously meditate thereof, or consider the same.

That God is without, and above, and yet in all Creatures.

God's Seat. SEeing now, that *Heaven is his Stool, Isai.* the *66.* Chapter, so can hee reach far, far above Heaven; and that the *Earth is his Footstool,* therefore hee must needs bee in the whole world, as the words following do witness, where God saith, *Where is the place of my rest? For all those things hath mine hand made, and all those things have been,* saith the Lord: *but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word:* as if hee should say, They are those by whom I will have my rest and dwelling; but now, these are scattered here and there in the whole world. And if hee fill's all things, (as St *Paul* saith) then surely hee must needs bee everie where (understand) *spiritually in his Word and Sacraments.*

Isai. 66.

Therefore, hee that will bee wise before God, let him learn God's Word, and stand in fear of him; for, *the fear of the Lord is the beginning of wisdom:* yet let him fear so, that hee also hope of his goodness, *Psalm* the 147.

Psal. 147.

If (said *Luther*) anie man will ask, Why God permitteth that men bee hardned, and do fall into everlasting perdition? Let him ask again, Why God did not spare his onely Son, but gave him for us all to die the most contemned death of the Cross? which is a more certain sign of his love towards us poor people, then of his wrath and anger against us. Such Questions cannot bee better solved and answered then by the like contrarie questions. True it is (said *Luther*) the malicious divel deceived and seduced *Adam.* But wee ought again to hold and consider, that soon after the fall, *Adam* received the Promiss of the woman's seed that should crush the serpent's head, and should bless the people on Earth. Therefore wee must acknowledg, take to heart, and well contemplate, that the goodness and mercie of the Father is unmeasurable, great, towards the wicked, ungodlie world, who sent his Son to bee their Saviour. Let therefore (said *Luther*) his good will bee acceptable unto thee, and do not speculate with and about that divelish *Quere,* Why and wherefore, touching God's Words and Works? For God, who is a Creätor of all Creatures, and ordereth all things according to his unsearchable will and wisdom, hath no pleasure in such questions, but rather abhor's them.

Wee must hear Christ: do wee that, so are wee happie, and saved.

That wee may bee (said *Luther*) at a certaintie of all these things, namely, who shall bee saved, or who damned? Let us know, that hee hath sent his onely Son unto us, and commanded, that wee should hear him. Hee hath revealed his Fathers Will unto us, namely, that *who so beleeveth in the Son, hath everlasting life, but hee that doth not beleev is alreadie condemned. John* the 3. and *6.* Chapter. *Likewise, hee that beleeveth and is baptized shall bee saved, but hee that doth not believ, shall bee damned. Mark* the *16.*

That God (said *Luther*) somtimes (out of his divine premeditated Counsel, in wonderful wise, unsearchable to humane reason and understanding) hath mercie on this man

man, and hardneth another, as the Scripture ſpeak's of *Pharaoh*; it beſeemeth not us to ſearch nor ſift out. Wee (ſaid *Luther*) muſt certainly know, and not doubt, that hee doth nothing without certain cauſ and premeditated Counſel. And truly, if God were to give an account to everie one of his works and actions, then were hee indeed but a *poor ſimple God.*

Our Saviour Chriſt ſaid to *Peter*, Joh. the 13. *What I do, thou knoweſt not now, but thou ſhalt know hereafter*, namely, at that joyful day. Then wee ſhall know (ſaid *Luther*) how truly and friendly our loving God and Father hath been affected unto us. In the mean time (although miſhaps, miſerie and troubles have been, and ſhall bee upon us) wee muſt notwithſtanding have this ſure confidence in him, that hee will not ſuffer us to bee deſtroied neither in bodie nor ſoul, but will ſo deal with us, that all things (bee they good or evil) ſhall and muſt redound to our beſt comforts.

St *Hilarie* (ſaid *Luther*) giveth us a fine Text, *Let us* (ſaith hee) *bee content, that wee do not know the ſtate of our bodies, How ſhould wee then bee ſo preſumptuous as to ſpeculate and to ſearch out the Majeſtie of God?* this ought not to bee, wee ſhall thereby become like climing Goats, which do oftentimes fall and break their necks. Therefore I (ſaid *Luther*) do truly adviſe, that men would hear what God ſaith through his Word, and direct themſelvs according to the ſame, otherwiſe, all labor and trouble is in vain, and wee are loſt.

When one asked, Where God was before Heaven was created? S^t *Auſtine* made anſwer thereunto and ſaid, Hee was in himſelf. And as another (ſaid *Luther*) asked mee the ſame queſtion, I ſaid, Hee was building of Hell for ſuch idle, preſumptuous, fluttring ſpirits and Inquiſitors. After hee had created all things (ſaid *Luther*) hee was everie where, and yet Hee was no where; for, I cannot faſten nor take hold of him (without the Word) through my cogitations. But Hee will bee found there where hee hath bound himſelf to bee. The Jews found him at *Jeruſalem* by the Throne of Grace, *Exodus* the 25. wee finde him in the Word and Faith, in Baptiſm and Sacraments; but in his Majeſtie (ſaid *Luther*) hee is no where to bee found.

God permit's himſelf to bee found no where, but where hee hath bound himſelf in the Word and Sacraments.

It was a ſpecial grace in the old Teſtament, when God bound himſelf to a certain place where hee would bee found, namely, in that place where the Tabernacle was, towards which they praied, as firſt, in Silo and Sichem, afterwards at Gibeon, and laſtly at Jeruſalem in the Temple.

The Greeks and Heathen in after times (ſaid *Luther*) did imitate the ſame, and did build Temples for their Idols in certain places, as at *Epheſus* for *Diana*, at *Delphis* for *Apollo*, &c. For, where God built a Church, there the Divel would alſo build a Chappel. They imitated the Jews alſo in this, namely, that as the moſt Holieſt was dark, and had no light, even ſo and after the ſame manner did they make their places dark, where the Divel made anſwer, as at *Delphis*, and elſwhere. In ſuch ſort is the Divel alwaies God's Ape.

Where God buildeth a Church, there the Divel buildeth a Chappell hard by.

But (ſaid *Luther*) whereas the moſt Holieſt muſt bee dark, the ſame did ſignifie, that the Kingdom of Chriſt no other waie was to bee taken hold of and faſtned, but onely by the Word and by Faith.

Why the moſt Holieſt was dark.

That God is faithfull and true.

GOd is upright, faithful and true (ſaid *Luther*) as hee hath ſhewed, not onely in that hee hath given us his Promiſſes in Chriſt, through whom wee have forgiveneſs of ſins, and deliverance from everlaſting death; but alſo, hee hath laid before us in the Scriptures manie gracious and comfortable Examples of great and holie Saints which of God were highly enlightned and favored, and yet notwithſtanding did fall into great and heavie ſins.

God performeth what Hee promiſeth.

Saints fall.

Adam (ſaid *Luther*) by his fall and diſobedience did hereditarily conveie ſin and death upon all his poſteritie. *Aaron* brought a great ſin upon Iſraël, inſomuch that God for the ſame would have deſtroied them, the 9. of *Deut.* *David* alſo fell verie heavily, 2 *Sam.* 11. *Job* and *Jeremiah* curſed the daie wherein they were born. *Jonas* was ſorely vexed, becauſ Ninive was not deſtroied. *Peter* denied, *Paul* perſecuted Chriſt, &c.

Theſe

These and such like innumerable examples (said *Luther*) doth the holie Writ relate unto us, not that wee should live securely, and should sin upon the mercies of God; but that, when wee feel God's anger, (which will surely follow upon the sins) as then wee should not despair, but should well remember such comfortable Examples, and thereby certainly conclude, that, as God was merciful unto them, so likewise hee will bee gracious unto us, out of his meer goodness and mercie shewed in Christ, and will not impute our sins unto us.

The Divels wickedness and power.

Wee may also see (said *Luther*) by such Examples of great holie men that fell so grievously, what a wicked, craftie and envious spirit the Divel is, and that hee is a prince and a God of the world.

These high divine people that committed such heavie sins, did fall (said *Luther*) through God's counsel and permission; to the end they should not bee proud nor boast themselvs of their gifts and qualities, but should rather fear. For, when *David* had sinned, had slain *Uriah*, had taken from him his wife, and thereby gave caus to God's enemies to blaspheme; then hee could not boast, that hee had governed well, or had settled much goodness; but hee said, *I have sinned against the Lord*, and with tears hee praied, *Miserere mei, Deus*, &c. And *Job* also acknowledgeth, and saith, *I have spoken foolishly, and therefore I do accuse my self, and repent*, &c.

God's businesses or causes have altogether a simple and small beginning.

God at the first beginneth great matters weakly through small and sillie people.

When God (said *Luther*) intendeth, or hath in hand, som great matter or work, then hee begin's the same by and through a poor and sillie humane Creature, and afterwards hee give's therein Assistance, insomuch that the enemies who seek to hinder the same are overcom. As when hee delivered the Children of Israël out of the long, wearisom, and heavie Captivitie in Egypt, and would lead them into the Land of Promiss, then hee called, first, *Moses*, and afterwards hee gave unto him his brother *Aaron* for an Assistant; they went to *Pharaoh*, spake unto him by the Commandement of the Lord [*the God of the Hebrews*] that hee should *let Israel go*, &c. And although *Pharaoh* at the first set himself hard against them, and plagued the people worse then before; yet nevertheless hee was forced in the end, through so manie plagues, to let Israël go; yea, the Egyptians thronged together, and quickly drove them out of the Land. But when *Pharaoh* repented that hee had let them go, and hunted after them with Horses, Horsmen, Chariots, and with all his Host, then the Lord commanded *Moses* to stretch forth his hand, wherein hee had the staff, over the sea, and then the waters parted; and when the Egyptians followed after Israël in the middest of the sea, then the Lord fought for Israël, drowned *Pharaoh* with all his power in the Red sea, and so delivered his people from the hands of the Egyptians, &c.

Likewise (said *Luther*) in the time of *Eli* the Priest, when the case stood very evil in Israël, the Philistines pressing hard upon them, taking away the Ark of God, which they carried into their Land; *Eli* in great sorrow of heart fell backwards from his Chair, and brake his neck, and it seemed, as if Israël had been utterly undon.

Samuel delivered Israël.

Then God raised *Samuel* the Prophet, and through him holp Israël up again, and the Philistines were overthrown, &c.

Saul despaireth.

Afterwards also, when *Saul* was sorely pressed upon by the Philistines, so that for anguish of heart hee despaired and thrust himself through, three of his sons and manie people dying together with himself; Then everie man thought that now there was an end with Israël. But shortly after, when *David* was chosen King over all Israël, and confirmed, then went on that *Aureum seculum*, the golden time. For *David* the chosen man of God saved not onely Israël out of the enemies hands, but also hee forced and brought to obedience all Kings and people that set themselvs against him, hee holp the Kingdom up again in such manner, that in his and in *Solomon*'s time it stood in full flourish, high power and glorie; and thereto, God raised up unto him helps and Assistants, manie high people, Priests and Prophets, also other godlie, wise experienced Heroës and Rulers, which hee made use of in spiritual and temporal negotiations; as, when hee settled both Priesthood and Kingdom by them so fine and orderly, that afterwards a long time it remained in a flourishing state.

Golden time, when *David* came to the Government.

God giveth good Rulers and faithful Assistants.

Even

Even so likewise (said *Luther*) when *Juda* was carried captive to *Babel*, then God selected the Prophets, *Ezekiel, Haggai*, and *Zacharias*, who comforted them in their distress and captivitie; they made not onely promise of their return into the Land of Jewrie again, (which was performed and came to pass in the first year of *Cores* King of *Persia*) but also that Christ most certainly should com in his due time.

How, and through whom Juda was comforted at *Babel* in captivitie.

Hence wee may see (said *Luther*) that God never yet forsook his people; yea, neither the wicked world, (though they give him smal thanks) although, by reason of their sins, hee suffereth them a long time to bee severely punished and plagued. As also in this our last time hee hath graciously visited and delivered us (said *Luther*) from the long, wearisom, heavie and horrible captivitie of that wicked Popedom: God of his mercie grant that wee may thankfully acknowledg the same, otherwise (I fear) it will bee worse with us.

God never forsook those that were his.

That the superfluitie of temporal wealth doth hinder the Faith.

GOD (said *Luther*) could bee rich soon and easily, if hee would bee more provident, and would denie us the use of his creatures: If hee would but keep back the sun, that it should not shine, or lock up the aër, detein the water, or quench out the fire; Ah! then would wee willingly give all our monie and wealth to have the use of his creatures again.

How God could soon bee rich.

But (said *Luther*) seeing God so liberally heapeth his gifts upon us, wee therefore will claim them as by right, in despight of him, and let him denie them us if hee dare. Therefore the unspeakable multitude of his innumerable benefits do hinder and darken the faith of the believers, much more of the ungodlie.

God's gifts which he overheapeth us withall, maketh us secure and lazie.

That God doth purchase nothing but unthankfulness with his benefits.

GOD giveth Sun and Moon, (said *Luther*) Stars and Elements, Fire and Water, Aër and Earth, and all Creatures, Bodie and Soul, and all manner of maintenance, of fruits, grain, corn, wine, and all that is profitable for the preserving of this temporal life; and moreover hee giveth unto us his all-saving Word; yea, himself hee giveth unto us.

What God purchaseth with his benefits.

But (said *Luther*) what getteth God thereby? Truly nothing else, then that hee is wickedly blasphemed; yea, that his onely Son is pitifully scorned, contemned, and hanged on the gallows; his servants plagued, banished, persecuted, and slain. This is the thanks that hee hath for his Grace, for creating, for redeeming, sanctifying, nourishing, and for preserving us: such a seed, fruit, and godlie childe is the world, O! wo bee to it.

Of God's power in our weakness.

GOD (said *Luther*) placeth his highest Office very wonderfully; hee commit's it to Preachers that are poor sinners and beggars, who do utter and teach it, and very weakly do thereafter, or live according to the same. *1 Cor. 1.*

Thus goeth it alwaies with God's power in our weakness, for when hee is weakest in us, then is hee strongest.

Howsoëver God dealeth with us, it is alwaies unacceptable.

HOW (said *Luther*) should God deal with us? Good daies wee cannot bear, evil wee cannot endure; Giveth hee riches unto us? then are wee proud, so that no man can live by us in peace; nay, wee will bee carried upon hands and shoulders, and and will bee adored as Gods: Giveth hee povertie unto us? then are wee dismaied, wee are unpatient, and murmure against him. Therefore nothing were better for us, then soon to bee conveied to the last dance, and covered with shovels.

Humane ex pertness.

Of

Of the acknowledging of Nature.

ADam had no need of Books, (said *Luther*) for hee had the Book of Nature; and all the Patriarchs and Prophets, Christ and his Apostles do cite much out of that book; as, touching the sorrows of women bearing children, of the fellowship and communitie of the members of man's bodie as Saint *Paul* relateth such parables, and saith: That one member cannot miss another: if the eies did not see, whither then would the feet go, how would they stumble and fall? If the hands did not fasten and take hold, how then should wee eat? If the feet went not, where then would the hands get anie thing? onely the maw, that lazie drone, lie's in the midst of the bodie, and is fatted like a swine. This parable (said *Luther*) teacheth us, that mankinde should love one another, as also the Greek's pictures do teach, concerning two men, the one lame, the other blinde, who shewed kindness the one to the other, as much as in them laie; the lame guided the blinde in the waie, which elf hee neither knew nor saw; and the blinde carried the lame, that elf could not go; so that they both were holpen and came forward, as this verf following describeth.

John 16.

1 Cor. 12.

Versiculi de Cæco & Claudo.

Insidens Cæco graditur pede Claudus utroque,
Quo caret alteruter, sumit ab alterutro.
Cæcus namque pedes Claudo gressúmque ministrat,
At Claudus Cæco lumina pro pedibus.

How God deal's with his upright Saints and holie people.

GOD is wonderful in his Saints (said *Luther*) and deal's strangely with them, contrarie to all humane wisdom and understanding; to the end, those that fear God, and are good Christians, may learn to depend on invisible things, and through mortification they may bee made alive again; for God's Word is a light that shine's in a dark place, as all examples of faith do shew. *Esau* was accursed, and yet it went well and fortunately with him, hee was Lord in the Land, and Priest in the Church; but *Jacob* must flie away and dwell in povertie in another countrie.

1 Pet. 2.

God's Fatherhood.

God deal's with the godlie and good Christians (said *Luther*) almost even as hee deal's with the ungodlie; yea, and otherwhiles far worf; hee doth even like a housfather with a son and a servant, hee whip's and beat's the son much more and oftner then the servant, yet nevertheless hee gather's for the son a treasure to inherit; but a stubborn and a disobedient servant hee beateth not with the rod, but hee thrusteth him out of the doors, and giveth him nothing of the inheritance.

What God would have of us mankinde.

God's right.

GOD (said *Luther*) is a good and gracious Lord, hee will bee held for God onely and alone, according to the first Commandement: *Thou shalt have none other Gods but mee.* Hee desire's of us no taxes, subsidies, monie, nor goods; hee onely will have, that hee may bee our God and father, and therefore doth hee give unto us richly, with an overflowing cup, all manner of spiritual and temporal gifts: but wee look not once so much as towards him, neither will wee have him to bee our God.

That God is not angrie.

Reason of punishment.

GOD the Lord (said *Luther*) is not angrie; for if God should bee earnestly angrie, then were wee all utterly lost and gon: God doth not willingly strike mankinde, except (as a just God) hee bee constreined thereunto, hee having no pleasure in unrighteous and ungodlie doings, and therefore hee must suffer the punishment to go on

on; as I do somtimes look through the fingers, when the Tutor beateth my son *John*, or when hee whip's him. And God useth so to do, when wee are unthankful and disobedient to his Word and Commandements: as then hee suffereth us, through the divel, soundly to bee lashed with pestilence, with famine, and with such like whips, and hee doth the same, not that hee is our enemie and will destroie us, but that through such scourging, hee may call us to repentance and amendment, and thereby to entice us unto him, that wee may seek him, run unto him, and call upon him for help. Of this (said *Luther*) wee have a fine example in the Book of *Judges*, where the Angel, in God's person, speaketh thus: *I have stricken you so often and yee are nothing the better for it:* (I think, said *Luther*, it was don in *Gideon's* time) and the people of Israël said; *Save thou us but now, wee have sinned and don amiss: punish thou us, O Lord, and do with us what thou wilt, onely save us now*, &c. When (said *Luther*) wee give and yield our selvs to this man, and desire that hee would help us; then most certainly hee helpeth as a true God: but it fail's onely herein; namely, that wee connot yield. The text saith: *Do to us what thou wilt, onely deliver and help us.* Then hee struck not all the people to death. In like manner did *David*, when hee had sinned, in causing the people to bee numbred; for which sin God punished the people with pestilence, that 70000 died; then *David* humbled himself, and said: *Behold Lord, I have sinned, I have don this misdeed, and have deserved this punishment: What have these sheep don? Let thy hand bee upon mee, and upon my father's hous*, &c. Then our Lord God could not bee angrie, by reason of *David*'s humilitie, as the Text saith: *And the Lord repented him of the evil, and said to the Angel that destroied the people: It is enough, staie thy hand.*

To humble our selvs under the powerful hand of God.

2 Samuel 24.

Therefore, said *Luther*, hee that can humble himself earnestly before God in Christ, the same hath already won; otherwise, the Lord God would lose his Deïtie, or Godhead; whose own work it is, that hee have mercie on the poor and sorrowful, and spare them that do humble themselvs before him, as the whole Scriptures do boast of him: For if hee should not do so, then no humane creature would com unto him, no man would call upon him, no man would bee heard, no man saved, nor would thank him; *For in hell no man praiseth thee*, saith the Psalm, &c. *The Divel*, said Luther, *can affright, murther, and steal, but God onely reviveth and comforteth.*

For this little word [GOD] is, in the Scripture, such a word as hath manifold significations, and it is oftentimes understood of a thing after the nature of his operation and Essence: according to this the Divel is called a *God*; namely, a God of sin, of death, of despair and damnation.

Here (said *Luther*) wee must make a right difference between this God, and the upright and true GOD, who is a GOD of life, comfort, salvation, justification, and of all goodness. For there are manifold significations that have no right nor certain understanding of things, speeches, and words; *Erroris enim mater est æquivocatio semper:* Equivocation is alwaies the mother of Error.

Of God's goodness if wee could but trust unto him

ONce, towards Evening, came flying into *Luther*'s Garden two birds and made a nest therein, but they were oftentimes scared away by those that passed by: then, said *Luther*: O yee loving prettie birds! flie not awaie, I am heartily well contented with you, if yee could but trust unto mee. Even so it is with us, wee neither can trust in God, who notwithstanding sheweth and wisheth us all goodness.

That God is patient.

GOD (said *Luther*) is patient, long-suffering, and merciful; in that hee can keep such silence, and can suffer so long the most wicked wretches to go unpunished; I could not do so, said *Luther*.

That

That God made all things for mankinde.

Proof of God the Father.

GOD's Power is great (ſaid *Luther*) who holdeth and nouriſheth the whole world, and mainteineth it; and it is a hard Article, where wee ſaie and acknowledg: *I believ in God the Father*; hee hath creäted all things ſufficiently for us: All the ſeas are our cellars, all woods are our huntings; the earth is full of ſilver and gold, and of innumerable fruits, which are creäted all for our ſakes, and the earth is a corn-houſ, and a larder for us &c.

That God's Creatures are uſed, or rather abuſed, for the moſt part by the Ungodlie.

Nota bene.

THe Wicked and Ungodlie (ſaid *Luther*) do enjoie and uſe the moſt part of God's Creatures; for the Tyrants have the greateſt power, lands, and people in the world; the Uſurers have the monie; the Farmers have eggs, butter, corn, barlie, oats, apples, pears, &c. but good and godlie Chriſtians muſt ſuffer, bee perſecuted, muſt ſit in dungeons, where they can ſee neither ſun nor moon, muſt bee thruſt out into povertie, muſt bee baniſhed and plagued, &c. But certainly it muſt bee better one daie, it cannot alwaies ſo remain; let us have but patience, and ſtedfaſtly remain by the pure doctrine, and notwithſtanding all this miſerie, let us not fall away from the ſame.

The Chanceries of God, and of the Divel.

God's approaching.

OUr Lord GOD and the Divel (ſaid *Luther*) have two manner of Chanceries, which do not agree together, but are quite oppoſite the one to the other. God's Chancerie at the firſt doth affright, and afterwards it lifteth up and comforteth again, and that becauſ the fleſh and the old man ſhould bee killed, and the ſpirit, or new-man ſhould live. In ſuch manner the good Angels do firſt make affraid, and afterwards they comfort thoſe again which are affrighted; as in St Luke the firſt, When *Marie* was affraid at the Angel's ſpeech, hee comforted her, and ſaid: *Fear not Marie*, &c. and, in the ſecond Chapter, hee ſaid to the Shepherds that were ſore affraid: *Fear not, behold I bring you tidings of great joie*, &c.

The divel's enticements.

But the Divel turn's it quite about in deſpight of God, hee uſeth and take's a quite contrarie courſ; for hee make's, at the firſt, people ſecure and bold, that they, void of all fear or frighting, do commit ſin and wickedneſs, and do not onely remain in ſin, but alſo they take delight and pleaſure therein, and think they have don all well: but at laſt, when Mr Stretch-leg com's, then hee affrighteth and ſcareth them without meaſure, inſomuch that either they die of great grief, or elſ in the end, by reaſon of evil and fearful conſciences, they make away themſelvs, and are left without all comfort, and ſo do deſpair of God's grace and mercie.

That God, and not monie, preſerv's the world.

GOD onely, (ſaid *Luther*) and not monie and wealth, maintein's and preſerv's the world; for riches, and much monie, do make proud and lazie people. As at *Venice*, where the richeſt people are, a horrible dearth fell among them in our memorie, ſo that they were driven to call upon the Turks for help, who ſent unto 24 Gallies, laded with corn; all which (as they almoſt were arrived) went down into the ſea, and ſunk before their eies.

The cogitations of the world.

Therefore (ſaid *Luther*) great wealth and monie cannot ſtill the hunger, but rather occaſioneth more dearth: for where rich people are, there it is alwaies dear, and things are at high rates: moreover, monie maketh no man right merrie, but much more penſive, and full of ſorrow; for they are thorns which do prick people, as Chriſt call's riches; yet is the world ſo mad that they will ſet thereupon all their joie and felicitie.

That

That God's anger is at the greatest, when hee hold's his peace and speak's not with us.

NO greater anger, (said *Luther*) then when God is silent, and talketh not with us, but suffereth us to go on in our sinful works, and to do all things according to our own lusts and pleasures; as it goeth now with the Jews, against whom God hath fixed his wrath so fiercely, that in the space of fifteen hundred years hee hath not given them so much as one word, neither sheweth hee them anie sign; as hee threatned them in the 81 Psalm, and saith: *Hear my peeople, and I will assure thee, O Israël, if thou wilt hearken unto mee, there shall no strange God bee with thee, neither shalt thou worship anie other God; I am the Lord thy God which brought thee out of the land of Egypt. Open thy mouth wide and I will fill it. But my people would not hear my voice, and Israël would not obeie mee; so I gave them up unto their own heart's lust, and let them follow their own imaginations.* This the Scripture nameth, *hard conceits.*

They cried sore, and praied vehemently (said *Luther*) with great earnest zeal, as their books of praiers do shew. I do much wonder (said *Luther*) that God did not hear them; certainly, his anger was very great. When they crie now, so answered them God in this manner: As I preached and cried to you, there was none that would hear; therefore will I not hear: my threatning Sermons have yee despised, therefore I will not hear you. Baalish invocating.

Ah God (said *Luther*)! punish, wee praie thee, with pestilence, with famine, and with what evil sicknesses elf may bee on earth, but bee not silent, Lord, toward us. God said to the Jews: *I have stretched forth my hand and have cried; Com hither and hear,* &c. *But yee said; wee will not hear.* I send to you my servants the Prophets, *Isaiah, Jeremiah,* &c. and saie unto you; Hear yee, *&c.* But yee saie, No: wee will kill them. I send unto you my Son: O! saie yee, that's right, wee will hang him, &c. *Proverbs 1.*

Even so likewise do wee now, (said *Luther*) wee are wearie of God's Word, and are overcloied therewith; wee will not have upright, good, and godlie Preachers and Teachers, that threaten us, and do bring God's Word pure and unfalsifiedbefore us, & so vehemently do condemn false doctrine, and do truly warn us: No, saie wee, such cannot wee endure; wee will not hear them; nay, wee will persecute and banish them; therefore will God also punish us. Thus it goe's with wicked and lost children, that will not hearken to their parents, nor bee obedient unto them, they will afterwards bee rejected of them again. *Matth. 23.*

No man (said *Luther*) was ever able to describe or express the fierceness of God's Anger when it is kindled. O heavenlie Father (said hee)! let us constantly remain, wee praie thee, by this bright shining Sun, and let us never fall from thy Word, or bee brought to false and corrupted Ddoctrine. God's anger unmeasurable.

Although the Jews have been punished so long, and still are punished to this daie, yet (said *Luther*) they will not hear, but do still blaspheme. How wickedly do they blaspheme that good maid, the blessed Virgin *Marie*; truly, if shee had been a Heathen, as *Ænea Sylvia*, yet were it too too much.

Behold and consider, (said *Luther*) they have now suffered fifteen hundred years; what will bee then their suffering in hell? No people on earth are so hardly punished and plagued as the Jews. I advise, said *Luther*, that no man talk with a Jew of Christ, that hee is the Son of God, for hee will not believ it; therefore will I dispute no more with them. They are justly called, *stiff-necked.*

Rabbi Abida, a Jew, said once to mee; Messias is already com: but, said hee, Hee was the son of a star, and was begotten of *Jacob*'s star. That poor wretched people know not whereon they bee; somtime, they will saie, Hee is com; otherwhile again, they denie it. For my part (said *Luther*) I take the Jews to bee meerly Epicures, and have despaired of Messias. They believ, whoso doth good works, the same is just; whoso heareth *Moses*, is saved, whether Messias com or not. They allege, Messias will set up the Law again, and will not take it away: to conclude, they exspect a temporal Kingdom.

What it is that most displeaseth God.

NOthing displeaseth Almightie God more, (said *Luther*) then when wee defend and cloke our sins, and will not acknowledg that wee have don wrong; as *Saul* did: for the sins that bee not acknowledged, are against the first Table of the Ten Commandements of God. *Saul* sinned against the first Table, but *David* sinned against the second. Those are sinners against the second Table, that do look on the Sermon of Repentance, that suffer themselvs to bee threatned and reproved, do acknowledg their sins, and better themselvs; *do sanctifie God's Name, and give him the honor due unto his Name*, &c. but the other that do sin against the first Table, as Idolaters, unbelievers, contemners and blasphemers of God, and falsifiers of God's Word, &c. they do attribute to themselvs wisdom and power, they will bee wise and mightie; both which, God will reserv for himself, as beeing his own proper qualities.

God's cours when hee intendeth to destroie a Land.

Isaiah 3. VVHen God intendeth to destroie a Kingdom, a Countrie, or a Principalitie, then (said *Luther*) hee draweth and taketh from them wisdom; that is, hee blinde's them, and afterwards bereav's them of their power and abilitie, &c.

That God punisheth, and no man can flie away from it.

1 John 5. IT is not to bee expressed (said *Luther*) how ungodlie and wicked the world is, as wee may easily perceiv from hence, that God hath not onely suffred the punishments to encreas, but also hee hath constituted and appointed so manie Executioners and Hangmen that must punish his Subects; as, there are the wicked spirits, the tyrants, disobedient children, knaves, and wicked women, wilde beasts, vermin, sicknesses &c. yet all this can make us neither to bend nor to bow.

Better it were, that God should bee angrie with us, then that wee were angrie with God, for hee can soon bee at an union with us again, becaus hee is merciful; but when wee are angrie with him, then the case is not to bee holpen.

That God, if hee pleased, could purchase great store of monie and wealth.

God's inexhausted liberalitie. GOD (said *Luther*) could bee exceeding rich in monie, and in temporal wealth if hee so pleased, but hee will not. If hee would but com to the Pope, to the Emperor, to a King, to a Prince, to a Bishop, to a rich Merchant, to a Citizen, or Farmer, and would saie; Except thou giveest mee a hundred thousand crouns, thou shalt die at this instant. Then everie one would presently saie: I will give it with all my heart if I may but live. But now wee are such unthankful slovens, that wee give him not so much as a *Deo gratias*, although wee receiv of him richly, and overflowing, so great benefits, meerly out of his goodness and mercie; Is not this a shame? Yet, notwithstanding such our unthankfulness, our Lord God and merciful Father doth not suffer himself thereby to bee scared away, but continually doth afford and shew unto us all manner of goodnesses. But (said *Luther*) if in his gifts and benefits hee were more sparing, and in imparting the same unto us were more close-handed, then wee would learn to bee thankful. If hee caused everie humane creature to bee born into the world but with one leg or foot, and seven years afterwards gave him the other leg; or in the fourteenth year gave one hand, and afterwards in the twentieth year the other, then wee should better acknowledg God's gifts and benefits, wee should also then value them at a higher rate, and bee thankful to Almightie God for the same. But now, seeing that God heapeth upon us these and the like his blessings, wee never regard the same, nor shew our selvs thankful unto him.

Good & blessed times. Now (said *Luther*) hath God given unto us a whole sea full of his Word, hee giveth unto us all manner of Languages & good Free Liberal Arts; wee buie at this time cheap,

cheap, and for a ſmal price all manner and ſorts of good books; moreover, hee giveth unto us learned people, that do teach well and orderly, inſomuch that a young youth (if otherwiſe hee bee not altogether a dunce) may learn and ſtudie more in one year now, then formerly in manie years. Arts are now ſo cheap, that almoſt they go about begging for bread; wo bee to us (ſaid *Luther*) that wee are ſo lazie, improvident, ſo negligent, and ſo unthankful.

But God (I fear) will ſhut and cloſe up his liberal hand and mercie again, and will give unto us ſparingly enough, ſo that wee ſhall have again Sects, Schiſms, Preachers of lies, and ſcoffers of God, and them wee ſhall adore, and carrie upon our hand, ſeeing that now wee do contemn his Word and ſervants.

When God holdeth not his hand over us then are wee quite loſt.

WEe are (ſaid *Luther*) worth nothing at all with our gifts and qualities, how great ſoëver they bee, if God continually holdeth not his hand over us: when hee forſaketh us, then is our wiſdom, art, ſenſ, and underſtanding nothing worth. If hee do not conſtantly aſſiſt us, then our higheſt knowledg and experience in Divinitie, or whatelſ wee are able to attain unto, will nothing avail; for when the hour of trial and temptation com's, wee ſhall bee diſpatch'd in a moment, ſo that the Divel, through his craft and ſubtiltie, teareth awaie from us even thoſe texts and ſentences in holie Scripture wherewith wee ſhould comfort our ſelvs, and, inſtead thereof, hee ſetteth before our eies, onely ſentences of fearful threatnings, in great innumerable heaps. God's defence and protection, *Pſal* 91.

Therefore, (ſaid *Luther*) let us well learn and mark, when God take's his hand from us, that then wee ſoon and ſuddenly do fall to ground; as it fell out with St *Peter*, ſoon after the firſt Council at *Antioch*, where St *Paul* withſtood him to the face, and publickly reproved him by reaſon of his hypocriſie, wherewith hee offended the weak Gentiles. *Galat.* 2.

Wherefore, let no man appear with proud boaſting and bragging of his own Righteouſneſs, Wiſdom, or with other gifts and qualities which hee hath, but let him humble himſelf, and praie with the loving holie Apoſtles, and ſaie: Ah Lord! ſtrengthen and encreaſ the Faith in us. *Luke* 17.

That God's corporal gifts are but little regarded.

THe greater God's corporal gifts and wonderous works are, the leſs (ſaid *Luther*) they are regarded. The greateſt and moſt pretious treaſure that wee receiv of God is, That wee can ſpeak, hear, ſee, &c. but how manie are of thoſe, that do acknowledg the ſame for God's ſpecial gifts, much leſs that they ſhould give God thanks for them. On the contrarie, the world highly doth eſteem of riches, honor, power, and of other things that are of leſs worth; for what coſtlie things can thoſe bee that ſoon do vaniſh away? A blinde man (if otherwiſe hee bee in his right wits) would willingly miſs all theſe if hee might but ſee. The reaſon (ſaid *Luther*) why the corporal gifts of God are ſo much undervalued, is, that they bee ſo common, that God beſtow's them alſo upon ſenſleſs Beaſts, which as well as wee people, yea, alſo in part better then wee, do hear and ſee. But what ſhall I ſaie? Chriſt made the blinde to ſee, hee drove out divels, raiſed the dead, &c. yet nevertheleſs hee muſt bee upbraided by the ungodlie hypocrites, which gave themſelvs out for God's people, and muſt hear of them that hee was Samaritane, and had a divel. Ah (ſaid *Luther*)! the world is the Divel's, wherefoëver it goeth or ſtandeth; how then can they acknowledg God's gifts and benefits? It is with Almightie God, as it is with parents and their children which are young; they regard not ſo much the daily bread, as an Apple, a Pear, or other toies. Ungodlie preſumption. *John* 8.

One Evening, *Luther* ſaw Cattel going in the fields, in a paſture, and ſaid: Behold, there go our preachers, our milk-bearers, butter-bearers, cheeſ and wool-bearers, which do daily preach unto us the faith towards God, that wee ſhould truſt in him, as in our loving father, hee careth for us, and will maintein and nouriſh us. *Matth.* 6.

That God nourisheth all the Beasts.

God's housekeeping.

NO man (said *Luther*) can account the great charges which God is at, onely in mainteining the Birds, and such creatures, which in a manner are nothing or little worth. I am persuaded (said hee) that it costeth God yearly more to maintein onely the Sparrows, then the yearly Revenue of the French King amounteth unto: What then shall wee saie of all the rest of his creatures?

That God is skilful in all manner of Trades.

God's masterhood.

GOD (said *Luther*) is skilful in all Occupations and Trades, in most perfect and excellent manner; for, like a skilful Tailor, hee make's such a coat for the Stag, which hee wear's nine hundred years together, and of it self it is not torn: also, like a good Shoomaker, hee give's him shoo's on his feet, that last longer then the Stag himself, &c.

GOD give's this world, with all his works, to those people, which (as hee know's before) will anger, contemn, and blaspheme him; what then, may wee think? Will hee give to those that, through Faith, are Justified, and do know that they, so justified, shall live and remain with him everlastingly?

That God is sore vexed, by reason wee will not hold him for our God.

Sinful actions

ALl evil thoughts (said *Luther*) proceed's from the Divel: hee will not have us to trust in God. Now God is sorely vexed, seeing hee is so gracious and true a God, that wee, notwithstanding, will not hold nor have him for a God, as in the Prophets hee complain's continually, and saith: *Am not I God? Is there anie other God besides mee? Have I no hand, no arm, power, strength that I can help?* If (said *Luther*) God should chide mee, in such manner as hee chide's the Pope, in the Prophet *Jeremie*, then should I die; but the Pope careth not for it, hee scoffeth and scorneth it.

God can over hear now and then.

I am thy GOD, *what it is, and of the abusing of God's Name.*

I *Am thy God.*] This (said *Luther*) heretofore was, to mee, a slight and simple thing when I read it; who know's not that, thought I? But now I see well what God will have therewith, and now it is much more wonderful unto mee, that everie Preacher doth preach these words, [*I am thy God*] as the Pope, and his shaved crew the Friers; and yet, notwithstanding, they do dissemble and lie in their hearts, that it may remain true which they use to saie: *In God's Name beginneth all misfortune.* I ween, indeed (said *Luther*) those sectaries and seducers do throughly approve the same.

To bee God.

If the Name of GOD (said hee) were not so abused in the world, then it would stand well on earth; but wee will bee meer Idolaters. Even so went it in the time of *Ezekiel*, that God, through him, said; Wilt thou worship Idols? so worship them in them in the Divel's name. But it stand's written therein also: Hee that abuseth God's Name shall not go unpunished.

That God will bee praised in all Languages.

Psal. 150.

ALl that hath breath praise the Lord, saith the Psalm: thence it followeth, that in all and everie Language, Speeches, and Tongues wee should preach and praise the LORD; Why then (said *Luther*) have the Pope and the Emperor forbidden to sing and praie in the Germane tongue?

To call God to an Account.

Chap. 12. The state of Christians.

JEremias saith: Lord! is it right, that the good and godlie are thus plagued of the world? sin and the Divel do fiercely set upon them with all power, craft and subtiltie; but the ungodlie do live in lust and pleasure, and have good daies: Art thou a just God.

To

To give GOD *the lie, Hee cannot endure.*

MUrther, Adulterie, Theft, Deceit, and such like sins are against the second Table of God's Commandements: God will easily pardon those that do confess and acknowledg such offenses. But to resist the holie Ghost, and to make God a liar, the same Hee neither can nor will endure.

That GOD *is more loving unto us, then a Father towards his Children.*

GOD (said *Luther*) hath a better and more friendlie heart towards his faithful Ones, then a father or mother can have towards their children; as God himself saith in the Prophet *Isai.*49. *Can a woman forget her sucking childe, that shee should not have compassion of the son of her womb? yea, they may forget, yet will not I forget thee,* &c. But God must have patience with us. I beleev (said *Luther*) that St *Paul* was at enmitie with himself, becaus hee could not beleev and love Christ so intirely as willingly hee would have don. Fie on the Divel (said *Luther*), and on our wicked flesh, that wee cannot beleev and trust in God, who hath given us so great and manifold benefits, and still doth give us all his goodnesses. I my self must confess, that I can put more trust in my wife, and in everie one of my friends, then in Christ: whenas, notwithstanding I well know, that none among them all would do and suffer for mee that which Hee suffered, namely, to bee crucified and slain for mee. *Deut.*32. *Psal.*47.

That GOD *is a* GOD *of the Lowlie.*

OUr God (said *Luther*) is a God of the lowlie and meek; His Power is strong in weaknes; if wee were not weak, then wee should bee high-minded and proud. God cannot shew his power, but in our weaknes: *Hee will not quench the smoaking flax:* the Devil would not only hinder the smoaking thereof, but would also willingly put it quite out. *Isai.*41.

How GOD *shew's himself in our temptations.*

GOD delighteth in our temptations (said *Luther*) and God hateth them; Hee delighteth in them, when they drive us to Praier: again, Hee hate's them, when wee despair through the same. But the *Psalm* saith, *An humble and contrite heart is an acceptable sacrifice unto God,* &c. Therefore, when it goeth well with you, then sing and praise God with a fine Song, or with an Hymn: goeth it evil, that is, when temptation cometh, then praie, *For the Lord hath pleasure in those that fear Him,* but, that which follow's is the best, namely, *and in them that hope in His goodness:* for God helpeth the lowlie and humble, seeing Hee saith, *Thinkest thou my hand is shortned, that I cannot help?* *Psal.*33.50,51.

That GOD *hath but a small heap on Earth.*

GOd in this world (saith *Luther*) hath scarce the tenth part of the people that shall bee saved; the least and smallest number will bee saved, which in the Law is signified by the Tenth. The world is exceeding ungodlie and wicked; For, who would beleev that our people should bee so unthankful towards the Gospel?

That GOD *hath hidden great gifts in small and contemned things.*

IDo much admire (said *Luther*) that God hath put such excellent Physick in dung and muck; for, yee know by experience, that swine's dung stint's the blood; Horse dung serve's for the Plurisie; the dung of mankinde healeth wounds and black botches; Asses dung is used for the bloudie flux, and Cow dung with preserved Roses serve's for the Epilepsie or the Convulsion of Children. Not to contemn anie thing.

God's Improvidence.

Matth. 21. GOD will seem (said *Luther*) as if hee had dealt inconsiderably and improvidently, in that hee hath commanded the world to bee governed by the Word of Truth, specially, inasmuch as hee hath cloathed and hooded the same with a poor, weak, and contemned Word of the Cross. For, the world will not have the truth, but they will have lies; neither do they willingly anie thing that is upright and good, except they bee by main force haled thereunto. The world hath a loathing of the Cross, and will rather follow the lusts and pleasures of the Divel, and have good daies, then to carrie the cross of our blessed Saviour Christ Jesus. But, the best member that governeth the world (as very worthie) is Satan in his Lieutenant the Pope, hee can pleas the world well, and know's how to make it give ear unto him; For, his Kingdom hath a mightie great shew and repute, and that is acceptable to the world, and is very fitting for it: Like unto like.

That GOD *is resisted by Satan, and by all his members the ungodlie.*

The Devils Alliance. EVen as the Divel (said *Luther*) setteth himself in all things against God in words and works; just so do all the ungodlie, which certainly are possessed of the Divel, though not corporally, yet spiritually, as wee plainly see by the Papists, and other Hereticks.

Why GOD *worketh his goodness through means.*

Psal. 103. GOD (said *Luther*) if hee pleased, could maintain and nourish us without all our labors and means; but hee will open the hand to the end wee may see, hee is a rich Lord, and it is a wonderfull work of God, that wee must saie, Wee have all from him. No man can conceiv what benefits hee giveth us through the four Elements; the Earth bringeth Trees, manie sorts of Beasts and Cattel, metals, water, grain, herbs, &c. The Fire warmeth, boileth, and roasteth:

That men are soon wearied with one only thing.

Heavenlie musick. *Pythagoras* (said *Luther*) the heathen Philosopher said, That the motion of the stars do give a very sweet harmonie and celestial consent; but the people through continual custom are now wearied and cloied therewith. Even so is it likewise with us, wee have surpassing fair Creatures, but by reason they are too common, wee regard them not.

Men's wearinesse. *Philip Melanchon* (said *Luther*) desired of mee, that I would give a Sylogism out of the Bible, but (said hee) give mee such an one as I may not bee wearie of. *Luther* said, That could never yet bee given to anie man, which alwaies hee could love and affect, and of which hee would not bee wearie; yet the Devil would (as wee see) that Whores and Knaves do remain constant together, but married people can soon part and separate themselvs. Likewise whoring, stealing, and all manner of sin and wickednes can alwaies bee driven and set forward, but that which is good cannot alwaies bee loved. The Divel spoil's and hinder's God's works; and again, Christ destroie's the works of the Divel, these are two things contrarie the one to the other, the woman's seed and the serpent.

That GOD *mainteineth all people and Creatures in the world.*

God's Care. THe third part of the ground (said *Luther*) scarcely beareth Corn, and yet wee are all mainteined and nourished. I verily beleev (said hee) that there do not grow so manie sheavs of Corn as there are people in the world, and yet wee are all

all fed; yea, and alſo there remain's a good over-plus of Corn at the years end. This is a wonderful thing, and thereby wee ſhould ſee and perceiv God's Bleſſing.

That GOD *will bee wronged in whatſoëver hee doth.*

THe cauſ why God paſſed ſo ſharp a ſentence againſt *Adam*, was, (ſaid *Luther*) that hee had eaten of the forbidden Tree, and was diſobedient unto God; inſomuch that for his ſake the ground was curſed, and alſo the whole generation of mankinde was made ſubject to all manner of miſeries, fears, neceſſities, ſickneſſes, plagues, and finally, death ſent upon us all. The ſenſ and reaſon of the worldly wiſe (who only do look on the biting in the Apple) do hold that for a ſlight and trivial thing, they think it was too too cruel and hard a proceeding againſt poor *Adam*, they take ſnuff in the noſe, and ſaie, (or at leaſt they think) O! is it then ſo heinous a matter and ſin, for one to eat of an Apple? As people now uſe to ſaie of ſuch and the like ſins which God expreſly in his Word hath forbidden, eſpecially, of drunkenneſs, exceſs, &c. What hurt is it (ſaie they) that one is merrie, and take's his Cup with good fellows? Therefore according to their blindneſs they conclude from hence, God hath don too much, Hee is too cruel, and ſeek's it too too ſtrictly. God's Righteouſneſs.

Again (ſaid *Luther*) theſe worldlings do ſtumble and are offended at this, namely, that Chriſt (as they think) let's go, and rejecteth good, honeſt, and holie people, Hee will not know them; Hee ſhew's himſelf harſhly towards them, yea, Hee ſend's them away from Him, and call's them malefactors; notwithſtanding ſom in His Name have propheſied, have caſt out devils, and have don miracles, &c. On the contrarie, Hee receiv's publick ſinners, as Whores, Knaves, Publicans, Murderers, &c. (if they hear His Word, and beleev in Him) Hee forgive's them their ſins, Hee cover's and will not impute their ſins unto them, bee they never ſo great and manie; yea, Hee make's them Righteous and Holie, God's Children and Heirs of everlaſting Life and Salvation out of meer grace and mercie, without anie of their deſerts, good works and worthineſs. This they conceiv to bee too too much, yea, to bee altogether unjuſt, &c.

Now, (ſaid *Luther*) who can bee herein an Arbitrator, theſe two things or proceedings beeing ſo quite contrarie to each other, and are oft compared as Fire and Water together; namely, that God uſeth the cruelleſt and ſevereſt Juſtice againſt the Innocent, (as the worldly wiſe conceiv) and ſheweth too too great goodneſs and mildeneſs towards the ſinners, &c. Herein (ſaid hee) man's wiſdom, ſenſ, reaſon and underſtanding is made a Fool. Therefore the Scripture ſaith, *Except yee convert your ſelvs and becom like to the little Children, yee ſhall not enter into the Kingdom of God.* Humane reaſon, wiſdom, and underſtanding cannot comprehend God in his Majeſtie; therefore wee muſt neither ſeek nor ſearch out what God's Will, His Subſtance, and Nature is, no further then ſo far as Hee hath commanded us. Hee hath given us His Word, and therein Hee hath richly revealed what wee ſhould know, hold, and beleev, and what from Him wee ſhould exſpect, thereafter ſhould wee direct our ſelvs, and then wee could not err. But (ſaid *Luther*) hee that hath thoughts of God's Will, of His Nature and Eſſence without the Word, and will ſpeculate and ſearch out the ſame with his humane wit and wiſdom, hee make's himſelf much labor and diſquietneſs in vain. For, the world (ſaith St *Paul*) with their wiſdom, know's not God in His wiſdom, 1 *Cor.* 1. To mingle ones ſelf between door and hinges.

Such Searchers (ſaid *Luther*) ſhall never learn nor know how God is inclined towards them. Thoſe alſo, that ſo vainly trouble themſelvs, whether they bee predeſtinated, foreſeen, or choſen? They (I ſaie) that do fall into ſuch cogitations, in them there goeth up a Fire in their hearts, which they cannot quench; ſo that their Conſciences can never bee at peace, but in the end they muſt deſpair. Speculators.

Hee therefore that will ſhun this evil and everlaſting danger, I truly do adviſe him, that hee hold faſt the Word; for then hee ſhall finde, that our gracious God hath laid and made a ſure and ſtrong foundation on which wee may ſurely and certainly take footing, namely, Jeſus Chriſt our Lord, through whom only (meerly *gratis*, for nothing, 1 Cor. 3.

1 Cor. 3. thing, and through none other means) wee must enter into the Kingdom of Heaven: For *Hee*, and no other, *is the Waie, the Truth, and the Life.*

Now, (said *Luther*) will wee desire to know God in His divine Essence and Beeing, and how Hee is inclined towards us? Then it must bee don through His Word; For, even for that caus hath God sent His only begotten Son into the world, to bee made *Man like unto us in everie thing (sin only excepted)* to dwell among us, and to reveal His Father's Heart and Will unto us, as God hath appointed and set Him to bee unto us a Teacher, when Hee called from Heaven, *This is my wel-beloved Son, &c. Him shall yee hear.* As if Hee would saie, It is in vain and lost labor, when people take in hand to search out my Divine Majestie; Humane wit and wisdom cannot take hold on mee; I am far too high and great; Therefore I will make my self little, small, and low enough, that people may fasten, comprehend, and take hold on Mee. I will give them my only Son, and I will give Him in such manner, that Hee shall bee a sacrifice, yea, Hee shall bee a sin and a curs for them; and herein Hee shall bee obedient unto Mee, even unto death, yea, to the death of the Cross. This will I caus to bee preached afterwards in the whole world, and they that beleev herein shall bee saved. Thus meaneth St *Paul* when hee saith, seeing the world with their wisdom knew not God in his wisdom, *It pleased God by the foolishness of preaching to save them that beleev.* 1 Cor. 1.

John 14.

The right Tutor.

Thus the Divine Majestie may well and fitly bee called Little and Comprehensible indeed, insomuch that no man in reason can complain, that hee knoweth not how the case standeth with him towards God, or what hee shall exspect from him? But (said *Luther*) the world is blinde and deaf, they neither see nor hear what God doth and saith through his Son, therefore Hee will require it at their hands. *Deut.* 18.

To finde God.

Wee (said *Luther*) can seek, finde, and understand the heavie temptations of that everlasting Predestination (which terrifie's manie people) no where better then in the wounds of our Saviour Christ Jesus, of whom the Father hath commanded, saying, *Him shall yee hear.* The Father in his divine Majestie is too too high and great for us, wee cannot take hold of Him; therefore Hee sheweth unto us the right waie, by which wee may certainly come unto Him, namely, Christ, and faith, Beleev on Him, depend on Him, so shall yee easily finde who I am, and what my Will and Essence is. But (said *Luther*) the wise of the world, the mightie, the high learned, and the greatest Companie in the world by no means do this. Therefore God is and remain's unknown unto them, notwithstanding they have manie cogitations, and do dispute and talk much of God: for it is a short and a round conclusion, that, *Without Christ, God will not bee found, known, nor comprehended.*

If now thou wilt know, Why so few are saved, and so infinitely manie damned? This is the caus, The world will not hear Christ, they care nothing for Him; yea, they do contemn that which the Father witnesseth of Him, namely, *This is my wel-beloved Son, in whom I am wel-pleased.* As if Hee would saie, By Him only yee shall finde what and who I am, and what I will have. Otherwise, yee shall never finde Mee neither in Heaven nor on Earth.

Matth. 20.

If now yee beleev in the Son, whom I have sent to bee a Saviour unto you, then will I bee to you a Father, and that shall be *Yea* and *Amen*; what this my Son saith and promiseth, the same I will make good and perform, and will not make Him a liar. Hereupon therefore it doth follow most certainly (said *Luther*), that all people which intend, and labor to com to God, through anie other means, then only through Christ (as there are Jews, Turks, Papists, false Saints, Heretikes, &c.) they do all walk in horrible darknes and error; and it helpeth them nothing that they carrie outwardly a civil and strickt kinde of life, do pretend great Devotion, suffer much, love and honor God, as they boast of themselvs, &c. For, seeing they will nor hear Christ, nor beleev in Him (without whom no man know's God, no man obtein's forgivenes of sins, no man come's to the Father) therefore they remain alwaies in doubt and unbelief, know not how they stand with God, and so at last they must die, and bee lost in their sins. For, *Hee that honoreth not the Son, honoreth not the Father.* 1 Joh. 2. *Hee that beleeveth not the Son, shall not see life, but the wrath of God remain's upon him.* Joh. 3.

2 Cor. 1.

Caus of people's Damnation.

Why

Why God ordain's, that it goeth well with the wicked, and ill with the godlie in this world.

I My self (said *Luther*) cannot unloof this Argument, Why desperate wretches have so good daies, and live a long time in jollitie and pleasure, according to their hearts desire, God honoreth and give's them health of bodie, fine children, &c. But contrariwise, the good and godlie people that are highly enlightned, hee suffer's them to stick and remain in calamitie, in danger, anguish, and in necessitie all the daies of their lives; yea, and som to die also in miserie, as St *John* the Baptist did, who was the greatest Saint on earth: I will saie nothing of our onely Saviour Christ Jesus, who died in unspeakable miserie, the most shamefullest and contemptible death of the Cross, between two murtherers. The qualitie of the good, and of the evil people in this life.

But (said *Luther*) God doth like an honest and godlie Father, that fain would bring up his son in the knowledg and fear of the true faith, to the end hee might live to have joie of him afterwards, and might convey unto him all the treasure which hee had gathered together, with all that hee possessed besides: therefore hee chastneth and scourgeth him more and oftner then hee doth a servant, from whence the Proverb cometh; *The lovinger childe, the sharper rod:* yea, hee suffer's the disobedient servant to go a while unpunished, to use his wilfulness, and will not seem to regard it; but in the mean time hee think's: Well, thou shalt not drive it long, and when the time com's, hee thrust's him bare and naked out of the houf. In this plain and simple manner (said *Luther*) do I use to solv and unloof this Argument; Why God permit's the and ordain's that the good and godlie, (specially) the great saints, as the Prophets, the Apostles, &c. must suffer anguish and calamitie in this world: but the ungodlie do live a long time in peace, and do rest in all superfluitie, without want, calamitie and trouble. Duties of Fathers.

The Prophets (said *Luther*) have all run themselvs upon this rock, have written much thereof, and therewithall they have shewed, how the good and godlie shall, and may overcom such offensive cogitations, and may comfort themselvs against the same, as *Jeremias* saith: *Why goeth it so well with the ungodlie, and wherefore are all they happie that deal very trecherously?* Jer. 12. But it bring's them to an evil end, as hee saith further: *Thou suffereſt them to go at libertie like sheep that are to bee slain, and thou prepareſt them for the daie of slaughter:* of this also read manie Psalms. Psal. 37. 49. 73.

God is not therefore angrie with his Children, though hee scourgeth and punisheth them: but hee is angrie with the ungodlie, which do not acknowledg Christ to bee the Son of God, and the Saviour of the World, but do blaspheme and contemn the Word; such are to exspect no grace and help of him, except they believ in Christ, honor and worship him. And, indeed, hee himself doth not scourge and beat his smal and poor flock that do depend on Christ; but hee suffereth them to bee chastned and beaten, when they are secure and unthankful unto him, for his unspeakable graces and benefits shewed unto them in Christ, and when they are disobedient to his word &c. As then hee permitteth that the divel bruiseth our heels, send's pestilence and other plagues unto us, Tyrants to persecute us, &c. and hee permit's the same to bee don for our best good, that thereby wee should bee moved and (in a manner) forced to turn our selvs unto him, to call upon him, to seek help and comfort from him through Christ. Tim. 3.

In the Book of the Judges, Chap. 10, it is written, how God, by a Prophet, sorely threatneth the people of Israël, and saith: *I have oftentimes delivered you out of your enemie's hands, when yee cried unto mee; but now, becaus yee hearken not to my voice, but serv other gods, I will help you no more; Go, and call upon those gods which yee have chosen, let them help yee in the time of your calamities.* This was a hard and sharp Sermon of threatning, (said *Luther*) as if God would have no more to do with them. But when the people turned themselvs to the Lord, and put away from them the strange gods, and served the Lord, acknowledged their sins, and said: *Wee have sinned, do with us what* Physick for secure people.

pleaseth

pleaſeth thee, onely ſave us at this time. Then the Lord had pitie on them, that they were ſo ſorely plagued, as the Text further ſaith.

That GOD *is a* GOD *of the Living, and not of the Dead.*

The life to com.

THis Text (ſaid *Luther*) doth Chriſt put on, and allegeth *Mat.* 22, and thereout powerfully ſheweth the Reſurrection of the Dead; for if there were no hope of the Reſurrection of the Dead, nor of another and better world after this ſhort and miſerable life, wherefore then doth God offer himſelf, that hee will bee our God, that hee will give us all that is neceſſarie and healthful for us, and in the end will deliver us out of all trouble, both temporal and ſpiritual. To what purpoſe is it that wee hear his Word and believ in him? What are wee the better when wee crie and ſigh to him in our anguiſh and need, that wee wait with patience upon his comfort and ſalvation, upon his grace and benefits which hee ſhew's in Chriſt, why do wee praiſ and thank him for the ſame? why are wee daily in danger, and ſuffer our ſelvs to bee perſecuted and ſlain for the ſake of Chriſt's Word, which wee teach and hold for our greateſt treaſure, and do acknowledg it before the wicked world.

The ſum of divine doctrine.

But foraſmuch as the everlaſting merciful God, onely through his Word and Sacraments, talketh and dealeth with us (all other creatures excluded) not of temporal things which pertain's to this vaniſhing life (all which, in the beginning, hee hath provided richly for us) but where wee ſhall remain when wee depart from hence, and giveth unto us his Son for a Saviour, who delivereth us from ſin and death, and hath purchaſed for us everlaſting righteouſneſs, life, and ſalvation; that wee believ in him and at his Commandement are baptized, &c. Therefore it is moſt certain, that wee do not die away like the beaſts that have no underſtanding; but ſo manie of us as do ſleep in Chriſt, ſhall, through him, bee raiſed again to life everlaſting, at the laſt daie: but the ungodly to everlaſting ſhame and deſtruction, *Joh.*5. *Dan.*12.

That GOD *uſe's Evil to Good.*

1 *Cor.*7.

GOD (ſaid *Luther*) make's very good uſe of all things: On the contrarie, the Divel, and mankinde, ſhamefully do abuſe all good things. Through, and by ſecret ſuffering and luſt, God drive's people to marrie; for if people had not luſt, love, and deſire one to another, who then would marrie? onely that afterwards forbidden luſt may bee hindred; that a man may not hang on a ſtrange woman, but may joie and ſolace himſelf with his wife, and delight himſelf in her love, as alſo the wife towards him, &c. Again, through, and by ambition, God drive's manie to hunt after wealth and honor, to have high eſteem in the world, to bee preferred before others to high eſtate and dignitie, as Governors, Councellors, &c. otherwiſe, who would deſire to bee therein imploied? Onely that ambition afterwards may not ſtep out of her bounds of Commanding and Governing, but may remain therein, and not to look after that which is not his, nor to do hurt to the Subjects and his Neighbors, &c. Moreover, through, and by Covetouſneſs, God drive's manie to bethink themſelvs how to bee mainteined and nouriſhed; otherwiſe, who, without ſuch deſire, would have anie encreaſ of that which is their own already? Who would work and wearie himſelf to get means and mainteinance? yea, all good wealth would fall and go down. Onely that the Covetouſneſs may remain and bee kept alſo within her limits and bounds.

Seeking after gain.

Aiming at maintenance.

Onely Pride and Envie are and remain plain vices of the Divel; yet notwithſtanding, God uſe's the ſame alſo to good, though in a contrarie wiſe; not in thoſe which therewith are fooled and blinded; but in thoſe that are perſecuted of the proud and envious. For in that manner God exerciſeth his holie and godlie ſervants for their good, through the Divel and his members.

Deſtroying of goodneſſes.

On the contrarie, the Divel abuſeth GOD and everie good thing, chaſtitie, and the

the unmarried kinde of life, hee diverteth into hypocrisie; hee turneth humilitie to spiritual pride; love to sects and rebellion; wealth to haughtiness and idleness, &c.

That GOD *suffereth nothing to bee wanting in him.*

GOD (said *Luther*) give's all manner of wealth richly; first, to the end that no man may justly complain and saie, hee hath not provided sufficiently for the maintenance of this life. But in that there is now and then want, specially in this last time, the same is not his, but the fault of the cursed covetous cormorants that do rend and tear all to themselvs, do buie up all manner of wares, and raiſ the prices thereof at their pleasures, and do overset and hurt the Common-people; much more mischief do the wicked Usurers, with quite sucking out and consuming poor and needful people. Secondly, God doth justly, in suffering his punishments to fall upon those that do not know him nor are obedient to the Gospel of Jesus Christ, neither are anie waie thankful unto him, for the temporal benefits which hee rightly bestow's upon them to enjoie (not to pride and superfluitie); yea, those that shamefully do abuse the same against God, and to the hurt and undoing of their Neighbors. What doth God desire of us for all his benefits both spiritual and temporal? but onely, that wee should thank him for the same, should acknowledg him for our God and Father, should hearken to his Word, believ and serv him, to call upon him in all our need, and not to doubt that hee heareth us, for the sake of Christ.

Fair and Market Pedlers. Hacklers.

That thankfulness is the most acceptable service to GOD.

THe most acceptable service that wee can do and shew unto God, and which hee onely desireth of us, is, that hee is praised of us: but hee is not praised except hee bee first loved: hee is not loved, unless hee be first bountiful, and doth well; hee doth well when hee is gracious; gracious hee is, when hee forgive's sins. Now (said *Luther*) who are those that do love him? They that are the smal flock of the faithful, that do acknowledg such graces, and do know, that through Christ they have forgiveness of their sins, &c. But the children of this world do not trouble themselvs herewith, they serv their Idols, that wicked and cursed Mammon, but in the end hee will evil reward them.

God's Incom and Revenue.

That GOD *is willing wee should make use of his Creatures.*

OUr loving Lord God is willing that wee eat, drink, and bee merrie, and make use of his Creatures, for therefore hee hath created them. Hee will not have that wee should complain, as if hee had not given sufficient, or that hee could not maintein our poor carkasses; onely, that wee do acknowledg him for our God, and thank him for his gifts.

God's furthering of our joie.

That GOD *fill's the bellies of the Ungodlie, but hee give's the Kingdom of Heaven to the good and Godlie.*

WEe believ (said *Luther*) that God will give to us no better things then hee giveth to the rich ungodlie wretches in this world, to whom hee give's an *overplus*, and the fill of good wine, monie, wealth, power, honor, and all things that they would have or can desire. But the best wealth and treasure (which they do not desire) hee denie's them; namely, himself. But hee that hath not God (let him have elſ what hee will) so is hee, notwithstanding, more miserable then was *Lazarus*, that laie at the rich man's gate, and was starved to death. But it will go even so with them, as it went with the Glutton, that they everlastingly must hunger and want, and shall not have in all their power so much as the least drop of water, &c.

Psal. 12.

Gen. 13.

Mat. 19. If then (said *Luther*) the Almightie and liberal God in such wise doth heap blessings upon his worst enemies & blasphemers, with all manner of temporal goods and wealth, and give's to som also Kingdoms, Principalities, *&c.* Then may wee (that are his children) easily conceiv, what hee will give unto us, (who for his sake must suffer) yea, what hee hath already given us. Hee hath given unto us his onely begotten Son, and with him hath bestowed all things upon us, so that through him wee are God's children, and also heirs of his Celestial treasure, and are co-heirs with Christ according to hope.

God the Lord hath divided his goods and benefits, to this wicked world, very unequally; that is, hee hath made subject to the world all the creatutes on earth: in the water, and in the aër; they command and govern over fish in the sea, over birds and fowl under heaven, and over all beasts that are upon earth: but heaven hee hath reserved for himself, for hee is Lord of Life and Death: if God would sell those two, then would hee soon bring to himself again all the wealth and treasure which hee hath divided to the world.

That GOD *hath long patience with Tyrants.*

The raging of the Pope and Turk. GOD is patient, and of great goodness (said *Luther*) in that hee can hold his peace and bee silent so manie hundred years, and hath suffred the Pope and Turk to go so long unpunished. The caus is, that few do know (or at least will believ) that God will fearfully punish the blindness of the damned world, which will not receiv the truth, (or cannot long endure it) to the end they might bee saved, but do blaspheme and persecute the same: Therefore doth God send unto them powerful Errors, that they do believ lies, 2 *Thes.* 2.

In the time of the Apostles, and long afterwards, the Gospel had its full cours in *Arabia*, in *Syria*, in *Egypt*, *Asia*, *Grecia*, and in other Kingdoms which the Turkish Tyrant now possesseth. But (said *Luther*) at such time as the people were wearie thereof, and manie sects arose, then came that blasphemous *Mahomet* with his *Alcoran*; from that time forward they forsook Christ, and worshipped the Divel *Mahomet*. Even so went it likewise in Popedom, and I fear, after our time, will go also in *Germanie*, and other places, more by reason of the horrible unthankfulness, and contemning of the all-saving holie Word, which clear and purely is now preached unto them. And then after this bright shining light there will com a griezly and fearful darknes. Christ Jesus comfort and help his little flock, and give an end to these miseries, through his glorious coming, *Amen.*

Nota bene.

That GOD *delaie's his punishments for a while.*

Courtly refreshments. GOD see's well (said *Luther*) how the drunken bolts throw pots and glasses out at windows: but when hee begin's to visit, then hee punisheth horribly, without measure and end. I speak this (said *Luther*) of the wasteful, filthie, and swinish manner of life, which, void of all shame, in this our last time, is exercised and cherished by great Kings, Princes, by the ignoble Nobilitie, but specially by the Pope, and by his Cardinals, Bishops, Prebends, and by his whole Croun-shorn generation.

The signs that go before the punishment.

VVHen God will devaste and punish a people or a Kingdom, then hee first take's away from them good and godlie Teachers and preachers; also hee bereav's them of wise, godlie and honest Rulers and Counsellors, hee take's away good and upright experienced souldiers and other good people. Then are the Common people secure and merrie, they go on in all wilfulness, they care no more for the truth and divine doctrine; yea, they despise it and fall into blindness: they regard neither threatning, civilitie,

Will's libertie.

Civilitie nor Honeſtie, they drive all manner of ſins and ſhame, out of which follow's a wilde, diſſolute, and divelliſh kinde of living, as now (alas) wee ſee and are too too well aware of, and cannot long endure. Therefore I fear (ſaid *Luther*) the Ax is laid to the root of the Tree that it ſoon muſt bee cut down. God of his infinite mercie take us graciouſly away, that wee may not live to ſee ſuch calamitie.

How GOD *regard's great Perſons that are ungodlie.*

GOD regard's ungodlie great Potentates, Kings and Princes, even as Children regard playing at Cards; while they plaie, and have good Cards, they hold them in their hands; then, afterwards, when they have bad Cards, they are wearie of them, and throw them under the Bench. Juſt ſo doth God with great Potentates, while they are in the Government, and rule well, Hee hold's them for good; but ſo ſoon as they do exceed, and govern ill, then Hee throw's them down from their ſeat (as *Marie* ſing's) and there Hee let's them lie; *Ut Regem Daniæ.* God's *Depoſuit.*

The Queen of *Denmark* (that was Siſter to Emperor *Charls* and King *Ferdinand*) died at that time when her husband (King *Chriſtern*) was taken priſoner, who was kept in priſon twentie years. And his ſon (who was the only Heir of the Kingdom, and was in the Court of the Emperor) died alſo at the Imperial Diet held at *Ratisbone* the ſame year, 1541. God hath taken up and gathered together a fine and glorious Game at Cards, all of mightie Potentates, as Emperors, Kings, Princes, &c. they ſcuffle and fight one with another; touching which (ſaid *Luther*) I could ſhew manie Examples don in our time, &c.

The Pope (ſaid *Melanchthon*) for the ſpace of theſe certain hundred years hath been held for the principal Head of all Chriſtendom, when hee did but wink or hold up one finger; ſo muſt the Emperors, Kings, and Princes have humbled themſelvs and feared, inſomuch that hee was Lord of all Lords, King of all Kings on earth; yea, hee was an earthlie god. But now come's Almightie God, throw's the Pope down, and win's that great king with the Ace (*Luther*), and there he lie's. This is God's Government, as *Marie* ſing's in her *Magnificat: Depoſuit potentes.* Hee put's down the mightie from their ſeat, &c.

If I were rich (ſaid *Melanchthon*), I would have artificially made mee a Game at Cards, and a Cheſt-board all of Gold and Silver, in a remembrance of God's Game at Cards, which are all great and mightie Emperors, Kings and Princes, where hee alwaies thruſteth one out through another. N. Is the four of Diamonds, The Pope is the ſix of Diamonds, the Turk is the eight of Diamonds, The Emperor is the King in the Game.

At laſt come's our Lord God, divide's the Game, beat's the Pope with *Luther*, (hee is the Ace) but the Pope is not yet quite dead, Chriſt hath begun to ſlaie him with the ſpirit of his mouth, ſo that hee is dead in the hearts of beleeving Chriſtians; I hope it is almoſt com ſo far, that, *in leſs then two hundred years*, God will quite make an end of him, and of that Antichriſtian Idolatrie, by his glorious coming.

Ezekiel and the *Revelation* do ſpeak thereof, as if the Turk ſhould bee conſumed with Fire from Heaven, which is a verie dark prophecie: It may well bee don (ſaid *Luther*) by a ſpiritual fire, which executeth and conſumeth Antichriſt the Pope. For, when God give's the Word, Hee give's alſo therewith the ſpirit of faith and praier; when the ſame is powerful in the hearts of beleevers, then is the wicked world beaten, the devil overcom and executed, who cannot endure the Word; nay, it is in his Eies like a thick miſt or fog. Well, as I ſaid before, it cannot bee verie long, but that both the Pope and Turk with their Retinue muſt bee ſtruck down to the pit of Heli. Spiritual fire.

That out of the beſt come's the worſt.

OUt of *Abraham* came *Iſaac* and *Iſhmaël*; out of the Patriarchs and holy Fathers came the Jews that crucified Chriſt; out of the Apoſtles came *Judas* the Traitor;

Out of the Citie *Alexandria* (where a fair illustrious and famous School was, and from whence proceeded manie upright and godlie learned men) came *Arrius* and *Origenes*; Out of the Romish Church, that yeelded many holie Martyrs, came the blasphemous Antichrist, the Pope of Rome; Out of the holie men in *Arabia*, came *Mahomet*; Out of Constantinople (where in that noble Citie manie laudible Emperor's Courts were kept) come's the Turk. To conclude, out of married women com Adulteresses, out of Virgins Whoors, out of Brethren, sons and friends com the cruellest enemies; out of Angels com Devils, out of Kings com Tyrants, out of the Gospel and godlie truth com horrible lies; out of the true Church com Hereticks; out of *Luther* come's Murther, Rebels, and *Anabaptists*, &c. What wonder is it then that evil is among us, com's from us, and goeth out of us; they must indeed bee very evil things that cannot stay by such goodness; and they must also bee verie good, that can endure such evil things.

That GOD *extolleth his mercie in us sinners through his benefits.*

ALthough Original sin had wel deserved, that many wilde Beasts should hurt mankinde, as there are Lions, Wolves, Bears, Snakes, Adders, &c. yet notwithstanding, the merciful God hath in such manner lessened our wel-deserved punishments, that there are many more beasts which must serv us for our good and profit, then of those which can do us hurt: For there are more Sheep then Wolvs, many more Oxen then Lions, many more Cows then Bears, many more Stags and Deer then Foxes, many more Kreafish and Lobsters then Scorpions, many more Ducks, Geese, and Hens, then Ravens and Kites, &c. And (said *Luther*) hee that with diligence would compare them one with another, should finde, that there are in the world many more good and profitable beasts then hurtful; and that in all Creatures are found more good then evil, more benefits then hurts and hindrances.

Profitable good beasts.

The Sparrows are the least birds, and yet they are very hurtful, and have the best nourishment; they have the whole year through the best daies, and do the greatest hurt. In Winter-time they lie in the Barns and Corn-houses; In the Spring they eat the Corn from the fields, also they eat the Plants, and other growth; In time of Harvest they have enough in the fields, and soon after, the Grapes and Fruits are their refreshments: *Ergò digni sunt omni persecutione.*

Gracious punishments of GOD.

WHen God is angrie with us, and is jealous of us, and delivereth us into the hands of our enemies, that through them hee punisheth our sins and vices; and sendeth upon us pestilences, plagues, famine, &c. yet nevertheless, so long as hee speak's with us through his Word, it is a certain sign of his grace and favor towards us; *for, whom the Lord loveth, Hee chastneth.* But (said *Luther*) when people are secure, they hear indeed the Word, but it goeth in at one ear, and out at the other; they prate much thereof, but no amendment of life, nor fruits of the faith do follow (as wee see (alas!) before our Eies) everie one will bee a true Christian and an upright Protestant, and yet there is no measure of carping and caring for the bellie, wicked covetousness, usurie, and other sins go on in full flourish and swaie. And when God through good and godlie Teachers and Preachers doth threaten us, and wee will not turn and repent, &c. So is it then a certain sign, that God will shortly take from us his Word and pure Doctrine, and will leav us in the darkness of our hearts to walk in our own counsels, as Christ threatned the Jews, and took from them the Kingdom of God, and gave it to others that brought forth their fruits. In this sort it fall's out, that Kingdoms, Countries, and people for the same caus are utterly wasted and destroied.

God punisheth onely out of Grace, when as yet hee speaketh with us.

The quite out.

Luther's Prophecie and care for *Germanie.*

Therefore it amazeth mee, (said *Luther*) and I do fear that *Germanie* in short time will bee visited, and horribly punished, by reason of the great unthankfulness, (on our part) in contemning and blaspheming of God's Word (on the Enemies part)

part) that God in the last and dangerous times doth caus his Word to shine so bright and clear. God can have long patience, when the people are wicked. But when they contemn his Word, and persecute the same, then hath patience an End, and the last punishment is at hand, as with the Jews, Greeks, Romanes, and others it hath been.

What manner of people GOD *will have for his servants.*

GOD will have his servants to bee repenting sinners, such as do stand in fear of his Anger, of the Divel, death and hell, and that do believ in Christ. Therefore faith *David* in the 34 *Psalm, The Lord is nigh unto them that are of a broken heart, and helpeth them that bee of an humble spirit.* And in *Isaiah* the *66. Where shall my Spirit rest, and where shall I dwell? By them that are of humble spirits, and that stand in fear of my Word.* The same doth the poor sinner on the Cross. St *Peter* did so, when hee had denied Christ; *Marie Magdalene* that was possess'd of the Devil; St *Paul* the persecutor, &c. All these were sorrowful for their sins, and such shall have forgiveness of their sins, and bee God's servants. Upright servants of God.

The great Prelates, (said *Luther*) the puft up Saints, the rich Usurers, the Oxen-Drovers that seek unconscionable gain, &c. These are not God's servants, neither were it good they should bee; for then no poor people could have Access to God for them; neither were it for God's honor that such should bee his servants: for they would ascribe the honor and praise to themselvs, and would saie, Wee are they, &c. Nevertheless, there are som great Kings and Princes that do call upon God, and serv Him from their hearts; Those, although they bee rich and powerful, rule over land and people, yet are they poor in spirit, that is, they acknowledg themselvs in good earnest to bee poor sinners, and do praie with *David* that great King, *Miserere mei Deus.* Also they implore, and saie, *Lord, enter not into Judgment with thy servant,* &c.

That GOD's *punishments and the Divels are not alike.*

GOD punisheth with measure, not in wrath and anger; Hee chastneth as a father doth his son; Hee woundeth that Hee may heal. To conclude, Hee doth all things for our good, happiness, life and salvation; even for this end, that wee may learn to fear Him, to acknowledg His goodness and benefits, to trust in Him, and to call upon Him in our need. Like as a good childe chastned of his father begin's to better himself more then before, feareth and loveth his father; for it knoweth that hee means well and truly with him, &c. But on the contrarie, the Divel (if God permitteth him) doth affright, perplex, and wound, hee chastneth not as a father his childe, but as the hang-man doth a thief, to th'end hee may drive him into despair and everlastingly to destroie him; hee carrie's into hell, and not out again, all his doings do tend to utter ruine, death and destruction.

GOD *is the beginning of all Righteousness; yea, Hee is the middle, and the End.*

ALl Righteousness come's originally from God. First, Hee speaketh unto us through His Word; Hee offereth unto us His Grace, and forgiveness of our sins through Christ; Like as Hee spake to *Adam* and *Eve* in Paradise soon after their fall, when they had been deceived through the serpent: Then God laid upon them a grievous punishment, but presently after, Hee comforted them, and promised Christ, that should crush the serpent's head. Likewise dealt Hee with *Abraham*, commanded him to depart out of his native Countrie, promised him, Hee would make of Him a great Nation, would bless him, and make his name great. Moreover, Hee promised to him and his posteritie, to *Isaac*, to *Jacob*, &c. That through their seed (Christ) all people on earth should bee blessed. Likewise, Hee called *Moses, Exod.* 13. And *David* through *Samuel*, 1 *Sam.*16. Also *Marie*, when shee was to bee the mother of God, did The necessitie of works excluded. *Apoc.* 1.

did nothing elſ but hearkned to the Angel, received His Word with Faith, and ſaid, *Behold, I am the Lord's handmaid, bee it to mee as thou haſt ſaid.*

In ſuch manner (ſaid *Luther*) doth God alwaies begin, Hee laie's the firſt ſtone, that is, the Word of the Promiſs of Grace muſt go before. This doth offend the Papiſts, and all ſeeming-holy workers, when they hear the Word, they are thereby hindered, ſo that in ſtead of receiving the ſame, they perſecute it: for, they neither know nor underſtand, that the Grace, through which God juſtifieth us in Chriſt, is the forgiveneſs of ſins. And although there bee ſtill in us an over-plus of ſins; yet notwithſtanding, God will not impute them unto us for the Father's ſake in Chriſt. Ah (ſaid *Luther*), to know Chriſt, is the higheſt Treaſure, of whom the wicked world, Pope and Papiſts know nothing; yea, they contemn Him, &c. It goeth with them even as St *John* write's in his firſt Chapt. *The light ſhined in darkneſs, and the darkneſs comprehended it not.*

John 1.

Two manner of Sacrifices pleaſing to GOD.

God's laud and praiſ.

THe Scriptures (ſaid *Luther*) do ſhew two manner of Sacrifices that are acceptable to God, the firſt is called a Sacrifice of Thanks or Praiſ, when wee teach and preach God's Word purely; when wee hear and receiv it with faith; when wee acknowledg the ſame, and do everie thing that tendeth to the ſpreading of it abroad, and thank God from our hearts for the unſpeakable benefits which through the ſame are laid before us, and beſtowed upon us in Chriſt, when wee praiſ and glorifie him, &c. Hereof the 50 *Pſalm* ſaith, *Offer unto God thanks-giving.* Alſo, *He that offereth thanks, praiſeth me.* And *Pſalm* 118. *Thank the Lord, for Hee is gracious, becauſ his mercie endureth for ever.* And *Pſalm* 103. *Praiſ the Lord, O my ſoul, and what in mee is praiſ his holie Name. Praiſ the Lord, O my ſoul, and forget not all His benefits.*

Secondly, when a ſorrowful and troubled heart in all manner of temptations hath his refuge to God, call's upon Him in a true and upright faith, ſeek's help by Him, and wait's patiently upon Him: *Pſam* the 118. *In my trouble I called upon the Lord, and Hee heard mee at large. Pſal.* the 34. *The Lord is nigh unto them that are of a contrite heart, and will ſave ſuch as bee of an humble ſpirit.* And *Pſal.* the 51. *The ſacrifice of God is a troubled ſpirit, a broken and contrite heart, O God, ſhalt not thou deſpiſe.* And *Pſal.* 50. *Call upon Mee in the time of need, ſo will I deliver thee, and thou ſhalt praiſ Mee.*

The perverted wiſdom of the Epicures in theſe times (which are many, and daily do increaſ,) that preſume to cenſure GOD's *Government.*

IT is (ſaid *Luther*) a verie evil and dangerous temptation (yet common) eſpecially by the wordly-wiſe and learned people, which do think and ſpeculate in this manner: If (think they) God were Juſt and Almightie, and did ſtand for the good of the world, then Hee could in no wiſe endure, that the good and godlie people ſhould bee plagued with ſo manie miſhaps and adverſities, and the wicked wretches to have ſuch good daies. Hee puniſheth the ungodly well in the end, but in the mean time the good and godlie are tormented (for the moſt part) in this world without ceaſing. This Epicurean and ungodlie weening proceed's from hence, they dream that humane wiſdom and ſtrength is ſtill whole, ſound, and unremoved. But the poor blinde people do not ſee, that our underſtanding, wit and wiſdom is altogether foul and fearfully ſpoiled and blinded through Original ſin. Therefore do they mean that God ſhould bee ſo minded as they have thoughts of Him, and as they behold him with their blinde ſpectacles, from whence they get blue eies.

The Epicure's Logick.

Nota bene.

Blindeneſs of Patronal ſtrength.

But the cauſ why they do not know, nor will know, that all our ſtrength both of ſoul and bodie is ſo lamentably ſpoiled, is this, they do not underſtand what a great evil

evil and mischief Original sin is, they expound it onely of the lowest strength of the flesh; from hence all the Writers in Popedom do name Original sin, onely the lusts of the flesh, they write nothing of unbelief, of contemning of God, and of other sins against the first Table of the ten Commandements. They hold them for small and slight sins.

To serv GOD *and the Emperor.*

DOctor *Eck* on a time said to mee (said *Luther*) these words, Hee that serv's God and the Emperor hath but small profit thereby. I answered him and said, It is a blasphemous speech, flatly against the first and second Tables. Against the first, where God command's, *Thou shalt serv the Lord thy God with all thy heart, with all thy soul, and with all thy strength:* Deut.6. *and Him onely serv:* Matth.4. Against the second, *Let everie soul bee subject to the higher powers:* Rom.13. And Christ saith, *Give to God the things which are God's, and to Cesar which are Cesar's.* Matth.22.

Rash and inconsiderate words.

That the First born was holie unto GOD.

IN the old Testament, all the First-born were hallowed to God both of Mankinde and beasts. The first-born son had an advantage before the other Brethren; yea, hee was their Lord, as the principal in Offring and Riches, that is, in spiritual and temporal Government; for hee had right to the Priesthood and Dominion, &c. But there are manie Examples opened unto us in holie Scriptures, where wee see, that God rejected the first-born, and chose the younger brethren, as *Cain, Ishmael, Esau, Ruben, Eliab,* &c. who were first-born, from them God took their Right, and gave it to their younger Brethren, as to *Abel, Isaac, Jacob, Judah, David,* &c. And Hee did the same for this caus, That they were haughtie, proud and presumptuous of their first-birth, and despised their Brethren that were more good and godly then they; the same could God not endure, and therefore they were bereaved of their Honor, so that they could not boast themselves of their first-birth, although they were highly esteemed in the world, were possessed of Lands and people, as the Scripture mentioneth.

Casheering of the first-born.

But the spiritual Promiss (that Christ should com out of their seed) they dallied the same away through their pride, to the end, they should not brag of the first-birth after the flesh. For, God will not bee upbraided, nor suffer us in no wise to go on in our waies: Hee that walketh not in God's waies, go's astraie, and is a lost sheep.

Of the Obedience towards GOD *and the Devil.*

THe Obedience towards God that pleaseth Him, is the Obedience of faith, to teach and hear His Word, to beleev the same, to live thereafter, and to shew it by the fruits of Faith, that is, by good works which God hath commanded.

Rom.3.

But the obedience shewn to the Devil, is misbelief, when one depart's from the right and true faith, follow's and depend's upon divellish lies, and doctrine of men, do act manie and great works of their own choice and devotion without and against God's Word and Command, and therewith do torment themselvs, from whence the common Proverb come's, *Hell is gotten more bitterly and hardly by the Martyrs of the Devil; then Heaven is gained by the Martyrs of God.*

How it would have gon, if Adam *had not sinned.*

IF *Adam* had remained in his Innocencie, and had not transgressed God's Command, yet hee had begotten Children; but hee should not have lived and remained continually in that state in Paradise, but should have been taken into the everlasting glorie in Heaven (not through death) but through transmutation and setting into another life.

Man's being, if falling into sin had not been.

That GOD *scorn's and mock's the Divel.*

GOD scorn's and mock's the Divel, in that Hee fet's under the Divel's nose a poor, weak, humane Creature, that is dust and ashes; (yet hath the first-fruits of the Spirit) against whom the Divel can do nothing, although hee is so proud, subtil, and powerful a spirit. Wee read in Histories, (said *Luther*) that a mightie powerful King of *Persia* was utterly routed at the Citie *Edessa*, through a wonderful Host (sent from God); namely, through an innumerable multitude of great Flies and Gnats. Even so, God take's pleasure to triumph and overcom, not through power, but by weakness. Flies and Gnats shall beat and overcom great Kings, and shall drive away the powerful Armies of Horf and Chariots. Also, a weak, humane Creature shall bid defiance to the Divel, and shall overcom the Prince and God of the world through Faith.

Weakness of great power.

Of GOD'S *greatest Anger and Grace.*

FAlf teachers and sectaries (said *Luther*) are punishments for times, and are God's greatest Anger and Displeasure, as *Hosea* saith, Chap. 9. *The prophet is a fool, the spiritual man is mad, for the multitude of thine iniquitie and the great hatred.* Even so on the contrarie, Good and Godlie Teachers are glorious Witnesses, they are God's Graces and Mercies. From hence St *Paul* nameth Apostles, Evangelists, Prophets, Shepherds and Teachers, &c. Gifts and Presents of our Saviour Christ, sitting at the right hand of the Father. And the Prophet *Micah* compareth the Teachers of the Gospel to a fruitful Rain.

Nota bene.

That GOD *hardneth whom Hee will.*

PHilip Melancthon asked *Luther*, if this word [*Hardned*] were to bee understood directly as it sounded, or in a figurative and colored wise? To which question *Luther* answered, and said, Wee must understand it properly and not operatively: for God worketh and doth no evil. But through his Almightie power Hee worketh all in all; and, as Hee finde's a man, so Hee worketh in Him: As Hee did work in *Pharaoh*, hee was evil by nature, which was not God's, but his own fault; hee continually proceeded to bee wicked, and to do evil. But hee was hardned, becaus that God with His Spirit and Grace did nothing hinder his ungodlie proceedings, but suffered him to go on, and to have his minde. Now, why God did not hinder nor restrain him, thereafter ought not wee to enquire. For, this word [*Quare*, Why] hath mis-led and destroied manie souls, it is too too high for us to search into. Therefore saith God, Why I do this, thou shalt not know; Look thou upon the Word, Beleev thou in Christ, and praie; I will make it well enough. If God shall bee asked at the last daie of Judgment, Why Hee suffered *Adam* to fall? Then will Hee answer and saie, Becaus My Goodness might bee known and seen towards the Generation of Mankinde, in that, I gave to the world my Son to bee a Saviour.

God's Operation.

Whoso from his heart can humble himself before GOD, *hee hath gained.*

WHoso can earnestly humble himself from his heart before God, hee hath gained. For God can do nothing, but to bee merciful towards them that humble themselvs. For, if God should alwaies bee stern and angrie, so should I (said *Luther*) bee afraid of him as of the Executioner. And seeing that I must stand in fear of the Pope, of the Emperor, of the papistical Bishops, and of other Tyrants, (which are God's enemies) to whom then (said *Luther*) should I flie, and take my refuge, if I should also bee afraid of God?

Luke 18.

To

To know GOD *aright is the highest Art.*

GOD styleth himself in all the holie Scriptures, A God of Life, of Peace, of Comfort and Joie for the sake of Christ. Therefore (said *Luther*) I am an enemie to my self, that I cannot beleev it so constantly and surely as I should and ought to beleev. No humane Creature can rightly know, how mercifully God is inclined towards those that stedfastly do beleev in Christ.

That GOD *preserv's Nourture and Discipline.*

GOD'S Works and Actions will bee where good Nourture and Discipline is maintained, specially in wars where a good Government is settled; otherwise, it goeth strangely, dissolutely, and ill, as in this time wee see too too well.

When God will confound the wisdom of the wise, Hee make's them first mad and raging-like in their proceedings; as Hee dealt with the Popish Princes and Bishops at the Imperial Diet held at *Augspurge.* *Prov. 1.*

Let the Adversaries rage and swell their fills (said *Luther*), and as long as they can. God hath set the sea her bounds, Hee suffer's the same to beat and rage with her waves, as if they would over-run, cover and drown everie thing; yet notwithstanding they must not pass the Shore and Banks; although God keep's the waters in their compass, not with Iron, but with weak walls of Sand. This discourse *Luther* held at that time when Letters were written unto him from the Assemblie at *Franckfort*, concerning the Papists with their Practices and Exploits, intending to fall upon the Protestants in all parts. *Psal. 104.* Proof of Scripture.

The second *Psalm* (said *Luther*) is one of the best *Psalms:* I love that *Psalm* with my heart; It strike's and slashe's valiantly amongst the Kings, Princes, Counsellors, Judges, &c. If it bee true what this *Psalm* saith, then are the Allegations of the Papists stark lies. If I were as our Lord God, and had committed the Government to my son, as Hee hath don to his Son, and that these angrie Gentlemen were so disobedient, as they now bee; I would (said *Luther*) throw the world into a Lump.

Marie, the poor Childe-maid of *Nazareth*, also scuffleth and ruffleth with these great Kings, Princes, &c. as shee sing's, *Hee hath put down the mightie from their seat*, &c. No doubt (said *Luther*) shee had an excellent undaunted voice; I, for my part, dare not sing so. The Tyrants saie, *Let us break their bonds asunder:* What that is, (said hee) present experience teacheth us: for wee see how they drown, how they hang, burn, behead, strangle, banish and torture; And all this they do in despight of God. *But hee sit's above in Heaven, and laugheth them to scorn.* If (said *Luther*) God would bee pleased to give mee a little time and space, that I might expound a couple of small *Psalms*, I would bestir my self so boldly, that (*Sampson*-like) I would take all the Papists away with mee. Tyrannizing. *Judg. 16.*

How GOD *will judg.*

GOD judgeth now through the Gospel, but at the daie of judgment Hee will openly publish it; then will Hee com with thundring and lightning, and will draw us all in the twinckling of an eie together, to meet him; insomuch, that wee must stand there before him, and must openly hear the sentence, *Matth.* 25. This is called, *to judg the quick and the dead.* Final Execution.

Whereby a man may acknowledg GOD's *Goodness.*

THe temporal Magistrate (said *Luther*) is a sign of God's Grace, that God is gracious, and hath no pleasure nor delight in mangling and slaught'ring; otherwise, Hee would suffer all to go on in a confusion, and without Government, as is amongst

amongst the Turks, and amongst the wilde, fearful and sensless Beasts, Swine, Bears, Wolves, Lions, &c. Even so would people dispatch and destroie one another.

To serv GOD *aright.*

Pertainings to God's service.

IF a man serv's not God onely, (said *Luther*) then surely hee serv's the Divel; becaus, no man can serv God, unless hee hath his Word and Command. Therefore, if his Word and Command bee not in thy heart, then thou serveſt not God, but thine own will: for, this is called upright serving of God, when a man doth that which in his Word Hee hath commanded to bee don, every one in his vocation, not that which hee thinketh good out of his own selected devotion.

The Heap of Antichristians

The Pope and his Crew are meerly Worshippers of Idols, and servants of the Divel, with all their doings and living; for they regard nothing at all God's Word, yea, the Pope condemneth and persecuteth the Divine Word, and direct's all his juggling to this point, that hee may draw us away from the true faith in Christ; hee pretend's great holiness, under the color of the outward service of God; for hee hath instituted orders with hoods, with shavings, with fasting, with eating of flesh, with saying Mass, and such like; but in the ground, it is altogether the doctrine of the Divel. And the caus why the Pope so stiffly holdeth such divellish doctrine is, that which the Gospel relateth, *Matth.*4. The Divel hath shewn him the Kingdoms of the world, and hath made promiss to him as hee did to Christ. This make's him to contemn and scorn our Sermons and God's service; for wee are beggers thereby, and must endure and suffer much. But hee raiseth his doctrine up to the Heavens; for thereby hee getteth monie and wealth, Honor and Power, and is so great a Monarch, that hee can bring Emperors under his girdle.

Thus a man may see, how the Divel hath so powerfully possessed him with these temptations, hath driven him so far, that hee hath forsaken God's Word, and in stead thereof hath brought in and set up self-feigned sanctitie; yet notwithstanding, God hath preserved som amongst such divellish spirits.

That GOD *is not the caus of Evil.*

Meditation in Scripture.

ORigenes the Teacher (said *Luther*) made himself much labor about this question, *Whether God were the caus of Evil?* But wee saie flatly, No, God is not the caus of Evil, but a Creator of all Creatures, &c. When a man speaketh in that sort, hee must consider the End, the Author, and the Caus; for operatively, God is not the caus of Evil; Hee createth, and doth no thing that is evil, although Hee give's to the ungodlie a perverſ minde, as is written in the *Psal.* *But my people hearkned not to my voice, and Israel would not obeie mee: Therefore I left them in the darkness of their hearts, that they walked after their own counsel.*

That GOD's *mutabilitie distract's the people.*

God's settling.

IT troubleth and disturbeth the hearts of people not a little, that God seem's, as if hee were mutable or fickle-minded: for, Hee gave to *Adam* the Promiss and Ceremonies which afterwards Hee altered with the Rain-bow and the Ark of *Noah*: Hee gave to *Abraham* the Circumcision; to *Moses* Hee gave miraculous signs; to his people Hee gave the Law. But to Christ and through Christ Hee gave the Gospel, which may bee held, as if Hee took away and abolished with the same all the former. From hence the Turks do take advantage at these proceedings of God, and saie, Their Laws may bee established and endure for a time, but at last they will bee altered.

Where

Where and how GOD *is to bee found most certainly.*

I Have said it often, and do saie it still, (said *Luther*), Hee that without danger will know God, and will speculate of him, let him look first into the Maunger, that is, let him begin below, and let him first learn to know the Son of the Virgin *Marie* born at *Bethlehem*, that lie's and suck's in his mother's bosom; or let one look upon him hanging on the Cross; Afterwards hee will finely learn to know who God is: As then the same knowledg will not affright, but it will bee most sweet, loving, and comfortable. But take good heed (I saie) in any case of high climbing cogitations, to clamber up to Heaven without this Ladder, namely, the Lord Christ in his humanitie, as the Word excellently describe's Him simply and plainly, do but relie upon Him, and suffer not thy self to bee drawn from Him with thy wit, humane sens and reason, as then thou takest right hold of God. *Nota bene.*

By reason of our stiff-necked hardness GOD *must bee both harsh and good too.*

I Was (said *Luther*) very lately sharply reprehended and taxed by a popish flattering Courtier (a Priest) becaus with such passion I had written and so vehemently had reproved the people. But I answered him and said, Our Lord God must first send a sharp powring showr with Thunder and Lightning, and afterwards caus it mildely to rain, as then it wetteth finely through. In like manner, a Willow or a Hazel wand I can easily cut with my Trencher knife, but for a hard Oak, a man must have and use Axes, Bills, and such like, and all little enough to fell and to cleav it.

What that is, GOD *is nothing, and yet Hee is all things.*

PLato the Heathen disputed of God, that God is nothing, and yet Hee is all things; him followed Doctor *Eck*, and the Sophists, who understood nothing thereof, as their words do shew, which no man could understand. But (said *Luther*) wee must understand and speak of it in this manner, God is incomprehensible and invisible, therefore what may bee seen and comprehended, that is not God. And thus a man may speak also in another manner and wise, As God is either visible or invisible, visible Hee is in His Word and Works, but where His Word and Works are not, there a man should not desire to have Him; For Hee will bee found no where elf, then where Hee hath revealed Himself. But these and such like will finde and take hold of Him with their speculations; so that in stead of God, they take hold of the Divel, and finde him, for hee will bee also a god. But I (said *Luther*) do truly admonish and warn every one, that they abstain from such speculations, and not to flutter too high, but remain by the Maunger and by the swadling cloaths, wherein Christ doth lie, (in the holie Scriptures) *In whom dwelleth all the fulness of the Godhead bodily*, as St *Paul* saith, *Col.* 2. There a man cannot fail of God, but finde's and hit's upon Him most certainly. I would willingly that this Rule might bee observed after my death. Namely, Humane Comfort and Divine Comfort are of two sorts; Humane Comfort consisteth in external visible help, which a man may see, hold and feel. But Divine Comfort consisteth onely in Words and Promisses, where there is neither seeing, hearing, nor feeling. Sophistical perverting.

When humane help is at an End, then GOD's *help begin's to them that beleev.*

WHen (said *Luther*) wee see no way, means, advise, counsel nor wisdom, through which wee may bee holpen in our miseries, then wee presently conclude according to our sens and reason, Now our condition is desperate: But when wee believ, then our deliverance begin's. The Physicians saie, *Ubi desinit Philosophia, ibi incipit Medicina.* Where Philosophie end's, there Physick begin's. After that manner saie The manner of God's preservation. 1 Para. 20.

ſaie wee alſo, *Ubi deſinit humanum auxilium, ibi divinum incipit, vel fides in verbum.* Where humane help hath an End, there God's help begin's, or faith in God's Word. Trials and temptations do appear before deliverance, and after deliverance come's Joie. To bee ſuppreſt and troubled, is to bee built, and yet to grow and to encreaſ.

The feeling of the Juſt.

Our Lord God frame's his will towards us Chriſtians in a ſtrange and various manner; inſomuch that a man ſcarcely know's where hee is. God's Kingdom dwelleth in the people that are baptized, and, from their hearts, do believ in Chriſt, and do ſhew it alſo in their Lives and Converſations. The true and upright Chriſtians are God's Kingdom, but not the mouth and colored Chriſtians. And although the true Chriſtians are plagued and ſlain here, yet their Lord live's in Heaven, and therefore muſt they alſo live.

The Divel's emploiment.

The Divel (ſaid *Luther*) hath his luſt and pleaſure, and it is his onelie work and delight to ſuppreſs God's work, to torment and plague thoſe that love God's Word, and hold faſt thereby; the other that do the contrarie, hee let's alone. Now, ſeeing the true Chriſtians are God's Kingdom, ſo muſt they bee plagued, tormented, and ſuppreſſed.

The Aſſiſtance of our Lord Chriſt.

A true Chriſtian muſt have evil daies, and ſuffer much. But our *Adam*'s fleſh and bloud will have good and eaſie daies, and will ſuffer nothing. How may theſe agree together? Our fleſh is given over to death and hell, Shall then our fleſh bee delivered from death and hell, and bee taken away again from the Divel? ſo muſt it keep and hold it ſelf again to God's Commandements, and muſt ſtep to him, which is nothing elſ then to believ in Chriſt Jeſus, that Hee is the Son of God and our Redeemer, and to cleav faſt to his Word. Now, Chriſt's Word is nothing elſ, but to carrie the Croſs, and to believ, that Hee will not ſuffer us to bee plagued everlaſtingly, but will deliver and remove us out of this life into life eternal. And to have patience in the Croſs, to bear with the weakneſs of another, who is alſo under the Croſs, and that hold's with Chriſt.

Therefore, hee that will boaſt himſelf to bee Chriſt's Diſciple, and will bee a true Chriſtian, and ſaved, hee muſt not exſpect good daies, but all his faith, hope and love muſt bee directed to God, and to his Neighbor, that ſo his whole life to bee nothing elſ then altogether ſuffering Croſs and perſecution, and everie twinckling of an eie muſt exſpect all manner of Adverſities and Tribulations.

Luther's *Letter, written to Doctor* Caſpar Aquila, *of* GOD's *unſearchable Majeſtie.*

THe Diſputation of that Poët, (your Ghueſt) of which you writ unto mee, touching the ſecret and hidden works of God, is a high Temptation, which wee call blaſpheming of God, in which many are loſt and made away. And I my ſelf not onely once, but ſundrie times have been tempted therewith, even to danger of death. And what is it, that wee poor wretched people do grabble for? when as wee cannot as yet comprehend the ſparks of God's Promiſes with our faith, nor ſo much as a glimmering of his Commandements and works; both which, notwithſtanding hee himſelf hath confirmed with Words and Miracles. And yet nevertheleſs, wee that are weak, unpure, torn and ſpoiled, will bee ſo preſumptuous, as to ſearch out, and underſtand the incomprehenſible Majeſtie of the incomprehenſible light of God's wonders.

Nota bene. God's Judgments and waies, that is, His Government and Works: for Judgment is called, that which is juſt and right before Him, or which is unjuſt; or briefly, which a man muſt follow or ſhun; the waies of God are, what Hee will ſhew to a humane Creature.

Do wee not know, that Hee dwelleth in a light to which a humane Creature cannot come? And yet wee go on and preſume to com unto it; wee know that his Judgments are incomprehenſible, and his waies paſt finding out. *Rom.* 11. And yet wee undertake to finde them out, and that wee do, ere and before wee bee inſtructed and ſprinkled with the ſtreams and glimmering of God's Promiſes and Commandements, ere wee have learned A, B, C, &c. wee do look with blinde eies (like a *Moul*) on the Majeſtie of God, and of that light which is ſhewed neither with words nor miracles, but is ſignified hidden and in ſecret. What wonder were it then, that the Glorie fell upon us, and covered us, ſeeing wee ſearch after the Majeſtie? I ſaie, what wonder were it, ſeeing wee turn it about, and out of Curioſitie and perverted wil-

ful-

fulness will behold the highest and greatest light of the celestial Sun, and will take it to bee the morning Star? Let the morning star (as St *Peter* saith) go first up in our hearts, as then wee shall see him at noon lying and resting.

True it is, (said *Luther*) wee must teach of God's incomprehensible and unsearchable will, but to undertake to comprehend the same, that is very dangerous, and there wee stumble, fall, and break our Necks. I do use to hold in (said *Luther*) and to bridle my self with these words, which our Saviour Christ spake to St *Peter*. *Follow thou mee: What is it to thee?* &c. for *Peter* disputed and troubled himself also about God's works, namely, how Hee would do with another? How Hee would do with *John?* And as hee answered *Philip*, that said, *Shew us the Father.* What said Christ? *Believest thou not that the Father is in mee, and I in the Father? Hee that seeth mee, seeth the Father also*, &c. For, *Philip* would also willingly have seen the Majestie and fellowship of the Father. Therefore saith *Solomon* the wise King, *What is too high for thee, thereafter enquire thou not.* And (said *Luther*) were it so, and although wee knew all these secret Judgments of God, what good and profit would it bring unto us more, then God's Promises and Commandements?

Therefore tell your friend (will hee have peace in his heart, and not see and finde the danger of blaspheming and despair?) that hee expel such cogitations and abstain from them, seeing hee know's for certain that they are incomprehensible. Why would Hee permit himself to bee so plagued of the Divel with that which is unpossible? Even as when a man would take care and trouble himself, How the Kingdom of the Earth could stand and continue upon the water, that it go not down and sink, or the like. But above all things, I advise, that hee Exercise the Faith of God's Promises, and works of his Commandements; when hee hath don, and observed that, then let him see and consider, whether it bee expedient for him or no, to trouble himself with and about impossible things: If hee will not hearken thereunto, nor receiv the same, then let him take heed, that hee repenteth not too late, seeing there is no other Counsel fit for him to take, then to forbear, contemn and abstain from such Cogitations, although it bee a verie difficult thing to despise and expel them, so fiercely drive's the Divel. For, that searcher and villain make's them necessarie to bee searched out: therefore a man must not strive less in this case to contemn and expel such cogitations, then to strive against and to resist misbelief, despair, heresies, and such like temptations. For the greatest number are deceived herewith, becaus they believ not, that such cogitations do proceed from the Divel. In such manner doth hee trie and tempt these people which hee finde's any waie fitted or inclined to bee possessed with such, and the like cogitations: therefore there are very few that contemn them, and albeit they do contemn them, yet they strive and fight not against such fierie beloved darts of the Prince of this world, who govern's in the darknes of this world, and with the evil spirits under Heaven, as St *Paul* saith. For through the same cogitations, Satan fell from Heaven, and was thrust out from thence, at such time, when hee would bee equal with the most Highest, and would know all that God knoweth, and rejected to know what hee should know, and what was needfull for him.

Abstaining from searching into God's things.

Ephes. 6.

Therefore wee must flie before them, and take heed, and not desire to bee wiser then wee ought to bee, but discreetly with measure to deal therein; hee that doth not so, will bee suppreft, and must vanish away. For wee can think nothing of Christ, so long as these Cogitations do last and govern in us. In this manner Satan also assaulted *Adam* through the serpent, deceived and tempted him from God's wisdom and will, in forbidding him to eat of the forbidden Tree.

Plus ultra.

Moreover, let him know, my true advice is, that hee would attend his Office, which God hath commanded him, and would let that go which is not commanded, namely, why another heareth not, *What is that to thee*, said Christ to *Peter? Follow thou mee*, mee, follow mee, and not thy questions, or cogitations, &c. Given under my hand this 21 of *October*, 1530.

Martin Luther.

That

That GOD's *Works are wonderful.*

A Question was demanded of *Luther*, from whence *Balaam* was? If hee did dwell by the water of Aram in Siria, as the Text saith; How then do the Scriptures accord, that saie, Hee was slain amongst the Midianites.

Chusers of good daies.

Luther's Answer: It may bee *Balaam* flew from *Moses* like a Rebel (as they called and reviled him at that time) As if *Balaam* should saie, Now will the people go all into confusion, seeing, they are in an insurrection. Therefore *Balaam* flew and betook himself to the Midianites, which at that time overcame and won the field: for, hee, *Balaam*, saw how sorely the Children of Israel were plagued, and what a wonderful confusion went amongst them, that there was neither peace nor rest. God caused them to bee plagued, yea, God himself plagued them for this end, namely, that the Gentiles should bee more hardned; for, they hoped continually, that Israël should fall and go to ground. As the Papists at this daie have great hope, that wee Protestants shall go to shame, and bee rooted out with our Doctrine.

In like manner, God's people were held and esteemed of the Heathen for the most ungodlie sect. And I believ (said *Luther*) that *Pharaoh* King of Egypt pursued after *Moses* and the Children of Israël with so great assurance, that hee thought, God stood for him against Israël, just as if, for his sake and good, the sea had parted it self; As if hee should saie, *Nunc implebitur anima mea* (as the Text seemeth to saie) Now (thought *Pharaoh*) I have them sure enough, I shall now take them napping in the sea: In such assurance hee was overthrown and slain with all his Horsmen and Chariots; but the weak escaped him and got the victorie.

Exod. 41.

God's manner and wise.

In such wonderful manner God carrieth Himself in His Government, that, what seemeth to bee against Him, the same is for Him; and again, what seem's to bee on His side, even that is against Him: For, now Hee shew's Himself as a strong, powerful Potentate; soon after, Hee appear's to bee weak and strengthless, so that neither the Divel, nor all humane wisdom, can know how to carrie themselvs therein. Christ hath often-times shewed Himself before Satan with wonderful signs in the powerfullest wise, but soon after, weak in suffering, as the most feeble; and therewith hee hath made the Divel amazed, and altogether astonied. Wherefore there pertain's to God's wonderful works, faith, which take's hold of the same, and acknowledgeth the Creator, and praiseth Him, not the wisdom of the flesh.

That GOD *will once awake.*

IT seemeth (said *Luther*) as if our God were a sleepie, a silent, and a blinde God, that seeth not, as the Psalmist name's Him in many places: But Hee will once awake, and will speak with His enemies in His wrath. As then they may look to themselvs, for it is written, *I will awake from sleep, stand up, and will smite my enemies.*

CHAP.

CHAP. III.

OF THE CREATION.

That the Creation was written by Moses *briefly.*

HIgh Mysteries (said *Luther*) in the Scriptures, seeing they are hard to bee understood, the unlearned and light minded spirits are thereby confounded, insomuch that they produce manie sorts of Errors and Heresies to their own condemnation, and others more, 2 *Pet.* 3. Therefore *Moses* would describe and fasten the Creation in so brief a manner. On the contrarie, hee spend's a whole Chapter in setting forth and describing the buying of the Field and the Cave over against *Hebron,* which *Abraham* bought of *Ephron* the Hittite for a Sepulcre to burie *Sarah* therein, *Gen.* 23. Hee describe's likewise, through manie and diverſ Chapters, sundrie sorts and manners of Sacrifices, how they should bee prepared, and concerning other Customs and Cerimonies, *&c.* for hee well knew, that such, and the like, make and produce no Heresies, *&c.* The caus why the Historie of the Cave lying in the land of Canaan, over against *Hebron,* so diligently by *Moses* was described, with so manie words, was this; This Field, with the Cave, was a remembrance for *Abraham* to believ; that his posteritie (according to God's promiss, *Gen.* 12.) should certainly bee possessed of the land of Canaan. That the unbelieving Heathen might give a testimonie, that hee had his own goods and land in Canaan, and for more securitie, hee buried *Sarah* there; and afterwards *Abraham* himself, *Isaac* and *Jacob* were also buried in that Cave, *Gen.* 25. 35. 50. Likewise, it was don to this end, that after his death, his posteritie (before they went into Egypt) should not bee driven out of the land of Canaan by the unbelieving envious Heathen. For the Divel grutcheth the good and godlie a bit of bread, and when they have it, then would hee willingly take it out of their mouths.

Falling into sects.

Signs of grace.

In the beginning GOD *created Heaven and Earth.*

BEfore a man rightly understand's and learn's the first few words in *Moses:* [*In the beginning God created Heaven and Earth.*] hee is dead, and although hee lived a thousand years, yet could hee not learn it out. But the world (said *Luther*) hath so far forgotten their Creator, and all his unspeakable benefits and graces, that hee was fain to send also his onely begotten Son into the world, to the end hee might put them in remembrance of his goodness and benefits which hee hath shewed unto them, not onely therein that hee created all things necessarie for them, but also gave unto them his onely Son.

The heighth of the divine Scripture.

In such manner Heaven and Earth was finished with their whole host, Gen. 2.

ALl Creatures (said *Luther*) are God's Host. I have kept (said hee) and reserved in store that little word [*Exercitus,* Host,] as it is in the Hebrew, therewith to spight and upbraid the Divel, who, with all his force, in manifold wise, doth labor to hinder all creatures in their works whereunto God hath created them. The Sun, Moon, and Stars do light and shine daies and nights; the Sea give's an *overplus* of all sorts of fish, other waters, and ponds likewise; and alwaies they keep and observ their

 certain

certain courſ vvithout hinderance. The Earth beareth and giveth all manner of neceſſaries, (herbs, corn, vvine, fruits, graſs, &c.) for the preſervation and profit both of mankinde, and beaſts. All theſe things the Divel vvould vvillingly let and hinder; but God bridleth and prevent's him; from hence GOD is called in the Scriptures, *the Lord of Hoſts*; for hee creäteth and preſerveth, that everie creature accompliſheth that whereunto hee hath ordained and creäted them. But ſomtimes God ordaineth, that an unfruitful ſeaſon falleth out, inſomuch that corn, and all ſorts of fruits do proſper ill, and thereupon a dearth follow's, for the puniſhment of the ingrateful world, which doth not acknowledg, that all fruits and other bleſſings are God's gifts.

Of GOD's *proceeding in the Creätion, and in his Works.*

God's maſterhood.

GOD (ſaid *Luther*) uſeth to hold this cuſtom, to the end his power and might may bee accompliſhed and made ſtrong in and through weakneſs. Thus hee firſt made the world out of a vaſt and emptie lump, [*Chaos*] which was dark and without ſhape; then hee gave to everie Creature in order, form and faſhion viſible and glorious. Hee creäted not mankinde firſt, but the earth. Hee ſtuck and hid in the ground, firſt a buſh, which preſently muſt not bee a tree. Hee could aſwel have creäted all things at an inſtant, fully and complete, with one word; but hee would not, for this manner pleaſeth him beſt, that out of nothing hee maketh ſomthing. Even ſo hee made it with our caſe about the Goſpel; at the firſt, it went weakly forward, but (God bee praiſed) ever ſince it hath grown and encreaſed, ſo that alwaies more and more are joined thereunto; but I fear it will fall again, by reaſon of our unthankfulneſs and contempt.

Why Moſes *doth not remember the Creäting of Angells.*

Moſes's providence.

MOSES (ſaid *Luther*) remembreth nothing of the Creäting of Angels: *firſt*, becauſ hee would onely deſcribe the Creäting of the viſible world and the creatures that are therein. *Secondly*, hee would not give occaſion for us to ſpeculate of needleſs things. Nevertheleſs, hee remembreth the Angels in the Hiſtorie of *Abraham* and *Lot*, *Gen.* 18, and 19; as alſo the Scripture here and there ſpeaketh of Angels.

Therefore God hath don exceeding well, in that hee hath not cauſed manie things to bee written; otherwiſe, wee had caſt in the winde, and ſcorned to learn and conſider of that which now wee have plainly expreſſed in the Scriptures, and which ſerv's for our ſalvation, and inſtead thereof, wee had undertaken to ſearch and finde out that which is above and too high for us, with which wee ſhould nothing have been bettered.

Queſtions touching the Creätion.

Notations of the Acts of the Bible.

IT may bee demanded (ſaid *Luther*) how *Moſes* could have written of the Creätion, and of other things, when, two thouſand years before his time, the Creätion was finiſhed, and the Patriarchs, *Adam*, *Seth*, *Enoch*, &c. had been alive and dead long before his time? I anſwer (ſaid hee): Manie things were written or deſcribed before *Moſes* was born; and doubtleſs, *Adam* did briefly faſten and denote the Hiſtories of the Creätion, of his Fall, of the Promiſed ſeed, &c. Likewiſe, the other Patriarchs afterwards, no doubt, did ſet down what was don in each of their times, ſpecially *Noah*. Afterwards, *Moſes* (as I conceiv) took and brought it into a right method and order, diminiſhed therefrom, and added thereunto ſuch things as God commanded; as ſpecially touching the Seed that ſhould cruſh the Serpent's head, the hiſtorie of the Creätion, &c. all which, doubtleſs, hee had out of the doctrine and ſermons of the Patriarchs, which alwaies one inherited from another. For I verily believ, that the ſermon of the Woman's ſeed, promiſed to *Adam* and *Eve* (after which they had ſo heartie a longing and yerning) vvas uſed and preached more povverfully before the Deluge, then novv in theſe laſt dangerous times the ſermons of Chriſt are uſed and preached vvith us.

Doubtleſs

Doubtless at that time (said *Luther*) there were also Hereticks; for if *Cain* had not fallen so abominably, and had not been a murtherer of his own brother, then certainly hee would have seduced most part of the people, and brought in all sorts of heresies; therefore God ordained that hee slew *Abel*. Nothing without caus.

This is the end of all Hereticks, that at last they take hold on the sword, and becom murtherers; as is to bee seen by the Arrians, and in Popedom, &c. *First*, they begin their business under the color of godliness, they paint and trim up their lies with the Scripture, through which they do great mischief, and seduce manie people, untill at last (when their lies are discovered) they bring it to the sword. Surely the will in them is not wanting, onely the occasion and opportunitie fail's them; for the Divel cannot bee hidden in his members, but hee must discover himself to bee a liar, and a murtherer, &c. I am persuaded that the death of *Cain* did caus a very great crie and fear, specially by them that were of his kindred, in that they complained and bewailed: Behold, *Lamech* hath slain our father *Cain*. Unitie of seducing in the fourth degree.

Of the Acts and Legends of the Patriarchs before the Deluge, and how they ought to bee described and noted.

A World were to bee given (said *Luther*) that wee might have the Acts and Legends of the Patriarchs (if it were possible) that lived before the Deluge; for therein a man might see how they lived, preached, and what they suffered, &c. but it pleased our Lord God to overwhelm all their Acts and Legends with the Deluge, becaus hee knew that those which should com after would not regard, much less understand them; therefore God would keep and preserv them untill they came again together in the life to com; and as then the loving Patriarchs (that lived after the Deluge) as *Abraham*, *Isaac*, *Jacob*, &c. also the Prophets, the Apostles, their posteritie, and other holie people (which in this life the Divel would not leav untempted) wil yield unto the Patriachs that lived before the Deluge, and will give unto them a great deal of preheminencie, *in advantage of divine and spiritual honor*, and will saie: Yee loving and most venerable Patriarchs! I have lived a short time before the Flood in regard of you; preached but a few years, and spread God's Word abroad, and thereby did suffer my crosses, &c. but what is that to reckon in compare of the great, tedious, intollerable labor and pains, anguish, torments, and plagues which yee, holie Fathers, endured before the Deluge (som seven hundred, som eight hundred years and longer) of the Divel and the wicked world. God's Providence and ordaining. *Nota bene.*

That Cain *was not the man* Adam *took him to bee.*

ADam (said *Luther*) failed much in *Cain*; hee thought, seeing hee was the first born, so should hee far exceed in goodness, go before and bee preferred above *Abel*, should bee his Lord, and chieftain in spiritual and temporal Government; but it fell out far othewise, for God turn's it upside down; hee reject's *Cain*, and gave the right of the first-born to *Abel*, *Gen.* 4. God beheld *Abel* and his offering with a gracious acceptance; but on *Cain* and on his offering hee looked without all respect, &c. *Eve*, the loving holie mother, had a special good hope of *Cain*, shee was sure, as shee flattered herself, that hee was the woman's seed which should crush the serpent's head, according to the promiss made to *Adam*, and to her; from whence shee spake with joie when shee had born him; This shall do the deed, and quit us of our sorrow into which the serpent hath brought us, for this is the Lord himself, this, thought shee, is both true God and natural man born of mee. Parent's cogitations are often diverted. Faults in the Saints.

But the loving mother was much deceived; shee knew not yet right her miserie; shee knew not, that out of flesh, nothing elf could bee born but flesh, and that through flesh and blood, sin and death could not bee conquered and taken away. Shee erred also much touching the time, in which this blessed seed, conceived by the holie Ghost, should bee born into the world of the Virgin *Marie*. The holie Patriarchs neither knew the time, although the promiss was made alwaies cleerer and cleerer, through the Cogitation's practise.

Revelation of the Holie Ghoſt: even as wee now know that the daie of Judgment will com, but in what daie or hour, wee know not.

That wee cannot fundamentally underſtand GOD's *Creätion.*

The building of the world.

AS lately I lay very ſick (ſaid *Luther*) and ſo ſorely ſick, that I thought I ſhould have left this World, manie cogitations and muſings I had in my weakneſs. Ah! thought I, What may that Eternitie bee? What joies may it have? &c. Neverthe-leſs, I know for certain, that the ſame Eternitie is already ours, through Chriſt it is given and prepared for us, if wee can but believ. There it ſhall bee opened and revealed, here wee ſhall not know when a new, or a ſecond Creation of the World ſhall bee, ſeeing wee underſtand not the firſt Creätion. If (ſaid hee) I had been with God Almightie, before hee created the world, I could not have given him ſuch advice and counſel, that out of nothing hee ſhould make ſuch a round Ball or Globe, that hee ſhould have creäted the Firmament, and ſet therein ſuch a ſpangle, the Sun, which through his ſwift courſ, give's light to the circle of the whole Earth. Alſo, that hee ſhould in ſuch manner have creäted Man and Woman, &c. All which hee made for us, without anie of our counſel or cogitations. Therefore ought wee juſtly to give him the honor, and to leav to his divine power and goodneſs, the new Creätion of the life to com, and not to preſume to ſearch or ſpeculate out the ſame.

Of Paradiſe.

The ſhape of the firſt world.

I Hold (ſaid *Luther*) that the whole world was named a Paradiſe. *Moſes* deſcribes it according to *Adam*'s ſight, ſo far as hee could ſee: but it was called Paradiſe by reaſon it was all over ſo ſweet and pleaſant. *Adam* was, and dwelled towards the Eaſt in *Syria* and *Arabia*, when hee was Creäted; but after hee had ſinned, then it was no more ſo delightful and pleaſant.

Even ſo in our time hath God curſed likewiſe fruitful lands, and hath cauſed them to bee barren and unfruitful by reaſon of our ſins; for where God give's not his bleſſing, there grow's nothing that is good and profitable; but where hee bleſſeth, there all things grow plentifully, and are fruitful.

That Children are GOD's *ſpecial bleſſings and Creatures.*

Beholding of Children in God's fear.

DOctor *Jonas*, inviting *Luther* to a dinner, had cauſed a bough, with ripe Cherries, to bee hung up over the table where they dined, in remembrance of the Creätion, thereby to put his Gheſts in minde to praiſ the glorious God in his bleſſing and creäting ſuch fruits, &c. But *Luther* asked him, Why hee did not rather remember the ſame by his Children that were the fruit of his bodie? For (ſaid hee) they ſurpaſs, and are far more excelling creatures of God then all the fruits of trees; by them wee ſee God's Power, Wiſdom, and Art, who hath made them all out of nothing, hath given them in one year, life, and all members, ſo exquiſitely hath creäted and will maintein and preſerv them. Yet notwithſtanding, wee do not much regard it; nay, wee are, in ſuch gifts of God, blinde and covetous, as commonly it falleth out, that people, when they have Children, grow worſ, and more covetous; they rake and rend all they can, to the end enough may bee left for their Children. They do not know, that before a childe com's to the world, and is born, it hath his lot, and already is ordained and determined, what, and how much it ſhall have, and what ſhall bee thereout. In the ſtate of Matrimonie wee learn and finde, that begetting and bearing of Children ſtand's and conſiſteth not in our wills and pleaſures: for the parents can neither ſee, nor know whether they bee fruitful or no, nor whether God will give them a ſon or a daughter. All this is don without our ordaining, thinking, or foreknowledg. My father and mother did not think that they ſhould have brought a *ſuperintendent* to the world, it is onely God's Creätion which wee cannot rightly underſtand nor conceiv. I believ (ſaid *Luther*) that in the life to com, wee ſhall have nothing

Reſolution of the life to com.

thing elſ to do, then to meditate of our CREATOR, and of his Celeſtial Creatures, and wonder at the ſame.

Of Comets.

A Comet (ſaid *Luther*) is alſo a ſtar that runneth, and is not fixed like a Planet, but is a baſtard among the Planets. It is a haughtie and proud ſtar, that ingroſſeth the whole element, and carrieth it ſelf as if it were there alone. It hath ſuch a nature and kinde as hath an Heretick, that alſo will bee ſingular and alone, will brag and boaſt above others; Hereticks do think that they are the onely people which are endued with underſtanding. Comets.

Of Adam's *Moderation.*

WHereto (ſaid *Luther*) ſerv's and profiteth ſuch ſuperfluitie, ſuch braverie, bragging, and ſuch extraordinarie luſtful kinde of living? If *Adam* ſhould now com again and bee among us, and ſhould ſee our kinde of life, our food, drink, and apparel, how would hee bleſs himſelf, and ſaie: Surely, I have not been here in this world; It was, doubtleſs, another *Adam*, (would hee ſaie) and not I, that was here at the firſt. For hee drank water, ate fruit from the trees, hee had a houſ ſet up and ſupported with four wooden forks (if ſo good); hee had no knife nor iron; hee wore a coat of skin, &c. But now is uſed an unmeaſurable coſt in eating and drinking; now are raiſed Roial and Princelie Palaces, chargeable trimmings, apparel beyond compariſon, &c. The Antient, in times paſt, kept and mainteined themſelvs with more temperate moderation and quietneſs, as *Boaz* ſaid: *Dip thy bread in vineger and refreſh thy ſelf therewith.* For thoſe Countries were full of people, as wee read in the book of *Joſua.* A great multitude of people teacheth well how to live ſparingly. Ungodlie waſting. Ruth 2.

Of Adam's *miſerie on Earth.*

ADAM our father (ſaid *Luther*) was, doubtleſs, a moſt miſerable plagued man. It was a mightie ſolitarineſs for him to bee alone in ſo wide and vaſte a world; but as hee, with *Eve* (which was his onelie companion and loving conſort) obteined *Cain* their ſon, then there was great joie; in like manner alſo, when *Abel* was born; but ſoon after followed thereupon great trouble, miſerie, and ſorrow of heart, when one brother ſlew another, and *Adam* thereby loſt one ſon, and the other was baniſhed and proſcribed from his ſight. This, ſurely, was a great croſs and ſorrow, inſomuch that the ſame murther cauſed him more grief then his own fall; for through the ſame, hee, with his loving *Eve*, were reduced again to a ſolitarie kinde of life. Afterwards, when hee was one hundred and thirtie years old, then hee begate *Seth.* It was, doubtleſs, a great grief and wo, ſo long a time to ſee God's Anger: Ah! hee was a perplexed man, which no humane creature can conceiv or believ: Our ſufferings, in compariſon of his miſerie and ſorrow of heart, are altogether children's toies: But hee was afterwards comforted and refreſhed again with the promiſe (through faith) of the Woman's ſeed. Unconſtant joie.

Of the difference among Beaſts.

ALl wilde Beaſts (ſaid *Luther*) are beaſts of the Law, for they live in fear, and in quaking, they have all ſwarth and black fleſh, by reaſon of their fear; but tame beaſts have white fleſh, for they are beaſts of Grace, they live ſecurely by people.

Of Adam's *Fall.*

MIſerable and lamentable was the Fall of *Adam*, (ſaid *Luther*) who, from the ſtate of Innocencie fell into ſuch calamitie as is not to be uttered; for during *Adam*'s time of mourning.

ring the ſpace of nine hundred years, hee ſaw God's anger in the death of everie humane creature.

Of Adam's *ſorrow of heart after the Fall.*

AFter that *Adam* had loſt the Righteouſneſs in which God created him, hee was, without all doubt, (ſaid *Luther*) much decaied in bodie, by reaſon of anguiſh and ſorrow of heart. I believ, that before the Fall, hee could have ſeen further off by a thouſand times as eaſily, as wee now can ſee half a mile, and ſo proportionable with all the other ſenſes. No doubt, after the Fall, hee ſaid: Ah God! how is it with mee? I am both blinde and deaf, where have I been? &c. It was a horrible Fall; for hee ſaw before, that all creatures were obedient unto him, inſomuch that hee durſt dallie and plaie even with the Serpent.

Of the miſerable ſtate of people's lives.

WHat miſerable poor people are wee (ſaid *Luther*)? Wee earn our bread with ſin; for until wee attain to ſeaven years, wee do nothing but feed, drink, plaie, and ſleep; afterwards from the eighth year wee go to School, it may bee three or four hours in the daie; from this time to the one and twentieth year, wee drive and commit all manner of riot, with playing, running, drinking, ſwilling, and what not? and then wee begin a little to work or labor. When wee com to fiftie years, then wee have don with laboring, and becom children, wee eat our bread again with ſin. The half part of our life wee conſume in ſleeping, inſomuch that ſcarce five years are ſpent in laboring, wee hardly do work the tenth part of our life; Fie upon us, wee do not give to God the Tenth: What then are wee able with our good works to earn of God Almightie, &c. and yet wee brag and boaſt of the ſame; *Job* ſaith: *Si Deus volet contendere mecum, non potero ei reſpondere:* therefore, inſtead of ſuch boaſting of our own good works and deſerts, wee ſhould ſaie: *Domine, nè intres in judicium cum ſervo tuo.*

The greater part of the Church.

Twentie years (ſaid *Luther*) is but a ſhort time, yet notwithſtanding, in that ſhort time the world would bee emptie, if there were no marrying and begetting of children. God aſſemble's unto himſelf a Chriſtian Church out of little children. For, I believ, when a little childe die's of one year old, that alwaies one, yea, two thouſand die's with it of that age or younger: But when I, *Luther*, die, that am ſixtie and three, I believ not, that threeſcore, or one hundred at the moſt, die's with mee of that age or elder: for the people in the world are now not old, not manie people do live now to my years. Wee old people muſt live ſo long, to the end wee may ſee the tail of the Divel, to bee witneſſes that hee is ſuch a wicked ſpirit. Mankinde is nothing elſ, but a ſheep-ſhambles, where they are ſlain and ſlaughtered by the Divel.

How manie ſorts of deaths are in our bodies? Nothing is therein but death altogether. Let us but take a view of our members, and it will plainly appear ſo to bee.

There is no tenderer skin on man's bodie then that on the face, and yet no part ſuffereth ſo much as even the ſame, neither indeed could anie part endure ſo much.

Whether a Father may diſ-inherit a diſobedient Childe.

IT ſtandeth in the Father's power (ſaid *Luther*) to diſ-inherit a diſobedient Childe, as old *Chremes* ſaid in *Terence:* Should I give my goods to that idle huſwife *Bachides?* God commanded, by *Moſes*, that diſobedient children ſhould bee ſtoned to death, much rather diſ-inherited; therefore, a father may diſ-inherit a ſon; yet with this *proviſo*, that, upon bettering and amendment, hee bee reſtored again.

Why our first Elders did eat onely fruit.

WHat need (said *Luther*) had they of other food, seeing the herbs tasted so well, and gave such strength? The Pomgranats and Oranges, without doubt, yielded such a sweet and pleasant smel, that one might have been satisfied with the sent thereof, but the deluge spoiled all. It followed not, God created all things, therefore wee must eat of all things. Fruits were created, chiefly, that they should bee food for people, and for beasts; the other were created, to the end wee should laud and praise God. Whereto serv the stars, but onely, to praise their Creator? whereto serv the Ravens and Crows, but to call upon the Lord, and hee nourisheth them? Maintenance of the first people.

Of the Curse of Parents.

A Certain wicked and disobedient son cut off two of his father's fingers; the father wished that his son laie in the River *Alba*, or *Elbe*, his wish was accomplished; for that verie daie his son was drowned in that River near *Wittemberg*. I read in St *Austin*, (said *Luther*) that when the mothers cursed the children with a certain usual curse, at that time the children presently fell into a fearful trembling, which continued upon them, until, by Common praier, they were holpen again.

That a Father, during his life, should not part with his goods to his Children

A Certain honest man at *Isleben* (said *Luther*) addressed himself unto mee, complaining of his great miserie, hee having bestowed on his children all his goods, and now in his old age they forsook and trod him with their feet: *Luther* said unto him: *Jesus Syrach* give's unto parents the best counsel, where hee saith: *Give not all out of thy hands while thou livest*, &c. for the children keep not touch nor promise. *One father* (as the proverb saith) *can maintein ten children, but ten children can (or at least will) not maintein one father*. Therefore, in former time, a Sermon was usually preached against unthankful children, of a certain father that had made his Last Will, which hee locked up safely in a chest, and laid a note thereby (together with a good strong cudgel) written with these words: *That father which give's his goods out of his hands to his children, the same were worthie to have his brains beaten out with cudgels.* Troublesom foolishness of Parents. *Ecclus 13.*

I knew a man at *Erfurt* (said *Luther*) of a reasonable estate, who had divided all his goods to his Children, on condition, that they should maintein and nourish him during the time of his life; but the wicked Children performed it not. Now, as the Father had dieted with the one of them eight daies, hee bade his Father repair to another of them, and feed so long with him. On a time, as hee came upon a sudden to dine with one of his sons, hee found him sitting and eating of a Goose; the son perceiving that his father was near, took the Goose and hid it under the table. Now when his father had dined and was gon, the son stooping down to take the Goose again upon the table, it was turned into an uglie Toad, which leaped into the son's face, and stuck so fast, that hee was not able, with all his strength to pull it from his face, insomuch that at last it quite and clean devoured him before it was night. Such unthankful children would willingly take all, that their poor parents, with the sweat of their brows, had sowerly gotten and earned for them, but they unwillingly would nourish their parents again. God's severitie against contemners of Parents.

The world is wicked (said *Luther*) it begin's with the blossom; therefore hath God commanded: *Honor thy father and mother*, &c. But the Pope, that Antichrist, with his Traditions, hath made void that Commandement, and tread's it under his feet. *Matth. 25.*

A certain father (said *Luther*) that was grown old, had given over all his goods to his children, with condition they should maintein him, but the children were unthankful, and beeing wearie of him, they kept him very hard and sparingly, and gave him not sufficient to eat. The father, beeing a good old wise man, and more craftie then his children, locked himself secretly into a chamber, and made a great ringing and a gingling with gold crowns, which, for the same purpose, his rich neighbor had lent unto him *Job 2.*

him) as if hee had ſtill much monie in ſtore. When his children heard that, they gave him afterwards good entertainment, in hope hee would leav them much wealth; the father ſecretly reſtored the Crowns again to his Neighbor, and ſo worthily deceived his children.

Of Wives.

Heatheniſh error in Faith.

AS, on a time, *Luther*'s wife anointed his feet, by reaſon of ſom pain which hee felt, hee ſaid unto her: In former times, the wives were anointed by their huſbands, but now thou anointeſt mee: for this word in Latine [*Uxor*, wife,] is derived of anointing, *ab ungendo*; for as the Heathen ſaw, that manie rubs, lets, and hinderances were in the ſtate of Matrimonie, therefore, to prevent ſuch miſhaps, they uſed to anoint both the legs of the new-married women.

I have oftentimes noted (ſaid *Luther*) when women do receiv the doctrine of the Goſpel, they are far more fervent in faith, they hold on it more ſtiff and faſt then men do, as wee ſee on the loving *Magdalena*, who was more heartie and bold then *Peter*.

John 20.

That Women ſhould not bee talkative.

Tatling Women.

A Certain Engliſh Gentleman, very learned, at *Wittemberg*, was much converſant with *Luther* at his Table: but the Gentleman had not his Dutch Language well; therefore *Luther* ſaid unto him: I will give unto you my wife for a School-miſtris, ſhee ſhall teach you finely and readily to ſpeak Dutch, for ſhee is very eloquent, and ſo perfect therein, that ſhee far ſurpaſſeth mee: *Howſoever, when Women are readie in ſpeaking, it is not to bee commended, it becom's them much better when they keep ſilence and ſpeak little.*

What becom's the Women ill.

THere is no gown nor garment that becom's a woman worſ, (ſaid *Luther*) then when ſhee will bee wiſe.

Of Mother's milk, and Women's breaſts.

It hath other reaſons beſides, as *Plutarch* diſputeth thereof

MOther's milk (ſaid *Luther*) is the childe's beſt nouriſhment, drink and food, for it nouriſheth well. As alſo the young Calvs do take and proſper better with the milk which they ſuck, then with all the fodder they eat beſides; even ſo, the children are ſtronger by ſucking of milk.

The Breaſts are a woman's ornaments; ſpecially, when they have the right proportion: big and fleſhie breaſts are not the beſt, neither do they well becom a woman, they promiſe much, but give little. The breaſts that are full of veins and ſinews (although they bee little) becometh well the low women, and have much milk wherewith they may ſtill manie children.

Good women.

The mother's milk is the beſt, and for their children moſt wholſom, for they are uſed thereunto in the mother's bodie. When Children are put out to groſs Nurſes, then they take thereafter, as experience teacheth: It its therefore an unkinde and unnatural part, when a mother ſtilleth not her own childe; for, for the child's ſake God hath given her breaſts, and milk therein: but if in caſe, ſhee bee not able to ſtill, then *need break's iron*, as wee uſe to ſaie, ſhee is then to bee excuſed.

Shapes of bodies.

Men (ſaid *Luther*) *have broad and large breaſts, and ſmall narrow hips, therefore they have more underſtanding then the Women, which have but ſmal and narrow breaſts; but they have broad hips, and ſeats, to the end they ſhould remain at home, ſit ſtill, and keep houſ, carrie and bring up children.*

To what end Women are Created.

THe Holie Ghost (said *Luther*) commendeth Women; as, *Judith, Esther, Sarah,* &c. and by the Heathen were extolled *Lucretia, Artemisia,* &c. The goodness of women.

Marrying cannot bee without women, neither can the world subsist without them. To marrie is physick against whoring, which thereby, in a manner, is crossed; for flesh and blood remain's alwaies according to its nature, unclean, until it bee covered with shovels. A woman is (or at least should bee) a friendly, courteous, and a merrie companion of the life; from whence they are named, of the Holie Ghost, Houſ- honors, that they should bee the honor, ornament, and the trimming of the houſ, inclined to pitie, for thereunto are they chiefly Created, that they shall bear children, and should bee the pleasure, joie and solace of their husbands.

That the greatest people do Err.

ADam Erred in *Cain,* for hee thought hee had gotten the man that should do the deed: *Isaac* Erred in *Esau, Jacob* in *Ruben, Joseph* in *Manasses,* &c. Onely *Joseph* was named a son which *Jacob* begat in his old age, though hee begat others after him. Highness is no help against foolishness.

But (said *Luther*) I hold it proceeded from hence, that *Rachel* said: (when shee saw hee was old) Hee would never take another wife.

That Children stand and cleav best to GOD.

THe life and faith of children (said *Luther*) is the best, for they have but onely the Word, thereon do they depend, and in plain simple wise do give the honor unto God, what hee promiseth and saith, the same they hold for certain to bee true. But wee old fools have sorrow of heart, and of hell fire; wee dispute a long time of the Word, which they, the little children, do plainly believ, in pure faith, without disputing: And at last, when all is don (will wee otherwise bee saved) wee must also, according to their example, give our selvs onely to the Word, as Christ speaketh and confirmeth it with an high asseveration: *Verily, verily I saie unto you: Except yee bee converted and becom like the little Children, yee shall not enter into the Kingdom of Heaven,* &c. *Mat.* 18. Children's goodness and godliness.

It is one of the Divel's master-pieces, and chief deceiving tricks, that wee (through other temporal affairs) suffer our selvs so pitifully to bee drawn away from the Word; wee think, they are of greater weight then the hearing, reading, and considering of God's Word, wherein, notwithstanding, all our welfare and salvation consisteth both temporal and eternal.

That Women must not have the Government.

THe wives of great Kings and Princes have not the Government. For God saith to the woman: Thou shalt bee obedient to thy husband, *&c.* The man hath the Government in the houſ, except hee bee *Verbum anomalum,* that is, a fool; or, that out of love to his wife, hee suffer's her to govern, as somtimes the master follow's his servant's counsel. Otherwise the woman must wear a Kerchief, as an honest woman ought to do; shee must help to bear her husband's crosses, troubles, sicknesses and misfortunes. The Law bereav's the women of wisedom, and governing; therefore St *Paul* saith: *I command, yet not I, but the Lord,* 1 Cor. 7. And, 1 Tim. 2. *I allow not a woman to teach,* &c. Men's right.

Whether

Whether Languages, and other good Arts and natural gifts, are anie waie needful and profitable to Divinitie, and to the understanding of the Holie Scriptures.

ONe knife (said *Luther*) cutteth better then another; so likewise, one that hath learned Languages and good Arts, can better and more distinctly read and teach then another. But in that, manie of them (as *Erasmus Roterodamus*, and other learned men) are well seen in Languages and good Arts, and yet do err with great hurt; the same happeneth even as with the greater sort of weapons, which are made to kill and to hurt; therefore wee must distinguish and separate the thing from the abuse, even as *Job* distinguished, as hee spake to his wife, when shee flouted him: *Thou speakest* (said hee) *as one of the foolish women:* which Text liketh mee very well (said *Luther*) becaus hee made a difference between the Creature and the Abuse.

That wee acknowledg not God's Creatures.

I Should never have believed (said *Luther*) that the Dew had been so sweet and amiable a Creature, if the Holie Scripture it self had not so highly extolled it, where God saith: *Dabo tibi de Rore cœli*, I will give thee of the Dew of heaven. *Creatura*, is a most excellent thing. If wee should believ *Creationem tum balbutimus & blesi sumus*, and wee saie: *Cledo* pro *Credo*, as the little children saie, Bed, for Bread: the words are strong, but the heart saith: *Cledo, sed per hoc salvamur, quia cupimus credere.* O! our Lord God know's well that we are poor children, if wee could but acknowledg so much our selvs. The holie Apostles said: *Domine, adauge nobis fidem.* But wee will all bee wiser then God, although we understand nothing, *nisi per filium, id est, Christum.* And his Sermon was this altogether, where hee saith: *Per me, per me, per me*; yee are not able to do it, no, not although you would fret your selvs into pieces: wee are brought to the Father through the Son, therefore wee were holpen, if wee could but believ that God is wiser then wee are.

CHAP.

CHAP. IV.

OF THE NATURE OF THE WORLD.

Of the World, and of the Manner thereof.

THE WORLD (said *Luther*) will neither have nor hold GOD for GOD, nor the Divel for the Divel. And if a man were left to himself, and should bee suffred to do after his own kinde and nature, then would hee willingly throw our LORD GOD out at the window; for the World regard's GOD nothing at all as the Psalm saith: *Dixit impius in corde suo, non est Deus.* On the contrarie, the god of the World is, Riches, Pleasure, and Pride, wherewith they abuse all the Creatures and gifts of God. The World's picture.

The Monks and Friers, in time past, boasted much of their contemning of the world, and they made use of that speech of St *Paul, Rom.* 12, *Bee not conformed to this world*; from whence they would touch no monie, as if it were against God to make use of riches, monie, and wealth, whenas St *Paul*, and the whole Scriptures, forbid's but onely the abuse of heart, wicked lust, desire and inclination; as there is ambition, incontinencie, revenge, *&c.* which lusts do hang on the world; yea, they altogether flow and flourish. Frier's boasting.

Of the insatiablenes of the hearts of people, and whereas they are soon wearie of a thing.

HEe that is now a Prince (said *Luther*) would willingly bee a King, or an Emperor. A Suitor, that beareth love to a Virgin, doth alwaies cast about and thinketh how hee may com to marrie her, and in his eies there is none fairer then shee; but when hee hath gotten her, hee is soon wearie of her, and thinketh another is much fairer, which easily hee might have had. Even so thinketh a poor man: Had I but twentie pounds, I would deem my self rich enough; but when hee hath gotten that, then hee would have more. To conclude, the heart remain's unconstant in one thing, which the Heathen had by experience, saying; *Virtutem præsentem odimus, sublatam ex oculis quærimus invidi.* It is (said *Luther*) a sign of God's special grace and gift, when a man hath taken a wife, afterwards constantly to love her, and such an one may give God heartie thanks for it; for *Copula carnalis* doth it not, there must bee thereby also, *Ut conveniant mores & ingenium.* Hurtful longing diseases. Matrimonial praier.

God saith in the Prophet: Hee hath graciously endued his people with manie fair gifts, but it holp not, hee got nothing thereby. Our people do now carrie themselvs as the people did two thousand years past, alwaies remaineth one and the self same nature and kinde in the people at all times, when God's voice and word give's the sound. The Papistical Bishops, and those that hold with the Pope, do now saie even just so, as, in former time, the chief Rulers and Pharisees said; namely, Have anie of us believed in him? Even so saie the Bishops in Popedom now; namely, Have anie of the great Princes and Bishops believed in the Doctrine of the Gospel? Truly (said *Luther*) they believ now as little therein, as the Rulers and Pharisees did believ Christ and the Apostles. Kinde forsaketh not kinde. Popish anger.

The wickednes of the enemies of the Word is not Humane, but Divelish altogether: A humane creature is wicked according to the manner and nature of mankinde, and

and according as hee is ſpoiled through original ſin; but when hee is poſſeſſed and driven of the Divel, as then begin's the moſt bitter and cruel combate between him and the Woman's ſeed, *Gen.* 1.3.

Of the World's unthankfulneſs for the Goſpel.

THe thanks which now the World giveth for the Doctrine of the Goſpel, is even that which they gave to Chriſt; namely, the Croſs: the ſame muſt wee exſpect, and nothing elſ. This year (ſaid *Luther*) is a year of *Unthankfulneſs*, but the next that followeth will bee a year of *Revenge*. God muſt needs puniſh, although it bee againſt his Will, Nature, and Kinde, wee our ſelvs are the cauſ thereof.

Of the manner of people in eating.

Feeding. VVEe have the nature and manner of all wilde beaſts in eating: The Wolvs eat Sheep; wee alſo: the Foxes eat Hens, Geeſ, *&c.* wee alſo: the Hawks and Kites eat fowl and birds; wee alſo: Pikes do eat other fiſh; wee alſo: with Oxen, Horſ and Kine, wee eat alſo ſallets, graſs, *&c.*

Why God created the World.

God's goodneſs. GOD might have left the World uncreated (ſaid *Luther*): but hee created it to the end hee might ſhew his honor, and power: wee muſt not ſaie to God; *Quare hoc facis?* wee muſt do what wee are commanded, and not ask, why hee hath created the World? wee muſt content our ſelvs to know, that God is wiſer then wee are.

Why the Heathen did write ſuch excellent things of Death.

Bridle for Magiſtrates. I Do much wonder (ſaid *Luther*) what induced the Heathen to write ſuch fair and excellent things of Death, ſeeing it is ſo griſly and fearful? But when I remember the nature and manner of the world, then I wonder nothing at all; for they did ſee great evil and wickedneſs to flow and flouriſh among themſelvs, and in their Rulers, which did ſorely griev them, and they had no thing elſ to threaten and fear their Rulers withal but onely with death.

Now, if the Heathen ſo little regarded death; yea, ſo highly and honorably held and eſteemed of it, how much more ought wee Chriſtians to do the ſame? For they, poor people, knew leſs then nothing of the life Eternal, but wee know and are inſtructed of it, and yet, when wee but onely ſpeak of death, wee fright and fear our ſelvs exceedingly.

Death's quakeing. Well, (ſaid *Luther*) the cauſ hereof is our ſins, and wee muſt confeſs therewithall, that wee live worſ then the Heathen, therefore wee cannot juſtly complain that wee receiv wrong thereby; For the greater our ſins are, the more fearful is death, as wee ſee by ſuch people as have don and dealt againſt God's Word, when they are at the point of death, and are put in minde of the daie of Judgment, how fearfully then do they rage, and are dejected.

Frier's Divel. When I (ſaid *Luther*) was yet in the Frier's Hood, and began to write, I did not think that the Divel plagued the world ſo ſorely. I thought that wee onely, in the Monaſteries had the Divel (which was very likely) becauſ the Friers had alſo taken poſſeſſion of the world. The Divels are now gotten into the Nobilitie, *Quia multum peccant in Rempublicam*, they make havock of Countrie and people.

Of flattering and high eſteemed Counſellors.

THere is (ſaid *Luther*) not a more dangerous evil, then a flattering high-eſteemed diſſembling Counſellor. When his counſel and adviſe is heard, then it hath hands

and

and feet, but when it ſhall bee put in practice, then it ſtand's like a ſtarting horſ, which by no means can bee ſpurred forward.

Three degrees of people.

THere are (ſaid *Luther*) three degrees of people's natures: *First*, are the great and common ſort that live ſecurely without conſcience, they acknowledg not their corrupted manners and natures, they are not ſenſible of God's Wrath againſt their ſins, are careleſs thereof. The *ſecond* ſort are thoſe, which through the Law are ſcared, do feel God's Anger, and flie from him; do ſtrive and wraſtle with deſpair, as *Saul* did, &c. The *third* ſort are they that do acknowledg their ſins, and God's wrath due unto them for the ſame; do feel themſelvs to be conceived and born in ſin, and therefore everlaſtingly muſt bee damned and loſt; but notwithſtanding, they attentively hearken to the ſermon of the Goſpel, that GOD, meerly out of Grace, for the ſake of Jeſus Chriſt forgive's the ſins, who hath ſatisfied the Father for us, they do receiv and believ it, and ſo are juſtified before God, and afterward alſo, they ſhew the fruits of their faith by all manner of good works, which God hath commanded. The other two ſorts of people go the wrong waie.

Common people.

The Faithful.

The unthankfulneſs of Husbandmen and Farmers.

THe Husbandmen and rich Farmers (ſaid *Luther*) are not worthie of ſo manie benefits and fruits which the Earth doth bear and bring unto them. I give more thanks to our Lord God for one tree or buſh, then all rich Farmers and Husbandmen do for their large and fruitful grounds. Yet (ſaid hee) wee muſt except ſom Huſbandmen, as *Adam*, *Noah*, *Abraham*, and *Iſaac*, who went out to ſee their grounds to the end they might remember God's gifts in his creatures, *Gen.* 24.

An *Item* for Farmers.

The world will have night Owls (ſaid *Luther*) that is, ſectaries, ſeducers, and miſbelievers, about whom the birds do flie, that is, the world wonder's at them, entertain's them with great honor, and give's them monie and wealth enough.

The World believ's not, that all things which are good com from God, and are his Creatures and Ordinances.

THat matrimonie is matrimonie, that the hand is a hand, that riches and goods are goods, the ſame people do well underſtand: but to believ that matrimonie is God's Creation and Ordinance; that the hands and other creatures (as food and raiment and other goods which wee uſe) are given and preſented unto us of God, the ſame is God's ſpecial work and grace when men can believ it.

The world's underſtanding

That God is more learned and wiſer then wee and the whole world.

THe worldlie-wiſe people do meaſure and cenſure all things according to their natural reaſon and underſtanding, and they confound themſelvs therewith. But (ſaid *Luther*) I give thanks to the Lord God that I can believ, God is able to do more then I can comprehend; hee can make viſible things out of inviſible: for all that is now don and wrought through the power of the Goſpel, are viſible things out of inviſible. Who did think, ten years paſt, that it would have gon and been as it is now? But fleſh and blood is ungodlie, and God's enemie; God, out of grace, forgiveth us our ſins, and doth threaten to puniſh contempt and unthankfulneſs; for hee ſaith alwaies, If yee do not believ, yee ſhall die: but rather then wee would believ the ſame, and receiv that gift from God for nothing, meerly out of grace, I ſaie wee would rather torment our ſelvs to death; yea, wee would rather go heavily laden, and with great pains to St *Jacob*. What ſhall I ſaie? Truth and life pertain' not to the world, but lying and murthering; the one of which, is the work of the Pope, the other of the Turk; howſoëver, the *mouſ is almoſt like the mother*; *they are two hoſen made out of one piece of cloth.*

World wiſe.

Rom, 8.

Inconſtancie in people's hearts.

THe heart of a humane creature (ſaid *Luther*) is like to quick-ſilver, which is now here, ſoon after there; this daie ſo, on the morrow otherwiſe minded. Therefore vanitie is a poor miſerable thing, as *Eccleſiaſtes* the Preacher *Solomon* ſaith: A man deſireth and longeth after things which are uncertain, and knoweth not what will com thereof; on the contrarie, hee contemneth that which is certain, which is already don and well accompliſhed. Therefore, what God giveth us, that wee will not have; for which cauſ *Chriſt would not govern on earth*, but gave it over to the Divel, and ſaith to him; *Rule thou.* But God is another, and hath another kinde of nature, manner, and minde: I (ſaith hee) am God, and do not alter my ſelf; I hold faſt and keep ſure my promiſes and threatnings.

Nota bene.

True Chriſtians ought to give God thanks for that which is preſent and certain, which as then is good and acceptable to God, and hee provideth and giveth it out of his unſpeakable endleſs mercie, and for the ſame wee ſhould heartily ſing the 117 *Pſalm, Praiſ the Lord all yee Heathen, and praiſ him all yee nations, for his loving kindneſs is ever more and more towards us, &c.*

The Goſpel diſcovereth the wickedneſs of mankinde.

AS the cold (ſaid *Luther*) is alwaies greater and more piercing in winter when the daies begin to lengthen, and when the ſun draw's near unto us (for that maketh the cold thicker, and preſſeth it together): juſt ſo the wickedneſs of mankinde is greater, that is, more viſible, and break's out when the Goſpel is preached: for the Holie Ghoſt condemneth the world of ſin, which the world neither can nor will endure.

Offending of people.

The world's unthankfulneſs towards the ſervants of God.

HEe muſt bee of a high and great ſpirit that undertaketh to ſerv the people both in bodie and ſoul, and nevertheleſs muſt ſuffer the utmoſt danger, and higheſt unthankfulneſs. Therefore Chriſt ſaid to *Peter*; *Simon,* &c. *Loveſt thou mee?* and repeat's it three times together. Afterwards hee ſaid; *Feed my ſheep:* as if hee would ſaie; wilt thou bee an upright Miniſter, and a Shepherd, then *Love* muſt onely do it, thy *Love* to mee muſt do the deed, otherwiſe it is impoſſible: for who can endure unthankfulneſs? to ſtudie away his wealth and health, and afterwards to laie himſelf open to the higheſt danger and unthankfulneſs of the wicked world; therefore hee ſaith, It is very needful that thou loveſt mee.

Preacher's courage.

The Pope and Turk (ſaid *Luther*) have throughly revenged our cauſ, and have don to the world a great deal of right, as by ſcourging experience they have throughly been taught, for ſo the world will have it, upright and true ſervants of God they will not endure; nay, they murther them, therefore they muſt have ſuch fellows, yea, and thereto they muſt maintein and hold them in great honor and eſteem, and yet nevertheleſs, muſt by them bee curſed and deceived.

The world muſt have ſtern and fierce Rulers.

THe world (ſaid *Luther*) cannot bee without ſuch ſtern Governors, by whom they muſt bee ruled. King *Ferdinand*, with his Popiſh tyrannie, is even a fine licoriſh bit for the world, therefore ſaid God, through the Prophet *Samuel*, to his people of Iſraël that praied for a King: Hee would give them a King, but this ſhall bee his Rule: *Hee will take your ſons, and appoint them for himſelf, for his chariots, and to bee his horſmen, and will take your daughters to bee Cooks, &c.* As *Frederick*, the Prince Elector of *Saxon*, returned home from the Election of Emperor *Charls* at *Colen*, hee asked mee how I liked the news, that they had Elected *Charls* King of Spain to bee Romane Emperor? I anſwered him and ſaid: *The Ravens muſt have a Kite.*

Muſter-maſters for the world.

The

The world's highest wisdom.

THe highest wisdom of the world is (said *Luther*) to trouble themselvs with temporal, earthlie and vanishing things, and, as it happeneth and falleth out, with those thing, they saie, *Non putâram,* I had not thought it. But Faith is a certain and a sure exspectation of that which a man hopeth for, and maketh no doubt of that which hee seeth not, as the Epistle to the *Hebrews* saith : Faith look's to that which is to com, and not to that which is already present: Therefore a true Christian doth not saie: *Non putâram,* I had not thought it; but hee is most certain that the beloved Cross is near at hand, and will surely com upon him, therefore hee is not affraid when it goeth evil with him, and is tormented. But the world, and those that live securely in the world, cannot brook mishaps, they go on continually leaping and dancing in pleasure and delight, like the rich Glutton in the Gospel, hee could not spare the scraps to poor *Lazarus*; but *Lazarus* belonged to Christ, and hee took his part.

World's proverb, *Non putâram.*

Luke 16.

Temporal peace.

PEace (said *Luther*) is one of the greatest gifts of God, but wee directly abuse it; everie one liveth securely, and doth what hee will against God and the magistrate. Oh! (said hee) how will it go with our Princes and Nobilitie in *Germanie,* they will one daie paie sweetly for it, as the *Hungarians* and *Austrians* have don.

Luther's words of prophesie.

The world the longer the worse.

I Believ (said *Luther*) it will com to that pass, that the greater and clearer the light of the Gospel is, the more wicked will the world bee. Even so it was in the time of Christ, worse, and worse, neither did St *Paul* make manie godlie Christians.

Nota bene.

Sin goeth before punishment.

AS the Jews were to bee scourged of the Romans, to bee taken captives, and their land devasted, they must first and before crucifie the Lord of life, our blessed Saviour Christ Jesus: even so do wee now likewise; wee contemn God's Word, although wee carrie it in our mouths, and boast of the Gospel, yet wee hunt and drive away the Ministers and true servants of God, wee raise up and build rampiers, strong walls, and great mightie forts, but wee build not up our selvs.

Jerusalem was an exceeding strong Citie and Fort, the King of *Babel* laie before it one whole year, yet notwithstanding, at last it was overcom, there was no remedie. Also saith God, through *Jeremias* the Prophet, although yee slew all the Caldeans, and and left but three alive, yet those three shall fall into your windows and destroie you.

Hereto pertain's the example of the year 1547.

The language and doings of the World.

ALBERTUS Bishop of *Mentz,* had a Physitian attending on his person, who was a Protestant, and therefore the less in the Bishop's favor : the same beeing covetous and puft up with ambition, recanted his Religion and fell to Papistrie, uttering these words : I will, for a while, set Christ behinde the door, until I bee grown rich, and then I will take him to mee again: such, and the like blasphemous words, do deserv the highest punishments, as befel that wicked dissembling wretch; for the same night hee was found in his bed in most fearful manner, with his tongue torn out of his mouth, as black as a cole, and his neck wrung in twain; my self (said *Luther*) at that time coming from *Frankfurt* to *Mentz*, was an eie-witness of that just judgment of God. If (said hee) a man could bring that to pass, and at his pleasure could

Monie the snare of the Bishop of *Mentz* his Physitian.

ſet God behinde the door,and take him again when hee lifted? then was God his priſoner. They were words of a damned Epicure, and ſo accordingly hee was rewarded.

The World will not have Chriſt for their God.

THe World will not have him to bee God that took upon him our fleſh and blood, that for our ſins was crucified, died, and was buried, and that roſe again from the dead; that preacheth, teacheth, and threatneth; O no! ſaie they: away with him, kill, kill him. But they will have ſuch a God, as with their natural ſenſ, wit, and wiſdom they are able to comprehend.

Luther's *compariſon of the World.*

World's defence.

THe World ſeem's to mee like unto a decaied houſ; *David* and the Prophets are the ſpars, Chriſt is the main pillar in the midſt that ſupporteth all.

The World ſeeketh immortalitie with their pride.

Longing of the people in the world.

WHereas all people do feel and acknowledg; yea, do ſee that they muſt die, and vaniſh away, everie one therefore ſeeketh here on earth immortalitie, that hee may bee had in everlaſting remembrance. Somtimes great Princes and Kings ſought it by cauſing great columns of marble ſtone,& exceeding high *Pyramids*,buildings and pillars four ſquare to bee erected; as at this time they do with building of great Churches,coſtlie and glorious Palaces and Caſtles,&c.Souldiers do look and hunt after great praiſ and honor by overcoming and obteining famous victories: the Learned ſeek an everlaſting name with writing books,as in our time is to bee ſeen; with theſe, and ſuch like,people do think to bee immortal.But on the true,everlaſting,and incorruptible honor, and eternitie of God, no man thinketh nor looketh after the ſame: Ah! wee are poor ſillie and miſerable people.

The world ſtrengthleſs.

How hath the world decreaſed and decaied, from the time that the Imperial Laws were inſtituted and ordeined? when a little Girl of twelv years was marriageable,and a Boie of fourteen years was eſteemed ſufficient in word and ſpeaking: Now they are at thoſe years too too weak; the world and ſtrength of people decaies alwaies the longer the more, it is com to the heeling.

The common and publick ſtate the beſt.

The beſt kinde of life.

TO live in an open publick ſtate (ſaid *Luther*) is the ſafeſt; Chriſt did alſo live and walk in an open and publick ſtate here on earth amongſt the people, and did warn thoſe that were his, and ſaid: When they ſhall ſaie: Behold, hee is in the wilderneſs, go not out; or in chambers, believ it not; for in ſuch cells and corners have the wicked wretches (the Friers, Monks, and Nuns) uſed and led ſhameful and beaſtlie lives and manners. But openly,and among people, a man muſt live civilly and honeſtlie, muſt fear God and man, &c.

The World's cenſure of God's ſervants.

Handling of the conſcience.

TO erect and comfort a ſorrowful conſcience, (ſaid *Luther*) is much more and better then to poſſeſs manie Kingdoms; but the World regard's it not; yea, they contemn it; they call us rebells, diſturbers of the peace, and blaſphemers of God, that do turn and alter Religion. Truly, they will bee their own Prophets, and propheſie to themſelvs; howbeit, the ſame to us is a great grief of heart. Even ſo ſaid the Jews of Chriſt; If wee ſuffer him to go on in this manner,then the Romans will com and take from us land and people,&c. but after they had ſlain Chriſt,then the Romans came not: yea, I ween they came, and made with them an end of all. Even ſo, the

John 11.

con-

contemners and enemies of the Word will disturb the peace, and turn *Germanie* upside down, so that it will lie in the ashes, when wee have raked thereafter, for so wee will have it. *Luther's prophesie of Germanie.*

The shew and form of the World, and the Church.

THe World, to look upon, (said *Luther*) is like a Paradise; but on the contrarie, the Church of God, and of the Lord Christ, which hath the clear and pure Doctrine, and holdeth fast thereby, is evil favored and uglie in the eie of the world; but before, and in the sight of God, shee is dear and precious, Costlie and high esteemed. *The lustre of the World and of the Church.*

Aaron appeared gloriously in the Temple in his rich attire: therefore, wee must not regard what the world censureth of us, nor trouble our selvs how they esteem of us. For, what do Icare (said he) that the Popish Princes, Nobilitie, Citizens and Commons (those covetous throats and rakehells) do hold and esteem of mee as of dirt and nothing worth? I will in due time, and in the daie to com, regard and esteem of them as little. It is in us virtue sufficient to bee pleasing to the good and godlie.

The World is soon wearied and tired with God's Works.

I Am persuaded (said *Luther*) if *Moses* had continued his working of Miracles in Egypt but two or three years, they would have been so accustomed thereunto and esteemed thereof, as wee now are accustomed to the Sun and Moon, which wee hold in no esteem.

The World cannot endure the good and godlie.

ABRAHAM was held in no honor among the Canaanites, for all the Wells which hee had digged, the neighbors filled up, or took them away by force, and said unto him: Wilt thou not suffer it? then pack thee hence and bee gon, for thou art with us a stranger and a new commer in, &c. *The pilgrimage of Christians.* *Pet. 1.2.* *Gen. 22.* *Gen. 26.*

In like manner *Isaac* was despised: But such a faith possessed the beloved Patriarchs, that I am not able sufficiently to admire the same. How strong and constantly they stood and believed that God, nevertheless, was gracious unto them, whenas, notwithstanding, they suffred, so long a time, exceeding much trouble and adversitie.

I hold (said *Luther*) that those Heathen sinned not so sorely against God, as they did against the beloved Fathers; and therefore God drove them out of the land, and suffered them to bee hunted away and slain.

In like manner dealt the *Centaurians* with the holie Patriarch *Isaac*, in the Court of *Abimelech* King of *Gerar*; for, as they saw that *Isaac* reaped an hundred fold increas of the ground which the King had rented unto him; then they came quickly, and instigated the King against him, to take from him the same ground again; for they thought, the ground and the increas thereof shall bee ours, wee have more right thereto then hee. They thought soon to grow rich again when they had gotten from *Isaac* the ground; but they little knew or considered, that *benedictio Dei* was with him, and that they were cursed. *Sic & nostri Principes jam nihil aliud agunt, quàm ut fiant maledicti à Deo,* Our Princes make it their onely work to get the curs of God. They hunt *Isaac* also out of the land, but the blessing of God is very smal which is left behinde him.

What is to bee considered in executing of Offices.

IF (said *Luther*) the great pains and labor which I take, were not don by mee for the sake of him that died for mee, the world could not give mee monie enough to write onely one Book, or to translate the Bible. I desire not to bee rewarded and pai'd of the world for my work; the world is too too poor and simple to give mee satisfaction; I have not desired the value of one pennie of my master the Prince Elector of *Saxon*, *The final end of all labor.* *Nota bene.*

ſo long as I have been in this place. The whole world is nothing elſ, but a turned about *Decalogus*, or, the Ten Commandements backwards, a vizard, and a picture of the Divel. All contemners of God, all blaſphemers, all diſobedient, whoredom, pride, theft, murther, &c. are now almoſt ripe for the ſlaughter; neither is the Divel idle, with Turk and Pope, hereſies and other erroneous ſects. Everie man draw's the Chriſtian libertie onely to carnal exceſs, as if now they had free libertie and power to do what they liſt; therefore the Kingdom of the Divel and Pope is the beſt government for the world, for therewith they will bee governed, with ſtrict laws and rights, with ſuperſtition, miſ-belief, &c.

Growing worſ by God's Word

The world grow's worſ through the doctrine of God's Grace, and preaching of the Goſpel; for when they hear, that after this life there is another, they are well enough content with this life, and that God ſhould keep the other to himſelf: If they may have here but onely good daies, honor, and wealth, that is all they care for, or deſire.

At the time of my beeing in *Rome* (ſaid *Luther*) there died a Cardinal very rich, and left behinde him great ſtore of monie: ſhortly before his death hee made his Will, and laid it into a Cheſt where the monie was: after his death the Cheſt was opened, and therein, by the monie, was found lying a *Bulla*, written in parchment with theſe words:

Dum potui, rapui; rapiatis, quando poteſtis. I extorted and oppreſſed, as long as I was able: while yee have power, get what you can.

O! (ſaid *Luther*) how finely (think you) muſt this Cardinal have departed and died?

The World ſoon forgetteth God's benefits, and contemneth his Word.

Conſequence of falling off, and halting.

I Do much lament (ſaid *Luther*) the puniſhments which will fall upon *Germanie*, for our contemning of God's word, and for the wickedneſs of the people; for ſo ſoon as men are enclined to apoſtacie, and to fall from God (which is a beginning to all manner of Pride: as *Eccleſiaſticus* complain's and bewail's, Chap. 10.) then all ſin goeth on in full ſwaie and power, as wee now ſee (*alias*) that the world in ſo ſhort a time, is grown ſo proud, ſo ſumptuous, ſo inſolent, covetous, raging and tyrannical, wherewith they pull God's anger upon them, inſomuch that God muſt needs look thereinto and puniſh. Likewiſe went it ſo with them of *Sodom*, who, (yea and thereto in the life time of *Abraham*, that great and holie Patriarch, by whom God had delivered them from four Kings their enemies) forgat God's benefits, and deſpiſed *Abraham* that had taught them the true waie to ſalvation; then true Religion went down, good policie and diſcipline decaied, and ſoon after the puniſhment followed thereupon: Therefore the Jews do excuſe and leſſen the great and horrible ſins of the Sodomites, herewith, as ſhould they have deſtroied with ſuch an unaccuſtomed death, a little Virgin that had given manie and rich alms-and benevolences to poor people. but the holie Patriachs, by that fearful example, would ſhew unto their poſteritie (as in a looking-glaſs) and by a word of prophesie would ſignifie unto them, how horribly God will puniſh all contemners of his Word. For the Goſpel is that Virgin that offereth and promiſeth to all people grace and help; but alas, wee deſpiſe and perſecute her in moſt fearful manner, which is much to bee lamented, therefore ſo manie evil plagues and puniſhments do follow us thereupon.

Sodomitical kinde, *Gen.* 14.

The World is full of diſſemblers and blaſphemers: how manie ſorts there bee.

Cluſter of knaves.

LUTHER diſcourſing (in the preſence of the Prince Elector of *Saxon* and other Princes) of the manie ſorts and differences of wicked perſons, ſaid: *Colax*, *Sycophanta*, *Cacoëthes*; theſe ſins and blaſpemies are almoſt alike the one to the other, onely that they go one after another, as a man goeth up the ſtairs and ſteps from one higher to another. *Colax*, in my opinion, is hee that in *Terence* they name *Gnato*; an ear-ſcratcher, a diſſembler, a trencher-licker, one that talketh for his bellie's ſake, and

and doth what a man willingly hath don or feeth: this is a sin of mankinde, whose intent onely is, to hurt others thereby.

Sycophanta, is such a dissembler, traitor, and backbiter, that would earn a graie coat: this sin is nearer allied to the Divel then to mankinde. *Gnato* act's his part in the Comedies, but *Sycophanta* in the Tragedies. *Phormio* in *Terence* is a very honest person, nothing (or very little) stained with the other two vices.

Cacoëthes, is a wicked villain, that wittingly and wiltully prepareth mischief.

Hereafter striveth impenitencie.

Great and horrible are the punishments (said hee, at that time) which will com and fall upon *Germanie*; for the people are so wicked and stiff-necked, that they will suffer no discipline, correction, sermons of threatning nor Reformation. The world is grown very stubborn and headstrong since the revealing of the Word of the Gospel: It begin's to crack sorely, I hope it will soon break and fall down on a heap, through the coming of the last daie of Judgment, for the appearing of which wee wait with yerning and sighs of heart. All sins and wickednesses are now grown so common and usual, that they are held no more for sins, shame and wickednes: therefore (said hee) let us praie; *Thy Kingdom com. Deliver us from evil.* Howbeit, this is yet one comfort; it hath a better shew with us now, then it had twentie years past: wee have now, God bee praised, manie godlie learned people, so have wee moreover fair Schools, in which the youth are well taught and instructed, the gracious God give a blessing and furthering thereunto; for I much fear, there will com an horrible falling away after my departure.

The World neither can nor will endure the pure Word of GOD.

Cogitations of the learned Philosophers.

THe Philosophers, and learned among the Heathen have had innumerable manifold cogitations, speculations, and meanings of God, of the soul, and of the life everlasting; but they have been all uncertain and doubtful without God's Word. But to us God hath given his most sweet and all-saving Word, pure, and uncorrupt; but wee contemn it, according to the proverb: *Malum, malum, dicit omnis possessor*, It is naught, it is naught, saith the buier. When wee have a thing (how good soëver) wee are soon wearie of it, and regard it not: But when the Word is gon, then wee will seek after fooleries, and go about with lies, and with self-chosen devotion, and superstition of humane cogitations and inventions, and so with hurt wee must learn to bee wise. The world remain's a world, which neither loveth nor endureth righteousnes, but is ruled by certain few heroïcks and principal people, even as a little boie of twelv years ruleth, governeth, and keepeth a hundred great and strong Oxen upon a pasture; so is the world governed supernaturally.

The Wolf altereth his hair, not his kinde.

The unthankfulness of the World (especially of us Germanes*) will help Popedom up again.*

Experience hitteth in with the words, and sheweth the furtherers of the Pope.

IF (said *Luther*) the Pope should com again among us with his Government, hee would then double and treble his Tyrannie; as hee did after the Council of *Costnitz*, when hee throughly revenged himself for the hundred years they had deposed him; then hee brought in most abominable ungodlie prophanations and blasphemies. But (said *Luther*) I am not so much affraid of the Pope and Tyrants, as of our own unthankfulnes and contemning of God's Word; the same, I fear, will help the Pope again into the saddle; when that com's to pass, I hope the daie of Judgment will soon after follow. For, even as the Israëlites dealt with *Moses*, who had led them out of Egypt, even so do people deal now with us, who, through God's assistance, have brought them out of the bondage of the Romish Antichrist; yet *Moses* praied for them, but I praie that the wretches may bee punished. *Aristotle* the Heathen related certain occasions, wherefore one might justly bee angrie, among which unthankfulnes is one.

One time the picture of another.

Scipio, that noble heroïck, could endure unthankfulnes onely at *Rome*, but otherwhere it made him mad. Truly, God's Patience and Anger are both great: And even as God, by

God speaketh with us by word of mouth through his servants.

by word of mouth, spake with *Moses*, as one good friend should speak with another, so speaketh God likewise with us by word of mouth through his preachers, as our Saviour Christ saith, *Matth.* 10, *Yee are not they that speak, but it is the father's spirit that speaketh through you*, the same do wee despise.

The World's presumption, secureness, and Epicurism.

Epicurism getteth upper hand.

OH! (said *Luther*) how great is the presumption of the World, which (although but weak and smal) yet dareth to set it self against Christ, and undertake to tread him under feet; but that's not enough, it will bee yet worse, for Epicurism by force will com and break in again. The world that despiseth God's Word, is nothing else, then a preparation and an approaching of an Epicurish life before the last daie of Judgment; when people will neither believ that there is a God, nor a life eternal. Is it not a fearful abominable thing, that such Epicures should bee among the people of God, not onely in secret, but also openly among the preachers in the Church; as the Sadduces were among the Jews, which also were in the government, although they believed nothing of eternal life? Of the same kinde are now our Papists, and such like also among us. For what the Bishop of *Magdeburg* saith and doth, the same must bee all good and well don; so is, likewise, the Citie of *Lubeck* drowned in such Covetousness, that they take monthly, upon usurie, one gilder of fortie, yet all under the color of godliness, as if it were right and Christianlike; for it must have the name, and bee called love towards the poor neighbor, to help him when one lendeth a hundred Gilders, and taketh for the same yearly, upon use, five and fortie. In ten years, the use of one hundred Gilders, bringeth four hundred and fiftie; Is not this an apparent Epicurism? *Lubeck* lie's drowned in the sea of Covetousness, deeper then the mountains laie in the Deluge of *Noah*, they were covered but fifteen ells deep in the water, but that Citie lie's fifteen miles deep in the waves of Covetousness, and in the same state and condition are all other usurers and covetous gluttons. Ah! (said hee) wicked times are at hand; our Epicures are worse then the Cardinals in *Italie*, and yet they saie: Wee will teach others to bee good and godlie, but wee our selvs will do what wee pleas.

Epicures in the Church.

Luther's prophesie which wee now see fulfilled.

The impietie and unthankfulness of the World.

GOD, both in the Law and Gospel, doth allure us with promisses, that wee should hearken unto his Word; but the ungodlie world not onely regardeth it not, but also they contemn and persecute it; therefore are they justly lost and damned, and are rightly served, in that they are beggars here, and exposed also to temporal shame and confusion. Ah Lord God (said hee)! the impietie and unthankfulness of the world is great, which contemneth and persecuteth thy unspeakable grace. And wee also, that do boast our selvs of the Gospel, and do know that it is God's Word pure and clear, and do acknowledg the same, and that God the Father himself witnesseth from heaven, saying: *This is my well beloved son*, &c. yet do wee so little regard the comfortable and sweet Gospel of Christ, that great and inestimable treasure, as if it were a sentence or speech taken out of *Terence* or *Virgil*.

Just wages for such a work.

Perverted Gospellers.

The Papistical Prebends are all Epicures.

THe Prebends at *Wurtzburg*, *Maintz*, and *Colen* have the best daies; they live in idleness, they spend and waste, they have all manner of provision provided for them before hand without all care, they have here what their hearts can desire, and afterwards they go to that heaven where it hisseth. The Popish Bishops have not such good daies, for they are in the Government, and have other business to do of greater weight, then to meddle with God's Word. *Eccius*, a man of great understanding, and of good remembrance, but very impudent, shameless, and ungodly, in the time of his beeing at *Rome*, learned and saw so manie good examples of Epicurism, that never since hee neither regarded Papistrie, nor the Gospel, such fruits are reaped in

Papistical Prebends.

Doctor *Eck*.

in *Rome*, twentie years ſince (ſaid *Luther*) I did not think, that now in the Chriſtian Church ſhould have been Epicures, whenas, notwithſtanding, almoſt all Popedom is drowned in the life of Epicuriſm. They trouble themſelvs neither about God, nor the Conſcience; theſe are abominable times, in which Epicuriſm goeth on in full ſwaie, and flouriſhe's; for the end thereof is this life. Epicures lead the people from the everlaſting, to the timelie and temporal life. Such an one was *Pomponius*, *Scipio*, and other worldlie-wiſe people, wherein is ſhewn the follie of humane wit, wiſdom, reaſon, and underſtanding. Notwithſtanding *Cicero*, in his Epiſtle which hee wrote to *Octavius*, (who afterwards was Emperor, and named *Auguſtus*) ſhewed his opinion touching the *Eternitie* what hee held thereof. Neverthelefs, there was in *Cicero* an high underſtanding; who, out of, and according to humane ſenſ and reaſon, concluded, That it was more ſafe and ſure to relie on his opinion and meaning, that held, After this there was an Everlaſting life, then to hold, That all were temporal and vaniſhing, both ſoul and bodie. And it is certainly true alſo (according to natural underſtanding) that it is better for one to give himſelf to Chriſtianiſm then to Epicuriſm; for if a man bee deceived through the opinion of Epicures, then hee looſeth the everlaſting with the temporal; but if Chriſtian opinion deludeth him, (which is impoſſible) then hee looſeth but onely the temporal life, and not the everlaſting. God of his mercie preſerv us from ſuch Epicurean meanings and opinions. A Nobleman at *Vienna* in *Auſtria*, (in the time of my abode there) made a coſtlie feaſt, and in the mid'ſt of his joie and pleaſure therein, hee ſpake theſe words: *If God would permit and leav mee my riches, to live therewith but one thouſand years, and therein to take my luſt and pleaſure, then would I willingly leav to God his heaven.*

High worldly people.

Cicero's wiſdom.

Speech of a Nobleman.

Theſe laſt times of the world (ſaid *Luther*) are not much to bee wondred at; let us but conſider how it went, in the time of Chriſt, among the holie people of God; for with the Phariſees were alſo Sadduces in the Government, all theſe were good fellows, and believed nothing. Neither did Doctor *Hennage* know much of our Lord God (who was a great Lawyer, and chief Preſident with us here at *Wittemberg*): for when I came to viſit him in his laſt ſicknefs, I ſaid unto him: Loving brother! you are a weak man; you ſhould do well to reconcile your ſelf unto God, and it is beſt that you prepare your ſelf thereunto by, and through the receiving of the holie Sacrament, that ſo you may bee readie when God ſhall diſpoſe of you. To which my admonition, hee anſwered mee, and ſaid: O! as yet it is needlefs; God will not deal with mee like a *Switzer*, and overtake mee in that manner of haſte: but it fellout as I told him; for the next daie after his ſpeech left him, and hee died, went away in that ſort, and knew not much of God. Therefore wee ſhould alwaies bee ready when God knock's, to call us away from this life, that wee bee prepared to take our leav of this world like Chriſtians. For (ſaid *Luther*) even as the beaſt (called the Lizard) killeth the Stag, when hee leapeth upon his head, and ſit's between his horns, and eateth out the Stag's brains, or faſt catcheth him by the throat, and gnaweth it in ſunder: Even ſo likewiſe, the Divel, when hee poſſeſſeth a humane creature, the ſame is not ſoon nor eaſily quitted of him; the Divel lead's him into deſpair, and hurteth him both in ſoul and bodie, as St *Peter* ſpeaketh of him in his Epiſtle, and ſaith: *That hee goeth about like a roaring Lion*, &c. therefore wee ought to reſiſt him with Faith and Praier. I may well compare the Divel to a fowler, that killeth all the birds hee getteth, except ſom one prettie bird, which hee keepeth to ſing what pleaſeth him.

Doctor *Hennage*.

VVho they bee that prepare the waie to Epicuriſm.

THe propheſie of *Lyra* (ſaid *Luther*) moveth mee ſorely, and goeth near my heart, for it belong's to and pointeth at theſe our times, where hee ſaith: *Detecto Antichriſto, erunt homines carnales, dicentes, nullum eſſe Deum*, that is, When Antichriſt ſhall bee revealed, then will the world fall into great wilfulneſs, that they will hold, there is no God.

Epicure's confeſſion.

Here the *Antinomians* and adverſaries of the Law do begin. Theſe take away all fear, they make the people altogether ſecure, ſo that they nothing regard their ſins; for when a man regardeth not his ſins, then hee regardeth not Chriſt, who came for the ſake of

Antinomians.

ſinners

Matth. 9. sinners to save them: for the strong have no need of the Physician, but the weak and sick, as Christ himself saith. On the contrarie, the Sophists and Canonists do press too too hard upon the ungodlie Ordinances and Traditions, and therewith will trouble and overburthen the Conscience. What shall I saie, the greater God's goodness is, the greater is the wickedness of this sinful world. The greatest argument of the Canonists against us, is this: Wee ought and must (saie they) teach that Doctrine which is approved of and received by the Emperor. But the Doctrine of the Protestants is not approved of by the Emperor, nor by him received, but condemned, &c. therefore it must not bee taught. These Gentlemen (said *Luther*) are easily to bee answered; for God is more and above all Emperors, Kings, Princes, and Lawyers; hee ought justly and in all reason to bee preferred before them, and obeied.

Sophists.

Canonists.

Acts 5.

Untoward brethren.

Anno 1530, (said *Luther*) there was here at *Wittemberg* a Student, that had written in a book, manie ungodlie questions; hee would wrest the Scriptures according to his own brains, and in a manner, would prepare a new Epicurism; hee alleged, there were neither good nor evil Angels, besides manie other blasphemous things against the Holie Ghost, the Resurrection of the dead, *&c.* the same was sharply reprehended by the Professors, who informed mee thereof; whereupon I desired the Magistrates of the town to take these things into their consideration, and according to their Offices would caus that Epicure to bee punished as other publick offenders.

The state of the World before the Flood.

The first world.

BEfore *Noah*'s Flood (said *Luther*) the world was highly learned, by reason they lived a long time, they attained to great experience and learning; but becaus of their sins and ungodly kinde of lives, all was lost and drowned. Therefore now, before wee begin rightly to com to the true knowledg of a thing, wee lie down and die. God will not have that wee should com to higher knowledg of things.

Of the World's securitie.

A Great Bishop at *Auspurgh* (said *Luther*) boasted in my hearing, that it went well with him, and that hee lived without tribulation or temptation. I told him, It was a gift of God, yet nevertheless, I said unto him: Everie man, at one time or other, must bee chastised for sins, and feel the same, otherwise it were an evil sign; for everie one would willingly have good and easie daies, no man is an enemie unto them; yet, if hee feareth God, hee shall and must have and feel his trials, and temptations of the flesh, as St *Paul* complain's.

Rom. 7.

The Cogitations of Epicures.

Epicure's opinion of God.

AN Epicure, (said *Luther*) when hee thinketh of God, and seeth how matters proceed in the world, hee can conclude nothing elſ, but thus: Either God cannot forbid nor hinder this or that, therefore hee is too weak: or elſ, hee will not hinder it; therefore hee is unjust, and hath pleasure in wickedness, and approve's of evil, or elſ hee knoweth nothing thereof, and so must bee a fool. Thus the wicked world taketh away from God, his Almightie Power, Righteousness, and Wisdom.

Of the wealth and treasure of the World.

Riches of the Fuggars of *Auspurgh*.

THe Fuggars of *Auspurgh*, on a sudden (said *Luther*) are able to leavie one hundred tuns of Gold; (one tun of Gold is, one hundred thousand Rix dollars, maketh in English monie, two and twentie thousand pounds sterling, and more) which neither the Emperor, nor King of Spain are able to perform. One of the Fuggars after his death, left eightie tuns of Gold. The Fuggars and the Monie-changers in *Auspurgh* lent the Emperor at one time, eight and twentie tuns of Gold for mainteining of his Wars before *Padua*.

The

The Cardinal of *Brixen*, who died at *Rome* very rich, left no great sum of readie monie behinde him, but onely there was found in his sleev a little note of a finger's length: This note was brought to Pope *Julius*, who presently imagined it was a note of monie, and therefore sent for the Fuggar's Factor that was then at *Rome*, and asked him, if hee knew that writing? The Factor said, Yea; it was the debt which the Fuggars did ow to that Cardinal, which was the sum of fortie hundred thousand Rix dollers. The Pope asked him, how soon hee could paie that sum of monie? Hee answered, and said: Everie daie, or if need required, at an hour's warning. Then the Pope called for the Ambassadors of France and England, and asked them, if either of their Kings, in one hour's space, were able to satisfie and paie fortie tuns of Gold? They answered, No. Then said the Pope: One Citizen of *Auspurgh* can do it: and the Pope got all that monie. One of the Fuggars, being warned by the Senate of *Auspurgh* to bring in and to paie his Taxation, said: I know not how much I have, nor how rich I am, therefore I cannot bee taxed; for hee had his monie out in the whole world; in Turkie, in Grecia, at Alexandria, in France, Portugal, England, Poland, and everie where: yet hee was willing to paie his Tax of that which hee had in *Auspurgh*. Cardinal of *Brixen*.

Covetousness is a sign of death, wee must not relie on monie and wealth.

WHoso hath monie (said *Luther*) and depend's thereon (as is usual) it neither proceed's nor prosper's well with that person. The richest Monarchs have had bad fortune, and lamentably have been destroied and slain in the Wars; where, on the contrarie, poor and unable people, that have had but smal store of monie, have overcom and had great fortune and victorie. As Emperor *Maximilian* overcame the Venetians, and continued Wars ten years with them, who were exceeding rich and powerful. Therefore wee ought not to trust in monie and wealth, nor to depend thereon. I hear (said *Luther*) that the Prince Elector *George* begin's to bee covetous, which is a sign of his death verie shortly. When I saw Doctor *Goad* begin to tell his puddings hanging in the chimney, I told him hee would not live long, which fell out accordingly; and when I begin to trouble my self about Brewing, Malting, and Cooking, &c. then shall not I drive it long, but soon die. To trust in wealth and riches.

Mammon's Virtues.

THe Mammon (said *Luther*) hath two virtues; the first is, It maketh us secure when it goeth well with us, and then wee live without all fear of God. The second, when in the time of trouble and adversitie it goeth ill, then wee tempt God, flie from him, and seek after another God. Mammon's operation.

The Pope's Covetousness.

THe Covetousness of the Popes have exceeded all others; therefore (said *Luther*) the Divel made choise of *Rome* to bee their habitation: for which caus the antient have said; *Rome* is a den of Covetousness, a root of all wickedness. I have also read in a very old book this Vers following: The Pope's greatest holiness.

Versus Amor, *mundi caput est, & Bestia Terræ.*

That is (when the word *Amor* is turned and read backward, then it is *Roma*,) *Rome*, the head of the World, a beast that sucketh out and devoureth all lands. Truly at *Rome* is an abominable trading with Covetousness, for all is raked to their hands without preaching or Church service, but onely with Superstition, Idolatrie, and with selling their Good Works to the poor ignorant Laie-people for monie; therefore Saint *Peter* describeth such Covetousness with express and clear words, when hee saith: They have an heart exercised with covetous practices. I am persuaded, a man cannot acknowledg the diseas of Covetousness, unless hee knoweth *Rome*: for the deceits and juglings in other parts are nothing in comparison of those at *Rome*: Therefore *Anno* 1521, at the Imperial Diet held at *Worms*, the state of the whole Empire made supplication 2 *Pet.* 2.

cation against such Covetousness, and desired, that his Imperial Majestie would bee pleased to suppress the same.

Luther's Book to the Nobilitie in *Germanie.*

At that time (said *Luther*) my Book was presented to the Germane Nobilitie, which Doctor *Wick* shewed unto mee: then the Gospel began to go well on, but the Pope's power, together with the Anabaptists, gave it a great blow, and yet notwithstanding, through God's Providence, it was thereby furthered.

The Pope's power was above all Kings and Emperors, which his power I opposed with my little book, and therewith also I assaulted the Bull of the Pope, and by God's assistance, overthrew it. I did not write that book of purpose against the Pope, but onely against the abuses of Popedom, yet nevertheless, it startled them quickly; for their consciences accused themselvs.

Covetousness hindereth GOD's *blessing.*

Covetousness and our own profit, hindereth God's blessing.

CErtain Tenants of a rich man complained to *Luther*, That their Landlord almost destroied them through his hard and cruel dealing. *Luther* said: I am heartily sorrie for it, and have pitie on you; such Covetousness will hinder and prevent God's blessing towards us; for when one will undertake to get all, and will, as it were, make God his prisoner, then God with his blessing flie's and depart's from him, God, in his gifts, will bee free, and at libertie.

Princes do draw and tear spiritual Livings unto them.

THe proverb is, (said *Luther*) Priest's Livings are catching livings, and that Priest's goods never prosper; this wee know to bee true by experience; for such as have drawn spiritual Livings unto them are grown poor thereby, and becom beggars: therefore, this Fable liketh mee well:

There was an Eagle that made amitie and friendship with the Fox, they agreed to dwell peaceably together. Now when the Fox exspected from the Eagle all manner of good offices and turns, hee brought his young ones and laid them under the tree on which the Eagle had his nest and young ones: but the friendship between them lasted not long; for so soon as the Eagle wanted meat to bring for his young, (the Fox beeing away from his young) hee flew down and took the young Foxes, and carried them into his nest, and therewith fed his young Eagles: when therefore the old Fox returned, and saw that his young were taken away, hee made his complaint to the great god Jupiter, desiring, that hee would revenge and punish that injurie of *Jus violati hospitii.* Not long after, as the Eagle again wanted meat to feed his young, hee saw, that on a place in the field, they sacrificed to Jupiter; the Eagle flew thither, and quickly snatched away a piece of roast from the Altar, and brought the same to his young, and flew again to fetch more; but it happened then, that a hot glimmering coal hung upon the piece of roast, the same falling into the Eagle's nest, set it on fire; the young Eagles, not able to flie, were burned with the nest, and fell to the ground. Even so it usually fareth with those that rake and rend spiritual Livings unto them, which are given to the mainteining of God's honor and service; such at last must lose their nests; that is, they must bee left destitute of their temporal goods and livings, and besides, must sustein hurt of bodie and soul. Spiritual Livings have on them the nature of Eagle's feathers, for when they are laid to other feathers, they devour the same. Even so, when men will mingle spiritual Livings (*per fas aut nefas*) with other goods, so must the same likewise bee consumed, insomuch that at last nothing will bee left.

Abuse of Spiritual Livings.

Eagles feathers. *vid. Plin.*

Dog at *Lintz.*

I have seen a prettie dog at *Lintz* in *Austria*, that was taught to go with a handbasket to the Butcher's shambles for meat; now when other dogs came about him, and would take the meat out of the basket, hee set it down, bit and fought lustily with the other dogs: But when hee saw they would bee too strong for him, then hee himself would snatch out the first piece of meat, least hee should lose all. Even so doth now our Emperor *Charls*; who, after hee hath a long time defended the spiritual Livings,

vings, and ſeeth that everie Prince taketh and raketh the Manaſteries unto themſelvs, doth alſo now take poſſeſſion of Biſhopricks, as newly hee hath ſnatch't to himſelf the Biſhopricks of *Utrich* and *Luttich*, to the end hee may get alſo *partem de tunica Chriſti.*

A fearful Example of Covetouſneſs.

A Covetous Farmer well known at *Erfurt*, (ſaid *Luther*) carried his Corn to ſell there in the market; but holding it at too dear a rate, no man would buie of him, nor give him his price: hee beeing thereby moved to anger, ſaid: I will not ſell it cheaper, but will rather carrie it home again and give it to the Mice. As hee came home therewith, an innumerable number of Mice and Rats flocked about his houſ, and devoured up all his corn. And the next daie following, going out to ſee his grounds, which were newly ſown, hee found, that all the ſeed was eaten up, and no hurt at all don upon the grounds belonging to his Neighbors: this certainly (ſaid *Luther*) was a juſt revenge and puniſhment of God, and a token of his wrath againſt the unthankful world. Farmer's greedineſs.

Three rich Farmers (God bee praiſed, ſaid *Luther*) have lately hang'd themſelvs: ſuch wretches that do rob the whole countrie, are worthie of thoſe puniſhments; for the dearth at this time, is a wilful dearth; God hath given enough, onely the Divel hath poſſeſſed ſuch wicked Cormorants wilfully to make this dearth: they are thievs and murtherers of their poor neighbors: Chriſt will ſaie unto them at the laſt daie: *I was hungrie, and yee have not fed mee*, &c. Do not think (thou that ſelleſt thy corn ſo dear) that thou ſhalt eſcape puniſhment; for thou art an occaſion of the deaths and famiſhing of the poor; the Divel will fetch thee away. They that fear God and truſt in him, do praie for the dailie bread, and againſt ſuch robbers as thou art, that either they may bee put to ſhame, or better themſelvs. *Matth. 25.*

A man (ſaid hee) that dependeth upon the riches and honor of this world, and in the mean time forget's God, and the welfare of his ſoul, is like to a little childe that holdeth a fair apple in the hand, which on the outſide is pleaſing to behold, and thinketh it hath alſo ſom goodneſs within, but it is rotten and all full of worms. Covetous fooliſhneſs.

Publick Uſurers ought to bee excommunicated, (ſaid *Luther*) that is, wee ſhould not adminiſter the holie Sacrament to them. It is not enough for an Uſurer to deſiſt from uſurie, but hee muſt alſo becom a *Zacheus*, and what hee hath robbed through uſurie, muſt bee reſtored to them whom hee hath hurt; otherwiſe his repentance is not true: According to the ordered Civil Law, hee cannot juſtly, nor with a ſafe conſcience detein it, much leſs according to God's Law: and whoſo eateth and drinketh with ſuch an unrepentant perſon, the ſame maketh himſelf partaker of his ſins. Wordlie and civil trading and dealings, which are juſt and upright, without covetouſneſs and deceit, wee do not diſallow, But wee ſee, the world is not to bee reformed; it is proud and haughtie, and boaſteth of wicked and unjuſt dealing. What a coil is kept and driven three times the year at *Leiptzig*, which is even drowned in avarice? What ſhall I ſaie: *Mundus eſt Diaboli, genitivi caſûs, & Diaboli, nominativi caſûs*, The world and wicked people are altogether the Divel's. Uſurers are worthie of all malediction and curſing, they are the greateſt enemies in the land, they deſtroie people with their wicked covetouſneſs and uſurie. Solomon ſaith: *Hee that hath pitie on the poor, lendeth to God upon uſurie.* Proceeding againſt Uſurers. *Zacheus.* Title of Uſurie.

Riches make proud and covetous.

WHere great wealth is (ſaid *Luther*) there are alſo all manner of ſins; for wealth maketh ſtoutneſs, ſtoutneſs make's diſſention, diſſention wars, war bringeth povertie, povertie produceth miſerie. Therefore they that are rich, muſt yield a ſtrict and great account; for to whom much is given, the ſame muſt give an account of much. Riches, underſtanding, beautie, and comlineſs are fair gifts of God, but wee abuſe them ſhamefully. Yet notwithſtanding, great worldly wiſdom, and a wittie brain, are evil Fruits of Riches.

things when the ſucceſs thereof is evil; for wee uſe to ſaie: *Qui velit ingenio cedere, nullus erit,* No man will yield from his own headie conceit, everie one will have right. Much better it is, that one bee of a fair and comlie complexion in the face, for a ſickneſs may com and take that away, but the *Ingenium,* the minde and headie conceit is not altered ſo ſoon. It is written: Yee ſhall bee like God: yea, I ween wee are like God. This diſeaſ is from *Adam* conveied unto us: *Yee ſhall bee as God.*

Rich in ſenſ.

Wealth is the leaſt gift of GOD.

Nothing good on great wealth.

RIches (ſaid *Luther*) is the ſmalleſt thing on earth, and the leaſt gift that God hath beſtowed on mankinde; What is it in compariſon of God's Word? yea, what is it to bee compared with corporal gifts; as beautie, health, *&c.* nay, what is it to the gifts of the minde; as underſtanding, Art, wiſdom? *&c.* yet are men ſo eager upon it, that no labor; travail, nor danger is regarded in getting of Riches: there is in it neither *Materialis, formalis, efficiens & finalis cauſsa,* nor anie thing elſ that good is; therefore our Lord God commonly giveth Riches to ſuch groſs Aſſes, to whom hee affordeth nothing elſ that is good.

Who believeth theſe words?

Of one that was adviſed at his laſt end, to put his monie out to uſe.

To give up the ſoul with covetouſneſs.

A Great Nobleman whom I could name, (ſaid *Luther*) as hee was at the point to die, and his ſoul ſate already upon his tongue, was then inſtructed to put four hundred thouſand Rix-dollars (which hee had in ready coin) out to uſe at *Lubeck*: O! a fine inſtruction for his repentance. It were not amiſs, that wee ſuffred ſom ſuch to die away without ſacrament and comfort, for others to take warning thereby. It is now alſo com to this paſs, that wee ſay: O! my good works and charitie will not ſave mee, therefore I will bee covetous, I will go on with uſurie, and do what pleaſeth mee beſt, *&c.* and when I am like to die, then I will have an abſolution: yea, but hark good fellow, S^t *Auſtin* ſaith: God indeed hath promiſed to bee merciful unto thee, but doeſt thou know for certain, that hee will ſhew his mercie unto thee even at that inſtant, whenas thou haſt wilfully rejected his mercie ſo often before in thy freſh, young and healthful daies?

Horum damnatio juſta eſt.

Saint *Auſtin's* ſentence.

Giving to the poor that truly ſtand in need of our help.

John 1. 3.
Luke 6.

SAint *John* ſaith: *Hee that hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſsion from him, how dwelleth the love of God in him?* And Chriſt ſaith: *Hee that deſireth of thee, give to him*; that is, to him that hath need and is in want: Hee ſaith not to everie idle, lazie, and waſtful companion, which commonly are the greateſt beggars; to whom, although one gave much and often, yet were they holpen nothing thereby. In this town (ſaid *Luther*) no men are in greater want then the Students and Scholars, The povertie here indeed is great, but idleneſs and lazineſs is far greater: a man can ſcarcely get a poor bodie to work for monie, and yet they will all beg: there is (ſaid hee) no good government: though I were able, yet I would not give to thoſe idle beggars; for the more one helpeth and giveth them, the more and oftner they com; I will not cut my bread away from my wife and children, and give it to ſuch as are nothing holpen therewith: but when one is right and truly poor, to him I will give with all my heart, according to my abilitie: And no man ſhall underſtand ſo ſtiffly and miſ-believingly that ſentence in Scripture, which ſaith: *Hee that hath two coats, let him part with one,* &c. for the holie Scripture in naming a coat, meaneth all manner of apparel that one hath need of according to his ſtate and calling, aſwel for credit as for neceſſitie: As alſo, by *the dailie bread* is underſtood, all maintenance neceſſarie for the bodie; therefore, *a Coat* in Scripture, is ſignified to bee all uſual apparel.

Wittemberg.

Coat in Scripture.

The Divel (ſaid *Luther*) out of us would willingly make new Friers, with ſuch ſuperſtitions and wrong-believings; and therewith would give occaſion to all ungodlie, lazie fellows to brag and conſume the livings, labors and ſweat of others.

Divel's driving.

of

Of Lending.

LEndest thou? so getteſt thou it not again: if it bee reſtored again, it is not ſo ſoon as it ought to bee reſtored, nor ſo well and good; but though it bee ſo, yet thou looſeſt thereby a friend. This followeth commonly.

The world will alwaies have new things.

BEfore I tranſlated the New Teſtament out of the Greek (ſaid *Luther*) everie one longed after it, to read therein; but when it was don, their longing laſted ſcarce four weeks. Then they deſired the books of *Moſes*; when I had tranſlated thoſe, they had enough thereof in a ſhort time: After that, they would have the Pſalter; of the ſame, they were ſoon wearie; when it was tranſlated then they deſired other books. Longing after news.

In like manner (ſaid hee) will it bee with the book of *Eccleſiaſticus*, which they now long for, and about which I have taken great pains, in tranſlating thereof. All are acceptable, ſo long and until our giddie brains bee ſatisfied, afterwards they let them lie, and ſeek after new things; therefore in the end there muſt com Errors among us. Gentleman Noſe-wiſecauſeth Errors.

The book of *Eccleſiaſticus* belongeth to the Houſ-government, and is the inſtruction of a familie. The Preacher of *Solomon*, or *Eccleſiaſtes*, is for the worldlie or temporal ruling, and is a Citie-inſtruction.

CHAP. V.
OF IDOLATRIE.

Of Idolatrie

DOLATRIE (ſaid *Luther*) is called, and is All manner of ſeeming Holineſs, Worſhipping, and Falſ-feigned-ſpiritual-actions, (let them ſhine outwardly ſo glorious and ſo fair as they will) and alſo all manner of fervent devotion of the hearts of thoſe that would ſerv God without Chriſt the Mediator, and without his Word and Command; as in Popedom it was held for a work of the greateſt ſanctitie, when the Friers and Monks ſate in their Cells, & meditated of God, and of his wonderful Works, were kindled with ſuch fervent zeal (lying on their knees, praying, and having their conceived contemplations of celeſtial objects with great deſire and devotion) that for very joie they wept. In theſe their conceits, they baniſhed away all cogitations of women, and what elſ is temporal and vaniſhing. They ſeemed to meditate onely of God, and of his wonderful Works. What Idolatrie is. Monkiſh devotion.

Yet notwithſtanding all theſe holie-ſeeming actions of devotion (which the wit and wiſdom of man holdeth altogether to bee Angelical ſanctitie) are nothing elſ but works of the the fleſh, as St *Paul* clearly ſheweth, where hee ſaith: *The works of the fleſh are manifeſt, which are theſe: Adulterie, Whoring, Idolatrie, Witchcraft*, &c. Gal. 5.

Therefore (ſaid hee) all manner of Religion, let it have never ſo great a name and luſtre of holineſs, when people will ſerv God without his Word and Command, is nothing elſ but plain Idolatrie. And the more holie and ſpiritual ſuch a Religion ſeemeth to bee, the more hurtful and venemous it is; for, it leadeth and ſeduceth people away Proof of Religion.

from the Faith of Christ, and maketh them to relie and depend upon their own strength, works and righteousness:

The doings of the Anabaptists also, at this time (which they will have to bee far better then others) is likewise meer Idolatrie. In like manner, all kindes of Orders, Fastings, Praiers, hairie shirts, the holiest works of the Capuchins (which in Popedom are held to bee the most holie of all) are altogether works of the flesh; for they hold, that they are holie, and shal bee saved, not through Christ (whom they behold and fear as a severe and angrie Judg) but through the Rules of their Order.

Capuchins.

No man (said *Luther*) can make the Papists believ, that the Private *Maß* is the greatest blaspheming of God, and the highest *Idolatrie* upon earth; the like to which so abominable, hath never been in Christendom since the time of the Apostles: for they are therein blinded & hardned; therefore all their understanding and knowledg of God, and of all divine matters, is perverted and erroneous. They hold that, to bee the most upright and greatest service of God, which, in truth, is the greatest and most abominable Idolatrie. And again, they hold that for Idolatrie, which in truth is the upright and most acceptable service of God; as there is, the acknowledging of Christ, and believing in him. But wee (said *Luther*) that truly believ in Christ, and are of his minde, wee (God bee praised) can know and judg all things, but in truth wee can bee judged of no humane creature.

Corner Masses.

Rom, 1.

To erect a service of God without God's Command.

Doctor *Andrew Carlstad* asked this question of *Luther*: When a man, out of a good meaning, should erect a pious work or service of God without God's Word or Command: If as then hee failed of the true, and served a strange God? *Luther* answered him, and said: A man honoreth God and calleth upon him, to the end hee may exspect comfort, help and all goodness from him. Now if the same honor and calling upon God bee don according to God's Word, that is, when a man exspecteth from him all graces for the sake of his promises made unto us in Christ, then he honoreth the true, living and everlasting God, and calleth upon him. But if a man taketh in hand a work, or a service of God, out of his own chosen devotion as hee thinketh good, thereby to appeas God's Anger, or to attain forgiveness of sins, everlasting life and salvation (as is the manner of all hypocrites and seeming holie-workers) then, I saie flatly, that hee honoreth and worshippeth an Idol within his heart, hee imagineth and feigneth against God's Word and Command; and such an one is, undeniably, an Idolater, and a worshipper of Idols: and it helpeth him nothing at all, that hee thinketh hee doth it to the honor of the true God; for that which is not don out of Faith, is sin.

Reason of true or false devotion.

om. 14.

The manner and nature of Idolaters, or false holie-workers.

Hypocrites and Idolaters (said *Luther*) have the same qualitie and nature in them, that the Cantors or Singers have, who will not sing, or do it willingly, when they are intreated thereunto; but beeing not desired, they never leav off singing. Even so are the false-workers of holiness; when God will have them in his service which hee hath commanded; when they shall love their neighbor and help him as they are able, with advice, with lending, giving, admonishing, threatning, comforting, &c. then no man can bring them to those points; nay, they think, that themselvs are the people to whom men, in dutie, are bound to perform such offices. But on the contrarie, what they themselvs make choice of, and pretend out of their own devotion and good meaning to honor and serv God (as they dream) thereon do they hold fast and sure. They plague and torment their bodies with fasting, with praying, singing, reading, hard-lying, &c. they pretend great humilitie and holiness, and do all things with great zeal, fervencie and devotion without ceasing: but such as the service and work is, such will also the reward bee. as Christ himself saith *Matth.* 15, out of the Prophet *Isaiah*, Chap. 29. *In vain do they serv mee, seeing they teach such doctrines which are nothing but commandements of men.*

Marks of Superstition.

Hypocrit's reward,

The

The Idolatrie of Baal-Peor.

THe Jews (ſaid *Luther*) out of hate and malice to the Gentiles do write, That the ſervice of *Baal-Peor* was ſuch, that they uſed to lift up their Tails, and fouled before that Image. But the meaning thereof was not ſo: For, all Idolatrie and worſhipping of Idols have alwaies been performed in ſuch ſort, that they have had a color of ſanctitie. I am perſuaded (ſaid hee) it was ſuch a ſervice and recourſ of people, as by us was in Popedom to St *Valentine, Antonius*, to St *Cyriac*, St *Roch*, &c. To the end, *Baal-Peor* ſhould not hurt the people, nor deſtroie them with peſtilence, with cold, heat, with St *Valentine*'s diſeaſ, and with other plagues. I hold alſo, it was a confuſed doing in all things, like to our pilgrimages and Church-marts, that they (as is written in *Exodus* the 32. of worſhipping the golden Calf) roſe early in the morning, praied and offered, and afterwards did eat and drink, paired themſelvs together here and there under the Buſhes to drive and accompliſh their licentious wickedneſs. Jew's fiction of *Baal-Peor.*

This manner (ſaid *Luther*) was very common in my time, when I was bewitched with that curſed Popedom. Then they went out and performed their Pilgrimages in the Paſſion week, they viſited holie places or Churches two or three miles from the Towns. And when a couple could not conveniently conſort themſelvs together to practiſe their leacherie, then they went out on ſuch Pilgrimages, and fulfilled their wicked luſts, and this they did all under the color of divine and holie ſervice, ſuch abominable doings are continually practiſed in that curſed Popedom. God put an end thereunto. *Amen.* Papiſtical Holineſs.

The worſhipping of the Idol Moloch, *the Idol of the* Ammonites.

THis Idolatrie had a great Luſtre and a glorious ſhew, as if the ſame worſhipping had been more acceptable and pleaſing to God, then the common ſervice which by *Moſes* was commanded; from whence manie people that in outward ſhew were devout in Holineſs (when they intended to perform an acceptable ſervice to God) did out of great love and zeal in honor to God (as they dreamed) offer up and ſacrifice their ſons and daughters, and through ſuch works they thought to becom loving and true Children of God; they thought not otherwiſe, but that therein they imitated and followed the Example of *Abraham, Gen.* the 22. and did that which was acceptable and pleaſing to God. The glittering aſpect of Idolatrie doth darken the true ſervice of God.

Againſt this Idolatrie (ſaid *Luther*) the Prophets preached with hot-burning Jealouſie, they called the ſame, not offrings to God, but to Idols and to Divels, as the 106 *Pſalm* ſheweth, *They offered their ſons and daughters to Divels, and ſhed innocent bloud, the bloud of their ſons and daughters, which they offered to the Idols of Canaan.* And *Jeremiah* the 32. Chap. *They builded the high places of Baal in the valley Ben-hinnom, and burned their ſons and daughters to Moloch, which I have not commanded them, neither came it into my minde that they ſhould do this abomination,* &c. Of this, read further in the 7 Chap. of *Jeremiah.* But they held the Prophets to bee Liars and damned Heretikes. Prophetical Jealouſie and earneſtneſs.

This worſhipping of Idols was in Popedom very frequent in my time, and ſtill is, (ſaid *Luther*) though in another manner: For thoſe parents in Popedom were held and eſteemed holie people, that gave one, or more of their children into the Monaſteries to becom either Friers or Nuns, that ſo they might ſerv God day and night, &c. From whence the common proverb went; O! bleſſed is the mother, that hath born ſuch a childe as is to bee made a ſpiritual perſon. Now, true it is, (ſaid *Luther*) though thoſe ſons and daughters in Popedom are not burned and offered to Idols corporally, as were the other ſpoken of before, yet notwithſtanding, they are thruſt into the throat of the Divel ſpiritually, which is far worſ, who (through his diſciples the Pope and his ſhaven Crew) lamentably doth murther their ſouls with falſ doctrine, in that they relie and depend onely upon their own good works, &c. Popiſh ſerving of *Moloch.*

The Divel from the beginning hath been a murtherer and a liar, and that trade hee drive's without ceaſing. Hee murthereth daily in manifold wiſe innumerable many *John 8.*

people throughout the whole world, ſuch as hee cannot murther corporally, thoſe hee killeth ſpiritually through lies and falſ doctrine, yet all under the color of the truth, and of the true and wholeſom Doctrine. Know therefore how to carrie thy ſelf accordingly, that thou beeſt ſober and watcheſt, and by faith ſtrongly reſiſteſt him, *for hee goeth about like a roaring lion*, &c.

Whom can wee perſwade.

The picture of *Moloch*, and his preſents.

The holie Scripture often maketh mention of *Moloch*; and *Lyra* alſo; and the Commentaries of the Jews ſaie, It was an Idol made of Copper and Braſs, like a man that held his hands before him, wherein they put fierie glimmering Coals. Now, when the Image was made very hot, then a father approached, and offered to the Idol, took his own childe and thruſt it into the glimmering hands of the Idol, wherein the childe was conſumed and burned to death. In the mean time, they made a loud noiſ with Timbrels and Cymbals, and with blowing of horns, to th'end the parents ſhould not hear the pittiful crying of the childe. The Prophets alſo do write, that *Ahab* offered his ſon in that manner. This Idolatrie and ſervice was don upon this conſideration, O! if I need's muſt offer to our Lord God, then will I offer ſom pretious thing: what ſhould I do with offring of Calves, &c? I will offer unto him my onely ſon.

Of Jeroboam's *Calvs.*

Works of the Calv's ſervice.

THeſe Calvs of *Jeroboam* (ſaid *Luther*) remain alwaies in the world, and will remain to the laſt day: Not that any man maketh or cauſeth Calvs to bee made like *Jeroboam*'s. But whereupon ſoever a man doth depend or truſt, (God ſet aſide) the ſame maketh to himſelf Calvs, as *Jeroboam* did; that is, hee maketh other and ſtrange gods which hee honoreth and worſhippeth in ſtead of the onely, true, living and eternal God, who onely can and will help and comfort in all need. In like manner alſo, All ſuch as relie and depend upon their arts, wiſdom, ſtrength, own ſanctitie, riches, honor, power, confederacies, good ordinances, upon forts, or anie thing, under what title, or name ſoever (on which the world buildeth and boaſteth) the ſame (I ſaie) do make and worſhip theſe Calvs, as *Jeroboam* did. For, they truſt in, and depend on vaniſhing Creatures, which is meerly worſhipping of Idols and Idolatrie.

Calf ſervice will preſs far in.

Nota bene.

It is eaſily don (ſaid *Luther*) that wee fall into Idolatrie; for wee are inclined thereunto by nature: and ſeeing that Idolatrie is derived by inheritance upon us, therefore it is pleaſing unto us.

From whence Idolatrie originally came.

Original of Idolatrie.

Rom. 1.

St *Paul* ſheweth it in theſe words, where hee ſaith, *Galathians* the 4. *When yee knew not God, yee did ſervice*, &c. that is, when as yet yee knew not God, what God's will was towards you, yee ſerved thoſe which by nature were no gods, yee ſerved the dreams and thoughts of your hearts, wherewith (without, yea, againſt God's Word) yee feigned to your ſelvs ſuch a God that ſuffered himſelf to bee reconciled with ſuch works and worſhippings, as your devotion and good meaning made choice of. For all Idolatrie in the world is riſen even from hence, that people by nature have had this common knowledg, namely, that there is a God, without which knowledg of the Divine Majeſtie, it would remain unpractiſed. But ſeeing ſuch knowledg is grafted into mankinde, they have therefore, without God's Word, apprehended all manner of ungodlie opinions and cogitations of God, and have held and eſteemed thoſe for the certain divine truth. And in ſuch ſort have imagined a God otherwiſe, then by nature hee is of himſelf.

Without Chriſt, all ſerving of GOD *is Idolatrie.*

Againſt the Operatiſts.

HEe that falleth from God's grace to the Law, and thinketh to bee ſaved by good works; the ſame (ſaid *Luther*) falleth ſo hard and uneaſie, as hee that fall's from the true Service of God to Idolatrie: for, without Chriſt, there is nothing but

but Idolatrie, and altogether feigned imaginations of God, whether they bee of the Turkish *Alcoran*, of the Pope's decrees, or *Moses* Laws, if a man thinketh thereby to bee justified and saved before God.

Idolatrie (said *Luther*) is plainly this, When things are not don and taken in hand according to God's Word, and as the same doth describe and teach us. For when a man will serv God, hee must not look upon that which hee doth, nor upon the work, but hee must look how it ought to bee don, whether God hath commanded it or no: Seeing (as *Samuel* saith) that *God hath more pleasure in obedience then in burnt sacrifice.* Notable description. 1 *Kings* 15.

Therefore whoso harkneth not to God's voice, the same is an Idolater, although hee performed the highest and most heavie service of God. As the nature and manner of Idolatrie is, it maketh not choice of that which is esteemed easie and light, but of that which is great and heavie. This have wee seen on the Friars and Monks, who, almost everie daie, have devised new worshippings of God, but forasmuch that God in his Word hath not commanded the same, it is therefore altogether Idolatrie. Moreover and besides, all blaspheming, contemning of God's Word, covetousness, wrong, force, unjust Judgments and Censures, and the like, are meer Idolatrie; for what service of God soever a humane Creature doth erect and set up without God's Word and Command, the same is Idolatrie, as the Scripture saith. Fruits of Idolatrie.

Therefore with all the highest diligence wee must flie from Idolatrie, as, for which caus no small punishments do follow, but final and utmost destruction. For, if God with horrible pains punisheth the wrong which is don to our Neighbour, as wee see in the Prophets and Histories, how much more and harder will Hee punish, when Hee seeth, that by ungodlie people His Honor is stained, fouled, and suppressed through Idolatrie, false doctrine and worshippings? Ah! (said *Luther*) the punishment will bee greater then the heart of man can conceiv, or the tongue express. It toucheth themselvs.

All manner of Divine worshipping, which is performed and taken in hand without God's Commandement, is ungodlie and Idolatrie (although such and the like worshippings bee praised by the Patriarcks, who had God's Commandements) and by this rule wee may censure and judg all Monkerie, and the worshippings in Popedom. *Duo cùm faciunt idem.* &c.

Of the End of Idolatrie, and of Idolaters.

THe life of an Idolater is not onely irksom, (for hee never resteth nor is at quiet, alwaies taking great pains) but also upon Idolatrie followeth certain mis-fortune and downfall, although at the first, and for a while it bee fortunate, and getteth great wealth and power. On the contrarie, the upright, true, and pure Religion must suffer hunger and cumber, it is verie fiercely assaulted and persecuted. But what use the Idolaters do make of such gotten wealth, that wee plainly see in Popedom, in Monasteries, and in the Courts of Cardinals and Bishops, and so it goeth with them, as the Prophet *Isaiah* saith, *When hee was grown fat and filled, then hee became leacherous*, &c. Divine, and Idolatrous courses. *Deut.* 31.

Such Idolatrous ungodlie doings and blasphemings are favored and protected by the temporal Magistrate. In like manner, Kings and Princes (whom the Scripture nameth *Shields* and *Bucklers*, by reason of their Offices, which they ought to shew by and with their power) are commonly Protectors of ungodlie works and Idolatrie. But (said *Luther*) what will bee the end? Even such as *Samuel* speaketh of, 1 *Sam.* 12. *If yee deal wickedly, so shall both yee and your king bee destroied.* For those that by worshipping of Idols do take in hand, or think to turn God's anger away, they thereby do draw God to more anger. Even so, the Papists to this daie, with their Masses, Pilgrimages, and calling upon the Saints, do nothing elf, but onely they further their down-fall and destruction, and therewith do hasten the punishment. For, God can endure nothing less then the despising of His Word, upon which from time to time Idolatrie hath followed. From thence afterwards cometh discord and dissention, hate and enmitie of the upright and pure Doctrine and Word of God. For, the Idolaters will alwaies defend their false doctrine and worshippings not onely with disdain, scorn and blasphemie, but also they will defend it with the fist or sword. Therefore God is constrained to look thereinto both waies, and to do Justice, and that the good and godlie bee not altogether *Psal.* 47. Ah, alas, too too true, as in our time examples do witness. This wee may desire, and therby comfort our selvs.

altogether ſuppreſt, and that the Idolaters may not ſcape unpuniſhed for departing from God's Word, and for ſetting up new worſhippings and Divine Services, wherby other plain and ſimple people (as with Nets) are ſnared and confuſed, and cannot com to the true knowledg of God. Which ſins, thoſe that are in the Function of preaching, undauntedly and freely ought to threaten and reprove, not regarding their high Dignities and powers. For the Prophets (as wee ſee in *Hoſea*) do reprove and threaten not only in general the Houſ of Iſraël, but alſo, they name in particular and openly the Prieſts, yea, the King's Houſ alſo, that is, the King himſelf and the whole Court by name. They cared nothing at all for the great danger which ſtuck therin, in that the Magiſtrate ſo openly ſhould bee touched and taxed, and that themſelvs thereby ſhould fall into diſpleaſure and comtempt, and that ſuch their preaching ſhould bee eſteemed and held rebellious. For they were forced thereunto by a far greater danger; namely, they ſaw, that by ſuch Examples of the higher powers, the ſubjects alſo were ſeduced and led on to ſin.

Charge of Preachers. Chap. 5.

A diſpatch for wiſelings and pretenders of peace.

Therefore (ſaid *Luther*) it is alſo highly neceſſarie, that wee in theſe our times do reprove and threaten the Authors or Occaſioners of ſuch offenſes, ſpecially when they are in high place and dignitie, powerful and learned, although it cannot bee don without danger. But principally, wee ought earneſtly to threaten and reprove the abuſes in Popedom, and other errors, and wee ought not to regard the cenſure of the worldly wiſe, neither ſuffer our ſelvs to bee ſcared away by thoſe that think the upright and pure doctrine might notwithſtanding bee kept and preſerved, though wee went mildly to work and with patience proceeded therein, and ſo to let the Adverſaries paſs on for the ſake of common peace, to look a little through the fingers, and not to ring ſo loud a peal with Swines Bells, &c. O no, (ſaid *Luther*) not ſo, under favor, Sirs, the danger of giving offenſ is greater, which upright and true Preachers and Teachers may help or hinder by no other means, then that freely and undauntedly they reprove and threaten what they ſee to bee wicked and falſ, injurious and miſ-leading.

Of the beginning of Idolatrie.

Evil conſequence for poſteritie.

I Hold (ſaid *Luther*) that Idolatrie took its original, and proceeded out of the true Religion. That the Holie Fathers charged their Children early to praie. Afterwards the poſteritie early worſhipped the Sun. As commonly all Idolatrie hath had a beginning from the poſteritie of the true divine Worſhipping. And all Idolaters would trim and trick up themſelvs with the color of the true divine Word, and with the Examples of the good and godlie. All Idolaters are covetous, and, the more holie and divine they ſeem to bee, the more covetous they are.

For Aſtrologers.

To believ the Planets (ſaid *Luther*) is alſo Idolatrie; for it is againſt the firſt Commandement: *Thou ſhalt have none other gods but Mee.*

That the world is full of Idolatrie.

The world overflowed with Idolatrie

ALl the world (alſo God's own Nation the Jews) hath been full of Idolatrie; for, one went this waie, another that waie, and they erected as many divine worſhippings, as they had hills and trees in the Land that were fair and pleaſant to behold, as wee ſee in the Prophets, and as in my time wee have don in Popedom. Such was the high Idolatrie, (when they ſeemed earneſtly to ſeek after God) then they offred, faſted, and tormented their bodies therewith, but none was worſhipped or ſerved thereby, but onely the Divel and their own Idolatrous cogitations.

Mammoniſts, hypocrites.

After this, (ſaid *Luther*) there is a greater Idolatrie, when wee honor and worſhip the great God Mammon, that is, monie and wealth, when wee hang our hearts thereon, and truſt therein; Of ſuch groſs Idolatrie is the world full; for that groſs clod, that confounded Mammon, that poor and miſerable helper in need, doth ſeduce and leadeth away Emperors, Kings, Princes, Nobilitie, Gentrie, Citizens, Farmers, Clowns, &c. the ſame with them is of greateſt eſteem, inſomuch that God everie where, and in all places is diſhonored and blaſphemed, both with the ſubtil and neat Idolatrie

of

of the hypocrites, and great seeming saints, and also with this gross Idolatrie, the most part contemning God, and hang their hearts, and depend on Mammon; insomuch that wee honor not God, wee care not for him, wee call not on him, neither do wee thank him.

Of the Idolatrie in Popedom.

IN Popedom (said *Luther*) at the feast of St *Katharine* (as also other Martyrs) they read and sing these words and praiers: *O God bee merciful and gracious to those that celebrate the remembrance of mee.* Then God answereth: *Com my blessed, thou hast obteined what thou praiedst for.* From hence also (said hee) proceeded Idolatrie. Praiers in Popedom on Saint *Katharine's* daie.

Afterwards, void of all shame, they taught, that the saints are able to do and accomplish more then God had commanded them; that they have more deserts then sins. Herewith the sentence of St *Paul* must suffer contradiction, where hee saith: *Now I rejoice in my sufferings for you, and fill up that which is behinde of the Afflictions of Christ in my flesh.* This sentence must serv those Idolatrous wretches, and to the deserving of an *overplus* of their good works which they sell to others for monie; whenas, although Saint *Peter* saith: *If the righteous scarcely bee saved, where then shall the ungodlie and sinner appear?* yet notwithstanding, the abominable accursed shavelings do pretend *Opera supererogationis*, an *overplus* of good works whereof they had no need. From hence (said *Luther*) proceeded the great deceits of the Divel with the Pilgrimages to the Vallie of Wrath, where the people are blinded as mad and frantick: servants, shepherds, women and all do leav and forsake their Vocations and Callings, and run thither. It is rightly named the Vallie of Wrath, *Vallis furoris*, no man speaketh a word against it. The Bishop of *Wurtzburg* is silent and giveth consent thereto, and seeing wee speak against it, and saie; It is Idolatrie, therefore they persecute us most fiercely. But if they had faith in Christ, they might easily know and censure the same; but seeing they are fallen from Christ, they are fallen into all manner of darknes.

Colos. 1.

1 Pet. 4.

Running headlong in Popedom.

Sure defence against all manner of Idolatrie.

Of Jacob's *putting away strange gods, and* Cain.

VVEe read in the Bible, that *Jacob* put away strange gods: here wee must not think that hee put away and brake two or three Idols, but every where in general did put away and alter all falſ worshipping of God. There was a coil indeed. *Gen. 3.* *Jacob's* jealousie and God's fear.

The same alteration and deposing of Idolatrie was altogether a *Lutheranism*. It fell out oftentimes, as wee finde it written of *Enoch*, that hee began first to call on the Name of the Lord, *Gen.* 4. For the true worshipping of God fell, and was put away through *Cain*; hee was an ungodlie and a wicked wretch, but hee would not bee held so, for hee relied on the words of his father *Adam*, the same made him proud and stiff-necked, when *Adam* said: *Whoso killeth Cain, vengeance shall bee taken on him seven fold.* That assurance made him more headstrong, insomuch that hee became a fine dissembling worshipper of God. *Cain.*

Souldiers in Popedom used manie sorts of mis-believings.

EMperor *Maximilian* in warlike affairs was much taken with superstition. In times of danger hee would make solemn vows to slaughter what first met him, &c. One of his Captains had taken captive a verie fair Virgin before *Padua*, of an Antient Descent and Familie in *Germanie*, and of the Protestant Religion, which hee loved exceedingly; but hee was forced by the Emperor to slaughter and to kill her with his own hands. Wee Christians (said *Luther*) have a great advantage to war against our enemies; for wee have to assist us, the Praier in Faith, but the ungodlie enemies know nothing of this Faith and Praier; from whence the Heathen were so much addicted to super- Emperor *Maximilian.* Upright praier.

Jephtha his Vow.

superstition and slaughtering. For *Jephtha* (upon whom, notwithstanding the Spirit of God came, as the Scripture saith, *Jud.* 11) made a foolish and a superstitious vow; in that, after hee had got the victorie, hee slew the daughter of his own bodie. It had been good (said *Luther*) if at that time som godlie and understanding man had been there present, to have put *Jephtha* in minde of his follie, and had said unto him: *Jephtha*! thou oughtest not to slaie thy daughter for the sake of thy rash and foolish Vow, for thou must understand the Law of Vows according to equitie, and not so precisely according to the word; for thou did'st not mean it so, &c. In this sort the good and godlie young man *Jonathan* was released from his Vow which hee had made to his father King *Saul*, and was delivered from death.

Of Jephtha's *daughter's bewailing her Virginitie.*

1 *Sam.* 2.

THe caus why *Jephtha*'s daughter bewailed her Virginitie two months, was, that shee should die without children, which was the greatest pitie; as wee see by the loving *Hannah Samuel*'s mother, what moan shee made to obtein a childe; for it is an irksom and envious thing to understanding honest married people to bee barren; and in truth, children are the most loving pawns and bonds of Matrimonie; in a word, they are the best wool of the sheep.

Of the apish Works of the Heathen, in imitating the most holie place in the Temple, and others.

Signification of the most holie.

THe Heathen (said *Luther*) took of the Jews, and imitated them concerning the holiest place in the Temple at *Jerusalem*: they had their places and corners also, where they asked counsel of their Idols, and where answer was made; those places were dark, &c. but (said hee) that the holiest of all in the Temple was a dark place, thereby was signified the Kingdom of Faith, which wee cannot comprehend with humane sens and reason, but onely by faith. In like manner have the Heathen imitated and followed the Jews in offering and slaughtering of their Children, &c.

Of the Golden Calf.

Own good conceits in God's causes.

WHen the people in the Wilderness (with *Aaron* the High Priest) erected the Golden Calf while *Moses* was upon the Mount, *Exod.* 32, they intended not thereby to worship another God, or to have manie gods; but they onely intended thereby to alter God and his service otherwise then *Moses* had prescribed and commanded them, and not all of them neither, but onely the chiefest and most part of the people gave consent therein; they thereby would shew, that God would bee reconciled with offering of Calvs. Such Offerings were held and received by the Patriarchs before the Law; and this worshipping with the Jewish Calf came and was received also of the Egyptians; they honored an Ox for an Idol, and a shee-Ape; the like did the people of Israël, as St *Steven* sheweth, *Acts* 7; but this worshipping by the Egyptians came from *Joseph*, who offered Bullocks and Calvs.

Emperor *Charl's* work.

The offering and sacrifising of people (said *Luther*) hath been usual to this daie, which Emperor *Charls* hath abolished, and instead thereof hath erected the Order of the Graie Friers.

There was found, not long since, in the Court of a great King, a Priest's garment wrought out with bird's feathers of all sorts of colors, with smal narrow sleevs trimmed and beset with Gold and pretious stones, which garment a Priest used to put on when hee was to offer and slaughter people. And when hee had put on that garment, then hee waited for a Revelation; afterwards hee read in a book, and took out from among

among the people a childe or another perſon, which with great ſigns of honor and devotion of the people ſtanding thereby hee offered up and ſlaughtered.

It is no wonder (ſaid *Luther*) that ſuch worſhipping is yet performed, ſeeing, that even among God's people ſuch Idolatrie was powerfully driven, when the holie Prophets *Iſaiah* and *Jeremiah* lived, againſt which they ſtrove and preached, and therefore at laſt were ſlain; for Idolatrie hath alwaies had a great eſteem. The Prophets ſtrove againſt Idolatrie.

Of Idolatrie which hath been uſed among the Friers and Nuns in Popedom.

THere muſt needs bee ſectaries and ſeducers to practiſe Idolatrie ſo long as the world ſtandeth; which (with ſeeming higheſt devotion) giveth a great inducement to Errors. Let us but conſider what a howling and crying parents made in Popedom, when they firſt bleſſed and gave their children into Monaſteries, ſpecially the daughters, when they ſung that *Regnum mundi*, &c. 1 *Cor.* 10.

Of the Idolatrie which falſ teachers ſet up.

I Have read a book (ſaid *Luther*) which a Frenchman (named *Wilhelmus Poſtellus*) did write, *Of the Union of the World*, in which hee earneſtly labored, to prove the Articles of Faith out of humane ſenſ, reaſon, and underſtanding, to the end, hee might convert Turks, Jews, and all Nations (had they never ſo manie ſorts of worſhippings and Idolatrie) and to lead them to the true Faith. But I told him, hee had taken too much at one bit; howbeit, there were before his time other French-men alſo that wrote books of Natural Divinitie, with which they would ſhew and prove the Chriſtian Faith out of natural wit and wiſdom: but it went with them according to the common proverb: *Frenchmen want brains.* There will alwaies ſeducers ariſe and undertake to bring in all manner of Idolatrie, under the color and ſplendor of the true Faith, and therewith to trim themſelvs. This man ſet himſelf to bee an accorder of all differences in Religion.

I have heard a Merchant affirm, that in the *Indies*, hee had ſeen people worſhipping a great ſnake with higheſt honor and devotion.

Of Invocating of Saints, which alſo is Idolatrie.

THe Papiſts (ſaid *Luther*) took the Invocating of Saints from the Heathen, who divided God into innumerable manie Images and Idols, and did give and ordein to everie one his particular office and work. They feigned and alleged *Pallas* was ſuch a goddeſs, through which peace and tranquillitie among the people was kept and preſerved: In like manner did they alſo with other Idols. Pallas *Dea concordia & pacis.*

Theſe the Papiſts (void of all ſhame and Chriſtianitie) did imitate, and therewith denied God's Almightie power; and everie one out of God's Word did ſpin to himſelf a particular, certain and ſure opinion according to his own head and fancie; like as one of their Prieſts celebrating Maſs did, who, as hee was to Conſecrate manie Oblations at the Altar at once, did think it would not bee congruouſly ſpoken, nor according to the Grammar Rules to ſaie: *This is my Bodie*, but hee ſaid: *Theſe are my Bodies*; hee himſelf afterwards highly extolling his pregnant wit and Art, ſaying: If I had not been ſo good a Grammarian, I had brought in a hereſie, and ſhould have Conſecrated but one Oblation. Well qualified Popelings

Such, and the like fellows (ſaid *Luther*) the world produceth; inſomuch that the Grammarians, Logicians, Rhetoricians and Philoſophers will falſifie the Holie Writ, and ſophiſticate the ſame with their Arts, who ought and ſhould let it remain, in everie point in its own place whereto God hath ordered and appointed it, and not to mingle one in another. Divinitie ſhould bee the Empreſs, Philoſophie and other Arts ought *Luther's* prophecie of Artiſts.

to

to bee her ſervants, not to govern and maſter her, as *Servetus, Campanus* and other ſeducers do. God preſerv his Church (which by him is carried as a childe in the mother's womb) and defend her from ſuch Philoſophical Divinitie.

Antichriſtian dealing.

The Invocating of Saints (ſaid *Luther*) is a moſt abominable blindeneſs and hereſie; yet nevertheleſs, the Papiſts will not know, much leſs acknowledg and amend it. The Pope's greateſt profit hath had his increaſ from the Dead: for the calling on the dead Saints hath brought unto him infinite ſums of monie and riches; the dead brought unto him much more then the living. But thus it goeth in the world; ſuperſtition, miſ-belief, falſ doctrine, and worſhipping, obteineth and getteth more then the upright, true and pure Religion. Shee, in this world, is the maid, but the other is *Domina*, and Empreſs. Eight hundred Prophets of *Baal* could bee fed and mainteined from *Jezebel's* Table, but the whole Kingdom of Iſraël could not maintein the one Prophet *Elias*, but was fed by the widow of *Sarepta* among the Heathen.

Deep conceited ſearchers.

Doctor *Carleſtad* asked mee at *Frankfurt* (ſaid *Luther*); How it were to bee proved, that to have ſtrange gods, were to ſet up, or to bring in a worſhipping againſt GOD's Word? I anſwered him, and ſaid: *Deus, & Cultus, ſunt Relativa*, GOD, and God's Worſhipping, are Relatives, the one cannot bee without the other; for God muſt alwaies bee the God of ſom people or Nation, and is alwaies in *Predicamento relationis*. God will have ſom to call upon him, and to honor him; for, to have a God, and to honor him, they belong together, *ſunt Relativa*, like to man and wife in matrimonie, the one cannot bee without the other. Therefore, whoſo ſetteth or bringeth in a divine worſhipping of himſelf, out of his own ſelected devotion, without God's Command, the ſame is an Adulterer, and an Idolater, like unto a married woman, who proſtrateth herſelf to another man; even ſo hee ſeeketh another God, and not the upright and true GOD, and it availeth him nothing that hee thinketh hee doth God good ſervice therein.

Pſal. 27.

Idolatrie (ſaid *Luther*) is directly this: To pretend a Divine worſhip and ſervice, out of ſelf-choſen devotion, without God's Command; for God will not bee maſtered of us, how, and after what manner, wee ſhould ſerv him; in that hee will direct and teach us; his Word is there, which muſt light and lead us: without God's Word all is Idolatrie, all are lies, let them have never ſo fair and glorious a luſtre or devotion.

CHAP.

CHAP. VI.
OF THE HOLIE TRINITIE.

Of the Holie Trinitie.

THe Father (ſaid *Luther*) in divine matters is the *Grammar*, for hee give's the Word, and is the fountain out of which flow the good, fair, and pure words which wee ought to ſpeak. Comparing the Trinitie with the Art of Speaking.

The Son is the *Dialectica*, for hee giveth the diſpoſition, how wee ought to ſet a thing in order, that it may certainly follow and conclude.

But the Holie Ghoſt is *Rhetorica*, the ſpeaker, that finely delivereth it, infuſeth and driveth, maketh living and ſtrong, ſo that it hath an impreſſion and poſſeſſeth the hearts.

TRINITAS omnibus creaturis indita.

IN Sole, *ſubſtantia, ſplendor & calor. In* Fluminibus, *ſubſtantia, fluxus & potentia; ſic in artibus quoque. In* Aſtronomia, *motus, lumen & fluentia. In* Muſica, *tres notæ, Re, mi, fa. In* Geometria, *tres diviſiones, linea, ſuperficies & corpus. In* Grammatica, *tres partes orationis. In* dictione *apud Hebræos, tres literæ ſubſtantiales. In* Arithmetica, *tres numeri. In* Rhetorica, *diſpoſitio, elocutio & actio, ſeu geſtus: nam inventio & memoria non artis, ſed naturæ. In* Dialectica, *definitio, diviſio & argumentatio. Sic quælibet res habet pondus, numerum & figuram. Sic herbæ & flores habent* 1. *Formam, quâ ſignificatur Deus Pater, ejúſque potentia.* 2. *Odorem ſeu ſaporem, quæ nota eſt Filii, ejúſque ſapientiæ,* &c. 3. *Vim & vires ſeu effectus, qui ſunt veſtigia Spiritûs ſancti, ejúſque bonitatis. Ita licet in omnibus creaturis invenire & cernere Trinitatem divinam impreſſam eſſe. Hæc optima ſigna neglexerunt Scholaſtici, & excogitârunt alia quædam inepta.*

In all Creatures (ſaid *Luther*) wee ſee and is, a declaration and a ſignification of the Holie Trinitie. *Firſt*, the ſubſtance ſignifieth the Almightie power of God the Father. *Secondly*, the form and ſhape declareth the wiſdom of God the Son; and *thirdly*, the power and ſtrength is a ſign of the Holie Ghoſt. Inſomuch, that God is preſent in all Creatures. Picture of the Holie Trinitie in all creatures.

That the Article of the Holie Trinitie, ſurpaſſeth all humane ſenſ, reaſon, and underſtanding.

THat three is one, and one three (ſaid *Luther*) the ſame goeth beyond all humane ſenſ, reaſon, wit, wiſdom and underſtanding. No Arithmetician, no Philoſopher, Lawyer, Jew nor Turk can faſten and comprehend it. Neither doth that compariſon or ſimilitude of the corporal Father and Son ſerv anie thing to the purpoſe; for it is a very weak picture or likeneſs, in which is ſhewd onely the difference of the two perſons, namely, that thoſe two perſons are an undivided ſubſtance, which is not to bee comprehended nor underſtood by anie humane creature. Article of the Holie Trinitie.

Baſilius, one of the antient teachers ſheweth the beſt ſimilitude or picture thereof, namely, that all humane creatures are called ſenſible and underſtanding creatures, by reaſon of the ſenſ and underſtanding which is common to all humane creatures by nature; for that which hath ſenſ and reaſon, the ſame is of humane kinde. Yet notwithſtand- *Baſilius.*

Preeminence and difference of mankinde.

ing, there is a difference among humane creatures, though that name bee common to all, that they are called understanding creatures in general, yet in particular the one to the other is much unlike; seeing the one surpasseth the other far in reason, wisdom, and understanding.

Witnesses of the Holie Trinitie.

Diverſ known marks of the divine persons

IN the Gospel of St *John*, Chap. 3, is plainly and directly shewed the difference of the persons in the highest and greatest work that God accomplisheth with us poor humane creatures, in that hee justifieth and saveth us: for there it is plainly written of the Father, that hee loved the world, and hath given to the world his onely begotten Son; these are two several persons, Father and Son; the Father loveth the world, and giveth unto it his Son: The Son suffreth himself to bee given to the world, and as Christ clearly saith: Hee suffereth himself to bee lifted up on the Cross, as the Serpent was lifted up in the Wilderness, that whosoëver believeth in him should not perish, but have everlasting life. To this work cometh afterwards the third person, the Holie Ghost, which kindleth the faith in the hearts through the water of Baptism, and so regenerateth us into God's Kingdom.

Contradicting of this Article.

This Article (said *Luther*) although it bee handled most clearly in the New Testament, yet notwithstanding, it hath been alwaies assaulted and opposed in the highest measure; insomuch as the Histories do shew, that the holie Evangelist St *John* (for the confirmation of this Article) was constreined to write his Gospel. Then came presently that Heretick *Cerinthus*, who taught out of *Moses*, that there was but one God, concluding thereupon, that Christ could not bee God, neither that God could bee man: In such manner hee prated out of humane reason and understanding, and thought it must needs bee just so as hee concluded it.

But (said *Luther*) wee ought to keep close to God's Word, what in these cases the holie Scripture saith: namely, that Christ is true God with God the Father, and that the Holie Ghost is true God, and yet there are not three Gods, nor three substances; (as three men, three Angels, three sons, three windows, *&c.*) No: God is not separated nor divided in such manner in his substance, but there is onely and alone one divine Essence and no more.

Unitie of the Divine Essence.

Therefore, although there bee three persons; God Father, God Son, and God Holie Ghost, yet notwithstanding, wee must not divide nor separate the substance: for there is but onely one God in one onely undivided substance, as Saint *Paul* cleerly speaketh of Christ, *Colos.* 1, *That hee is the express image of the invisible God, the first-born of all creatures: for through him all things are created that are in Heaven and on earth, visible*, &c. And all is through and in him created, and hee is before all, and all things consist in him.

Holie Ghost.

Now what the third person is, that teacheth the Holie Evangelist St *John* in the 15. chapter, where hee sayeth: *But when the comforter is com which I will send unto you from the Father, the spirit of truth which proceedeth from the Father, hee shall testifie of mee.* Here Christ speaketh not onely of the office and work of the Holie Ghost, but also of his substance and faith: hee goeth out or proceedeth from the Father that is, his going out or his proceeding, is without all beginning and everlasting. Therefore the Holie Prophet give's him the name and call's him: *the spirit of the Lord Joel.* 2.

Now (said *Luther*) Although this article seemeth strange or foolish, what matter is it, here is no disputing whether it bee so or no? But whether the same bee grounded on God's word or no? If it bee God's word: (as most sure it is) then let us make no doubt thereof, hee will not lie: therefore let us keep close to God's Word, and not dispute, how Father, Son, and Holie Ghost can bee one God; for wee, as poor wretches, cannot know how it cometh that wee laugh, or how, with our eies, wee can see a high mountain ten miles off, or how it cometh when wee sleep, that in bodie wee are dead, and yet wee live; this smal knowledg wee cannot attain unto; no, not although wee took to help the advise and Art of all the wise in the world, wee are not able to know these least things which concern our selvs; and yet (in the Divel's name)

wee

wee will clammer up with our humane wit and wisdom, and will presume to fasten and comprehend what God is in his Incomprehensible Majestie.

How the learned Heathen have described GOD.

THe Philosophers and learned Heathen (said *Luther*) have described GOD, that hee is as a Circle, the point whereof in the mid'st is everie where; but the Circumference, which on the outside goeth round about, is no where: herewith they would shew, that God is all, and yet is nothing. And indeed, our Lord God is everie where, and yet hee no where can bee fastned nor comprehended in his high Majestie. I (said *Luther*) finde him not onely at *Jerusalem* in the Temple, and in that manner as hee hath figured himself unto mee, but also I finde him everie where; namely, in the Baptism, in the Manger at *Bethlehem*, in the Sacrament, &c. But in his Majestie hee is no where, nor in my speculations, as I, in my cogitations, do imagin him to bee. Heathenish opinions of God.

Ah good God (said hee)! how wonderful art thou, that putteſt to shame the wise of the world. It were pains and labor enough for us that wee attained unto the understanding of A B C concerning these high divine mysteries. When the ungodlie (out of their own thirst and insolencie, according to their natural sens and reason) will conclude anie thing without and against God; then presently God turneth the same so about, that it goeth backward; for if God did not so, then hee would lose his Honor, his Glorie and Majestie.

CHAP. VII.
OF THE LORD CHRIST.

That Christ is true GOD.

THat CHRIST, the Son of the Virgin *Marie*, is true God, of the same the Scripture is full of witnesses (said *Luther*) especially in the Gospel of the holie Evangelist St *John* Chap. 8, where the Jews, beeing offended at his doctrine, asked him, and said: *Who art thou then?* And JESUS said unto them, first, I am hee that speaketh with you; as if hee would saie, I am your Prophet and Preacher, according as *Moses* told your fore-fathers. *I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and hee shall speak unto them all that I shall command him. And it shall com to pass, that whosoever will not hearken unto my words, which hee shall speak in my name, I will require it of him:* That is, first and before all things, Hear yee mee; as then shall yee see who I am; I am even hee, of whom *Moses* prophesied. This saying of our Lord Christ (said *Luther*) sounded somwhat more milde and modest, then if hee had said; I am the Messias. Saint *Austin* did very much perplex and break himself about this speech which our Saviour Christ made to the Jews. It is therefore verie needful and expedient (said *Luther*) for everie good Christian, to read the Antient Fathers with great difference and Christian like understanding; for they were but men as wee are, and oftentimes they failed and erred. The Divinitie of the Lord Christ. *Deut. 18.*

All sentences in the holie Scriptures (said *Luther*) which do speak of the Faith in Christ, do clearly shew, that hee is true natural God; otherwise, it were Idolatrie, and against the first Commandement [*Thou shalt have none other gods*] to believ Remarkable rules.

in Christ, if hee were not GOD; for GOD give's his honor to none other, *Isa.* Chap. 42.

1. Witnesses out of the New Testament that Christ is true GOD.

But this Article [*That Christ is true God*] is grounded in the holie Scriptures through sure and strong witnesses, specially in the New Testament, where oftentimes Christ is named God with clear and expres words: as *John* Chap. 1, *In the begining was the Word, and the Word was with God, and the Word was God*, &c. And *John* 20, the Apostle *Thomas* also calleth Christ, GOD, where hee saith: *My Lord and my God.* In like manner Saint *Paul, Rom.* 9, speaketh of Christ, that hee is God, where hee saith: *Who is God over all, blessed for ever Amen.* And *Colos.* 2, *In Christ dwelleth all the fulness of the Godhead bodily*; that is, substantially.

2. Witnesses out of the fulfilling of the Law.

The measuring line of the faithful.

Christ (said *Luther*) must needs bee true God, seeing hee, through himself, fulfilled and overcame the Law; for most certain it is, that no man elf could have vanquished the Law, whether Angel or humane creature, but Christ onely overcame and fulfilled it, insomuch that it can neither hurt nor condemn those that believ in him: therefore most certainly hee is the Son of God, and natural God. Now if wee fasten on and comprehend Christ in this manner, as the holie Scripture (specially Saint *Paul*) doth displaie and paint him before us, then certain it is, that wee can neither err nor bee put to confusion; and as then, wee may easily conclude and censure, what is to bee held of all manner of divine qualities, religions, and worshippings which are used and practised in the circle of the universal world. But (said *Luther*) if in case this picturing of Christ bee removed out of our sight, or bee darkned in us; then, undeniably must need follow, a dissolute and disordered confusion. For humane and natural reason, wisdom and understanding cannot judg aright, nor censure truly of the Laws of God; therein hath been, and still is spilled, wasted, and consumed, the Arts of all Philosophers, of all the learned and worldlie-wise among the children of men. For the Law doth rule and govern over mankinde, therefore the Law judgeth and censureth mankinde, and not mankinde the Law.

3. Out of the Unitie of God.

Christ's speech and words.

If (said *Luther*) Christ bee not God, then neither the Father, nor the Holie Ghost is God; for our Article of Faith speaketh thus, and in this manner, that *Christ is God, with the Father, and the holie Ghost.* Manie there are (said *Luther*) that talk much of the Godhead of Christ (as the Pope, and other more) but they discourf thereof as a blinde man speaketh of colors. Therefore when I hear Christ speak, and saie, *Com to mee all yee that are wearie and heavie loaden, I will refresh you*, then do I believ stedfastly, that the whole Godhead speaketh in an undivided and inseparated substance. Wherefore, hee that pictureth and preacheth such a God to mee (said *Luther*) which died not for mee the death on the Cross, that God will I neither have nor receiv.

Now hee that hath this Article, the same hath the most chief and principal Article of Faith, although to the world it seemeth very sillie and ridiculous. Christ saith, The Comforter which I will send, shall not depart from you, but will remain with you, and will make you able to endure all manner of Tribulations and evil. When Christ saith, I will praie the Father, then hee speaketh as a humane creature, or as very man; but when hee saith, I will do this or that, as before hee said, I will send the Comforter, then hee speaketh as verie God. In this manner (said *Luther*) do I learn my Article, *That Christ is both God and man.*

Luther's experience that Christ is God.

I, (said *Luther*) out of my own experience, am able to witness, That Jesus Christ is true God; I will bee no Epicure, I know full well and have found, what the name JESUS hath don for mee. It is indeed well spoken and the plain truth, where wee sing in the Psalm: God laieth a burthen upon us, but hee helpeth us also, wee have a God that helpeth, and a Lord of Lords that delivereth from death: therefore (by God's grace) no troubles, no tribulations, or other creature whatsoëver, shall separate mee from Christ. I (said hee) have oftentimes been so near death, that I thought verily now must I die, becaus I teach his Word to the wicked world, and acknowledg him; but alwaies hee mercifully put life into mee, refreshed and comforted mee. Therefore let us use diligence, onely to keep him, and then all is safe, although the Divel were never so wicked and craftie, and the world never so evil and falf. Let whatsoëver will or can befal mee (said *Luther*) I will surely cleav by my sweet Savior Christ Jesus; for

for in Him am I baptized, I neither can do nor know any thing, but onely what Hee hath taught mee. But truly, it is a very great and difficult Art, whereunto appertain's much and manifold trials and experiences, when one from his heart can name Christ a Lord and a God that delivereth from death.

Proof of the acknowledgment.

Whereby the Godhead of Christ is known.

IT followeth hence most certainly and powerfully (said *Luther*) that Christ is true God. The Holie Scripture (specially St *Paul*) every where ascribeth even that unto Christ, which hee giveth to the Father, namely, the divine Almightie power, so that Hee can give Grace, and Peace of Conscience, forgivenes of sins, life, victorie over sin, death, and the Divel. Now unless St *Paul* would rob God of his honor, and would give it to another that is not God; hee dared not to ascribe such Properties and Attributes unto Christ, if Hee were not true God, and God himself saith even so, *Isai.* 42. *I will give my glorie to none other.* And indeed, No man can give that to another which hee hath not himself: But, seeing Christ giveth Grace, Peace, the holie Ghost, redeemeth from the power of the Divel, of sin and death; so is it most sure, that Hee hath an endless, an unmeasurable Almightie Power equal with the Father.

4. Proof of the Deitie.

Christ bringeth also Peace, but not as the Apostles bring it, namely, through Preaching, but Hee giveth it as a Creator, as His own proper Creature. The Father createth and giveth Life, Grace and Peace; and even so giveth the Son the same gifts. Now, to give Grace, Peace, everlasting Life, forgivenes of sins, to justifie, to save, to deliver from Death and Hell, surely these are not the works of any Creature, but of the sole Majestie of God, and such things the Angels themselvs can neither create nor give.

5. How Christ bringeth Peace

Therefore such works pertain to the high Majestie, Honor and Glorie of God, who is the onely and true Creator of all things.

Wee must think of no other God then of Christ, that God which speaketh not out of Christ's mouth, is not God. God in the Old Testament bound and confined Himself to the Throne of Grace, there was the place where Hee would hear, when as the Policie and Government of *Moses* yet stood and flourished. In like manner, Hee will yet hear no man nor humane Creature but onely through Christ. But as the most part of the Jews ran to and again, burned Incens, and offered here and there, therewith to worship and serv God, sought God in holie Places, and did not much regard the Tabernacle. Even so goeth it now, wee seek God every where, but seeing wee seek Him not in Christ, therefore wee finde Him no where.

6. God's certain place.

To believ in Christ is the true Religion.

ALthough no Religion seemeth more foolish to the world then the Christian Religion, yet notwithstanding, I believ in that God which is the Son of the heavenly Father, namely, in Christ Jesus. In no other God will I believ, as the Infidels and Idolaters do; For they are rejected and given over to a reprobate minde. I, *Martin Luther*, neither do nor will take notice of any other God, but onely of Him, that hung on the Cross, Christ Jesus the Son of God, and the *Virgin Marie.*

7. Christian faith.

Of the Humanitie of Christ.

THe Humanitie of Christ (said *Luther*) is a great Mysterie which by humane wit and reason is not to bee uttered nor searched out; where God the highest Majestie hath united our flesh unto himself: Therefore when wee have this Christ, then wee have all.

No man can comprehend the two Natures in Christ.

Offens of natural sens and reason.

THat Christ is God and Man, the same is against humane sens, reason and understanding. For when wee are to bring the two Natures in Christ (the Divine and Humane) into one person, then humane wit, wisdom, sens, reason and understanding do startle, and saie, How can this bee? I understand it not. O, (said *Luther*) no thanks unto thee for this Confession; for it is not written to that end and purpose, that thou shouldst understand and comprehend it with thy natural sens, wit and wisdom, but thou must yield thy self captive and believ the Word of the Gospel through the operation of the holie Ghost, and give God the Honor, that Hee is true.

Christ's power

Christ saith, *John* 16. *Matth.*21. and *Mark* 11. *Whatsoever yee shall ask the Father in my Name, that will Hee give unto you.* Here Christ speaketh, as, that Hee hath all in his hand and power, to give every thing which a man praieth unto Him for in faith.

Of the Feast of the Annunciation of MARIE.

Beginning of our deliverance.

THe Feast which wee call *Annunciatio Mariæ*, when the Angel came to *Marie*, and brought her the Message from God, that shee should conceiv His Son, the same may fitly bee called, the *Feast of Christ's Humanitie*; For then began our deliverance (as the *English* and *French* do accompt the beginning of the Year from this Feast.) For the Mysterie of the Humanitie of Christ, that Hee hath sunk Himself into our flesh, is beyond all humane understanding.

Christ's frequenting holie Feasts.

Christ (said *Luther*) lived three and thirtie years, and went every year thrice up to Jerusalem, which maketh ninetie nine times that Hee went thither. If the Pope could shew, that Christ had been but once at *Rome*, what a bragging and boasting would Hee then make? yet notwithstanding, Jerusalem was destroied to the ground.

Why Christ was born.

*Ephes.*1. *Col.*1.

St *Paul* teacheth, that Christ was born, to the end Hee might restore and bring every thing to that state in which it was creâted at the beginning of the world; that is, to bring us to the knowledg of our selvs, and our Creâtor, that wee might learn to know who and what wee have been, and who and what wee now are; namely, that wee were created after God's likenes, and afterwards according to the likenes of man, and that wee are made the Divel's vizard through sin, are utterly lost and destroied, and should know, how wee might bee delivered from sin again, might becom pure, justified and saved. And for this end, all Creatures are placed before our Eies, that wee in them should know and see the Creâtor. If (said *Luther*) wee can fasten but a little of this first Article of Faith, then should wee easily and the better carrie and behave our selvs in all the rest; for this Article doth lead us thereunto.

Ordinances, or Faith's Confession.

Luther's *comfortable Cogitations touching Christ's Humanitie according to the Scripture.*

Christian intentions at holie Feasts.

ON this Daie of the Conception of our Saviour Christ, wee that are Preachers (said *Luther*) ought diligently to laie before the people, and should throughly imprint in their hearts the Histories of this Feast, which by St *Luke* is orderly described in particular wise with plain and simple words. And wee should altogether have joie and delight of these comfortable and blessed proceedings; that, as on this day, Christ our Lord and Saviour was conceived by the holie Ghost in the pure and chaste bodie of the Virgin *Marie*, took upon Him the Nature of Man, became our Brother, hath placed us poor stinking carcasses and damned people in the highest honor, insomuch that now wee are God's Children and Co-heirs with Christ; for which wee ought (as is meet) more to rejoice and to bee glad, then of all the Treasure on Earth.

Here

Here wee ought not to dispute, How it cometh to pass, that Hee, which filleth Heaven and Earth, and whom neither Heaven nor Earth is able to comprehend, is inclosed in the pure bodie of His Mother? Such and the like disputations do hinder these joies, and giveth to us an occasion to make doubt thereof. Therefore (said *Luther*) am I an utter enemie to *Erasmus Rotterdam*, who putteth this case in doubt, which ought to bee our chiefest joie. To examine God in His Works.

Bernard spend's a whole Sermon touching this Feast, of the laud and praise of the Virgin *Marie*: Hee forgetteth the Actions of Comfort, that (as the Church sing's): *Hodie Deus factus est homo:* This Daie God is made man. The deliverance of the Generation of mankinde began on this daie. *Bernard* and *Anselm* went too far in this business, in that they too too highly extolled, exalted and praised the Virgin *Marie*. *Bernard.* *Anselm.*

Wee Christians ought to bee glad and joiful of the great and high honor, which on this daie was don to us, that the Son of God took upon Him, not the nature of Angels, but the Seed of *Abraham*, that in all things (sin onely excepted) Hee is like unto us His Brethren, to the end Hee might bee merciful, and a true High Priest before God, to make an Atonement for our sins. In like manner, that Hee through His death would take away the power of the Divel, and deliver us out of the captivitie of him, to whom wee must have been bond-servants all the daies of our lives through the power of death. This unspeakable grace of God shewn to us in Christ, wee ought highly and greatly to esteem of, and praise. True it is, (said *Luther*) wee cannot sufficiently extol and praise *Marie*, that noble and high Creature. But when the Creator Himself cometh, who delivereth us from the Divel's power, &c, Him, neither wee nor Angels can sufficiently honor, praise, worship and adore, of whom also in the world to com wee shall have everlasting Joie. Meditations of Christians.

The Turk (said *Luther*) keep's his subjects in rule and obedience through the faith and religion of his *Mahomet*, (as in former times the Pope did through his Bull and doctrines of men) hee believeth there is one onely God, who hath created all things; hee permitteth Christ to remain a Prophet. But that Hee is the onely begotten, true, and natural Son of God, the same hee holdeth for the greatest blasphemie; wherefore a long time hee hath persecuted His Word and people, and endevoreth utterly to root them out. Turkish faith.

But I (God bee praised) have learned out of holie Scripture, and out of sound experience in my trials, temptations, and fierce combats against the Divel, that this Article of Christ's Humanitie is most sure and certain: for nothing hath more nor better holpen mee in high spiritual temptations, then that I have comforted my self in this, that Christ the true everlasting Son of God, is our flesh and bone, as St *Paul* saith to the *Ephesians*, chap. 5. *Wee are members of His bodie, of his flesh and bone, Hee sitteth at the right hand of God, and maketh intercession for us.* When I take hold on this Shield of faith, then have I soon driven away that wicked one with all his fierie darts. Strength of this doctrine.

God in the beginning of Christendom (said *Luther*) held strong and fast over this Article, and hath powerfully defended the same against all hereticks, the Pope, the Turk; and afterwards confirmed the same with many miraculous signs, insomuch that all which have opposed the same, at last have been brought to confusion. God's actual witness.

God also doth allow hereof, that wee call upon and worship the Son of *Marie*, and name Him His Son and true God: Hee heareth also all those that call upon Him in the Name of Christ. God's consent herein.

In these last troublesom times (said *Luther*) nothing elf hath maintained and preserved us now above twentie years hitherto (as the Divel with all his retinue through Antichrist the Pope did set themselvs against us with force and power) then the praying and sighing to God our Father in the Name of Christ our High Priest.

Hee that saith that I, *Martin Luther*, or any other by what name soëver have maintained and defended the true doctrine against the Pope, the Tyrants, Anabaptists, Seducers, and other Sects of heresie, the same doth flatly belie us. God alone defendeth it for Christ's sake: Hee shall rule in the midst of His enemies, and shall sit at the right hand of God, until they all bee laid down at His footstool, in despight of the Divel and all his shaven crew.

Of

Of the Childhood and Youth of Jesus, and also of the knowledg of Jesus Christ our Saviour.

To compare the wisdom of the world with this acknowledgment.

ALl the wisdom of the world (said *Luther*) is meerly childish, yea, foolishness in comparison of the acknowledgment of Christ. For what is more wonderful then to know and acknowledg the great unspeakable Mysterie, that the Son of God, the Image of the eternal Father, hath taken upon Him the Nature of Man. At *Nazareth* (doubtless) Hee holp His supposed father *Joseph* to build Houses; for *Joseph* was a Carpenter, from whence Christ was called the Carpenter's Son. What will they of *Nazareth* think (said *Luther*) at the Daie of Judgment, when they shall see Christ sitting in His Divine Majestie; surely they will bee astonied, and saie, Lord, didst not Thou help to build my Houses? how cameſt Thou to this high honor?

Book of Fables, of the Childhood, or life of Jesus.

Many Fables have been imagined of the Childhood and Infancie of our Saviour Christ, what Hee did, as is to bee seen in a book intituled, *De Infantia Salvatoris*, or, *De vita Iesu:* Of the Infancie of our Saviour; or, The Life of Christ.

But this is a most necessarie point, that with highest diligence wee ought to learn to know Christ; that the Son of the Everlasting God hath abased Himself so meanly, was born so poor and miserable, and hath don the same for the sake of our sins, and for our good Hee did so long conceal and hide His infinite Majestie.

His Childhood and Youth.

Soon after Hee was born, *Joseph* was constrained with Mother and Childe to flie into Egypt, becaus of *Herod*, who sought the Childe to destroie it; when after *Herod*'s death they returned again to *Nazareth*, Hee was obedient to His Parents, *Luke* 2. &c. Now hee that taketh not offens at this weak, simple and contemptible qualitie, and mean cours of life, which was seen in Christ, the same person is endued with a high divine Art and wisdom; yea, hee hath a speciall gift of God, and it is the onely work of the holie Ghost.

Fruit and profit of Christ's Humilitie.

But in that our blessed Saviour did humble and abase Himself in such sort, and was obedient to the most contemptible death of the Cross, the same Hee did for the comfort of us poor, miserable and damned creatures. If the Emperor should wash a poor beggers feet, O (said *Luther*) how glorious would such humilitie bee esteemed of, extolled and praised?

As the French King useth to do on *Maundie Thursdaies*, and Emperor *Charls* yearly did.

But although the Son of God, a Lord of all Emperors, Kings and Princes, in the deepest measure hath humbled Himself even to the death of the Cross; yet, no man wondreth thereat, except onely the small heap of the faithful which do acknowledg and worship Him as their only Lord and Saviour. Hee abased himself indeed enough, when Hee was held to bee the man most despised, plagued, and smitten of God, *Isai.* 53. and for our sakes hath undergon and suffered shame, as St *Paul* saith, 1 *Cor.* 1. *I know nothing save onely Jesus Christ crucified.*

Wee cannot vex the Divel more, (said *Luther*) then when wee teach, preach, sing and saie, of Jesus and of His Humanitie, &c.

To sing devoutly with Christian consideration.

Therefore, I like it very well, when with loud voices and fine, long, and deliberately wee sing in the Church: *Et homo factus est:* Et, *Verbum caro factum est.* The Divel cannot endure to hear these words, hee flieth away; for, hee well feeleth what is contained therein. O (said *Luther*) how happie a thing were it, if wee could finde as much Joie in these words, (the Word is made flesh or man) as the Divel is affrighted and quaketh at them. But the world contemneth God's Words and Works, becaus they are delivered unto them in plain and simple manner. Well, be it so, yet notwithstanding the good and godlie do not suffer themselvs to bee offended, how meanly and simple soëver the words do sound, but they have regard to the everlasting celestial treasure and wealth which therein lieth hid and contained, and as their own is offered unto them, which is so pretious and glorious, that the Angels are delighted in beholding the same. Som there are (said *Luther*) that take offence hereat, that now and then in the Pulpits wee saie, Christ was a Carpenter's Son, whenas notwithstanding it is far more offensive, that as a blasphemer and a rebel hee was struck on the Cross, and was hanged between two malefactors. Now such as were hanged were also accursed, as is written *Deut.* 21. *Hee that is hanged is accursed of God.* And *Gal.* 3. *Cursed is every one that hangeth on a tree.*

Christian Meditations.

Against neat Wiselings.

But

But seeing wee preach continually of this Article, and diligently do drive it, and in our children's Creed every true Christian doth freely confess, That our Saviour Christ did suffer under *Pontius Pilate*, was crucified, dead, and buried, *&c.* for our sins, why then should wee not saie: Christ was a Carpenter's son? especially, seeing that with clear words hee is so named in the Gospel, when the people wondred at his doctrine and wisdom, and said: How cometh this to pass? *Is not this the Carpenter, the son of Marie, &c.* Mar. 6.

To speak with, and according to the Scripture.

Nota bene.

No humane creature; bee hee Apostle or Prophet, (much less I, *Martin Luther*, or such as I am) can finde out or comprehend Christ in this life, rightly to know and understand, who, and what hee is. For hee is true everlasting God, and yet hath taken upon him our mortal nature; hath performed and shewen the highest obedience and humilitie, even to the death of the Cross: from whence hee speaketh of himself, I am lowlie and meek in heart. Now I cannot sufficiently express how I am in minde, when I am right merrie or sad; How should I then bee able to express the high affections and motions in Christ?

Ephes. 3. Phil. 3.

Matth. 11.

The Name JESUS *helpeth alone.*

LEt us (said *Luther*) set and impose all our trust and confidence in Christ Jesus. Let it pleas the Lord to take mee out of this life this hour, or on the morrow, or whensoëver, so wil I leav this behinde mee, That I do and will acknowledg Christ Jesus for my Lord and my God: I have not this out of the Scripture onely, but also, by great and manifold experience; for the Name JESUS oftentimes hath holpen mee when no creature besides could help or comfort mee.

Gal. 2.

In this manner I have before mee, the Word, and the deed; Scripture and experience; the loving Lord hath given them both richly unto mee, and thereupon I have endured manie heavie trials and temptations; but they were all necessarie and good for mee.

Luther's profectus.

The spiritual trials do teach, whereto Christ is profitable; and those experiences do certainly make mee to hold, That the holie Scripture is the infallible Word of God, and hath made that sentence in Scripture most sure unto mee; where our Saviour Christ saith: *Of those which thou hast given unto mee I have not lost one.* Also, *Whoso cometh to mee, I will not put away.* But it is written also therein, that wee must not go away and depart from him.

Nota bene.

That our Saviour Christ is our High-priest, out of the 8th *Chap. of* St Paul *to the* Romans.

CHRIST our High-priest is ascended up into heaven, sitteth on the right hand of God the Father, and without ceasing maketh intercession for us, *Rom.* 8. Therein St *Paul*, with very excellent glorious words, doth picture Christ before us; as, in his Death, hee is a Sacrifice offered up for Sins; in his Resurrection, hee is a Conqueror; in his Ascention, a King; in making Mediation and Intercession, hee it an High-Priest. For in the Law of *Moses*, the High-priest onely went into the most holie place, *in sanctum sanctorum*, and praied for the people. In this manner our Lord Christ is finely pictured unto us under that figure.

Christ governeth all.

Christ (said *Luther*) will remain a Priest and a King, though hee never was consecrated by anie Papistical Bishop, neither was greased by anie of those shavelings; for hee was Ordeined and Consecrated by God himself, and by him hee was Anointed, where hee saith: *Thou art a priest for ever*, &c. Here the word [*THOU*] is bigger then the stone in the Revelation of *John*, which was longer then three hundred leagues. And the second Psalm saith, *I have set my King upon my holie hill of Sion.* Therefore hee will sure remain sitting, and all that believ in him.

Christ's consecration and confirmation.

God saith: *Thou art a Priest for ever, after the order of Melchizedeck.* Therefore (said *Luther*) let us depend on this Priest, for hee is faithful and true, given unto us of God, and loveth us more then his own life, which hee shewed by his bitter passion and death:

Psal. 110.

John 10.

death: Ah! how happie and bleſſed were the man that could believ this from his heart.

The Lord ſware and will not repent, Thou art a Prieſt, &c.] This (ſaid *Luther*) is the moſt glorious Verſ in the whole Pſalter, where God declareth unto us, that this Chriſt ſhall bee our Biſhop and High-prieſt, who, without ceaſing, ſhall make interceſſion for thoſe that are his, and none other beſides him. It ſhal bee neither *Caiphas* nor *Annas*, neither *Peter*, *Paul*, nor the Pope, but I ſwear (ſaith God with an oath) that Chriſt, onely Chriſt ſhall bee the Prieſt, and hee alone; therefore let us take our refuge to this Prior. The Epiſtle to the Hebrews (ſaid *Luther*) maketh good uſe of that Verſ.

Treaſure of the Holie Scripture.

Works of the Prieſt Chriſt.

It is indeed a great and a glorious comfort (which everie good and godlie Chriſtian would not miſs, and bee without, for all the honor and wealth in the world) namely, that wee know and believ, that Chriſt our High-prieſt ſitteth on the Right Hand of God, praieth and mediateth for us without ceaſing. And likewiſe, hee is the true Paſtor and Biſhop of our ſouls, which the divel cannot tear out of his hands.

To loſe Chriſt.

But hence wee may well mark, what a craftie and mightie ſpirit the Divel is, that can affright, and with his fierie darts, can draw the hearts of good and godlie people, that they loſe this excelling comfort, and preſently do entertain contrarie cogitations of Chriſt; that hee is not their High-prieſt, but complaineth of them to God; that hee is not the Biſhop of their ſouls, but a ſtern and an angrie Judg, &c. Therefore the loving Apoſtles *Peter* and *Paul* not in vain warned trulie, that wee ſhould bee ſober and watch, and ſhould bee armed with God's harneſs, therewith to reſiſt the Divel ſtrongly in Faith. 1 *Pet.* 5. *Epheſ.* 6.

Luke 2.

Defence againſt the Divel.

That Chriſt is an Everlaſting Prieſt.

Promotion of the Lord Chriſt.

Roial power of the Lord Chriſt.

CHRIST will remain everlaſtingly, &c. In the letters of theſe words [*Thou art a Prieſt*] everie ſyllable is far greater then the tower of Babylon. [*Rule in the mid'ſt of thine enemies*, &c.] Theſe words (ſaid *Luther*) do import, that Chriſt muſt and will preſerv and maintein his Doctrine which wee preach and acknowledg before the wicked world; yea, and hee will defend it againſt the gates of Hell. Wee Proteſtants (as they call us) and the Papiſts, do dwell under one Roof; each partie will bee God's people, and the true Church; the one will not yield to the other: yet notwithſtanding in the end one partie muſt yield, namely, the ungodlie to the righteous. The Jews and the Apoſtles, together with their hearers, were alſo under one Roof. Now as the Jews a long time had well and throughly plagued, perſecuted, ſtoned and ſlain the Chriſtians, and at laſt had baniſhed them all away, inſomuch, that they thought they were now quit and rid of thoſe wicked wretches: then came the Romans, and made an utter ruine of the Jews.

Ump're which are good and which are evil

Even ſo (ſaid *Luther*) will it go with us and the Papiſts; when they have made an end of their raging perſecutions, of their blaſpheming and condemning Chriſt and his Doctrine, of ſhedding the blood of the true Chriſtians, &c. Then (no thanks unto them) muſt they yield, nevertheleſs, to this our partie. For they that to the world's end do hold and acknowledg Chriſt for their everlaſting King and High-prieſt, do confeſs and preach his Doctrine, and do comfort themſelvs in his praiers, who hath offered up himſelf for their ſins, Chriſt neither can nor will leav them without help and comfort,

Joh. 17.

Reaſon of the diveliſh envious hate.

Hee that hath Chriſt for his King and God, let him bee aſſured that hee hath the Divel for his enemie, who will work him much ſorrow, and will plague him all the daies of his life.

But (ſaid *Luther*) let this bee our comfort and great glorie, that wee poor people have the Lord of Life, of Death, and of all Creatures, cloathed with our fleſh and blood, ſitting at the Right Hand of God his Father, who ever-liveth and maketh interceſſion for us, defendeth and protecteth us.

Sheb-

שב לימיני *Sheb limini.*

Sheb limini; that is, *Sit thou on my right hand.*] This *Sheb limini* hath manie and great enemies which wee poor smal heap must both finde and feel; but it is no matter, this I know for certain, that manie of us must suffer, and bee slain by their furie and raging: yet let us not bee dismaied, but with a divine resolution and courage let us wage and venture our selvs, our bodies and souls upon this his Word and promise: *I live, and yee shall also live, and where I am, there shall yee bee also.*

The forts of Christ, and of those that are his.

John 17.

Christ carrieth himself in such manner, as if hee took not the parts of us his poor troubled and persecuted members; therefore (said *Luther*) hee is not to bee comprehended in this life. For the world rewardeth their best and truest servants verie evil; they persecute, they condemn and kill them as the most wicked mischievous Hereticks and Malefactors; and Christ holdeth his peace thereat, and suffreth the same to bee don, insomuch, that somtimes I have thereupon these cogitations: I know not whereon I am, whether I preach right or no? Even this (said *Luther*) was also the temptation and trial of St *Paul*, touching which hee spake not much, neither could (as I think); for who can tell mee what those words do import, where hee saith: *I die daily*, 1 *Cor.* 15.

The Lord Christ his looking a little through the fingers.

The Scripture in manie places nameth Christ our *Priest, Bridegroom, Love's delight, &c.* and it nameth us that believ in him, his *Bride, Virgin, Daughter, &c.* this is a surpassing fair, and a sweet loving picture, which wee alwaies should have before our eies. For *first*, hee hath manifested his Office of Priesthood in this: that hee hath preached, made known and revealed his Father's Will unto us; namely, that whosoëver believeth in his Son, hath everlasting life. *Secondly*, Christ hath also praied, and will praie for us true Christians so long as the world endureth, where hee saith, *I praie not onely for those to whom I have given thy Word, and whom I have commanded to preach, but also for those which through their words shall believ in mee.* *Thirdly*, hee hath offered up his bodie for our sins upon the tree of the Cross.

John 17.

Hee is our *Bridegroom*, and wee are his *Bride*. What hee, the loving Saviour Christ, hath (yea himself) is ours; for wee are members of his bodie, of his flesh and bone, as St *Paul* saith. And again, what wee have, the same is also his: but (said *Luther*) the change is exceeding unequal; for hee hath everlasting innocencie, righteousnes, life and salvation; this hee giveth us to bee our own. On the contrarie, what wee have, is sin, death, damnation, and hell, these wee give unto him: for hee hath taken our sins upon him, hee hath delivered us from the power of the Divel, hath crush't his head, hath taken him prisoner, and cast him down to hell, insomuch, that now wee may (with St *Paul*) undauntedly saie; *Death, where is thy sting?*

Bridegroom's love.

2 *Cor.* 15.

Of this spiritual wedding, the Prophet *Hosea* speaketh in the person of Christ, Chap. 2 *I will betroth thee unto mee for ever; yea, I will betroth thee unto mee in righteous, in judgment, in loving kindenes, and in mercie; I will even betroth thee unto mee in faithfulnes, and thou shalt acknowledg the Lord.* And *Isaiah* saith, *The Lord delighteth in thee, and thy land shall bee married.* And, *as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee, &c.*

Isaiah 62.

Now although our sweet loving Saviour hath instituted and solemnized a spiritual wedding with us, and hath betrothed himself unto us to bee our everlasting Bridegroom, hath endued and graced us with his eternal celestial treasure, and also thereto sweareth, that hee will bee our everlasting Priest. Yet notwithstanding, all this helpeth little or nothing at all; for the greatest heap, in the Divel's name, runneth away, whoreth against him, and worshippeth strange Idols, as the Jews did *Baalim* and served *Ashtaroth*, &c. and as we in Popedom did (and they yet do) by invocating of the Saints; yea, and which is more to bee lamented and bewailed, wee, who (God bee praised) out of God's Word do know, that hee is our High-priest and Bridegroom, yet, when troubles, perplexities and need present themselvs unto us, and when wee ought to take our chiefest refuge unto him, even then flie wee from him, and do fear that hee is angrie and will forsake us.

Humane wickednes and separation.

That

That Christ is our everlasting Mediator.

1 Tim. 2.

Access to God.

THere is but one God, saith St PAUL, *and one Mediator between God and man; namely, the man Jesus Christ, who gave himself a ransom for all.* Therefore, let no man think to draw near unto God, or to obtein grace of him without this Mediator, Highpriest, and Advocate, *Heb.* 5. and 1 *John* 2.

Words of great weight in the holie Scripture.

Now if hee bee an *Intercessor* for us to God, then doth it follow for certain that wee are *Sinners*, and are lost; and wee cannot through our good works, civil kinde of life, virtues, deserts, sanctitie, neither through the works of the Law, appeas God's wrath, nor obtein forgiveness of sins. Likewise, through this one little word [*Mediator before God*] all deserts of Saints, our own good works and righteousness are quite rejected and condemned, so that through the same, no humane creature can bee justified before God. Moreover, wee see hereby, how fierce and intollerable God's Anger is against sins, seeing that by none other sacrifice and offering they could bee appeased and stilled, but onely through the pretious blood of the Son of God.

Schwenckfield's *opinion of the Creaturalitie of Christ, and of* Luther's *earnest opposition.*

Casp. Schwenckfield's Errors.

ANno 1543, the 8th of *November, Caspar Schwenkfield* sent one of his books to *Luther*, intituled, *Of the glorie:* whereupon *Luther* brake out with fervent zeal, and said, *Schwenckfield* is a sillie creature, *qui non habet ingenium nec spiritum, sed est attonitus*, as all seducers are, hee knoweth not what hee babbleth, but this is his meaning and his principle, *Creatura non est adoranda, quia scriptum est, Dominum Deum tuum adorabis, & ei soli servies,* The Creature is not to bee worshipped, becaus it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serv; so that hee thinketh *Christus est Creatura*, Christ is a Creature; therefore Christ ought not to bee worshipped as a humane creature: hee feigneth two Christs, and saith, *Creaturam post resurrectionem & glorificationem in Deitatem transformatam, & ideo esse adorandam*, that after the resurrection and glorification the Creature is transformed into the Deitie, and is therefore to bee worshipped: hee deceiveth in such sort the people with the glorious name of Christ, as hee writeth (To the praise of Christ).

Children's faith and qualitie.

A little childe goeth plainly to work, and saith, *I believ in Jesus Christ our Lord, which was conceived by the holie Ghost, born of the virgin Marie, &c.* but this ideot will make two Christs (said *Luther*) one that hanged on the Cross, and another that ascended up into Heaven, and sitteth at the right hand of God his heavenlie Father. Wee ought not (saith hee) to worship that Christ which hung on the Cross and went on Earth.

Christ's humanitie divinely worshipped.

But (said *Luther*) Christ suffered himself to bee worshipped when the man fell down before him, and Christ himself saith, *Whoso believeth in mee, believeth also in him that sent mee.* This fantastical gentleman hath filched certain words out of my book, *De ultimis verbis Davidis*, of the last words of *David*, therewith the fellow will trim himself, as *communicationem idiomatum*, communication of properties, *& identitatem personæ*, and the Identitie of Person, hee mingleth it therewith and reporteth, it was also my meaning. Hee will teach mee what Christ is, and how I shall worship him. I have (God bee praised) better learned it then hee, I know my Christ well; therefore, let him trouble mee no more. Then spake Doctor *Rorer* to *Luther*, and said, O, Sir! that is somwhat too too harsh: *Luther* answered him, Such fellows teach mee to bee harsh, wee must talk so with the Divel. Let *Schwenckfield, publico scripto*, by publick writing, revoke that Heresie about the Sacrament, and bring mee testimonie from Doctor *John Hessen* and from Doctor *Moibane* of *Preslaw*, otherwise (said *Luther*) I will not believ him, though hee sware unto mee, that hee had laid his fingers in the wounds.

Uptight repentance of Hereticks.

And *Luther* gave to the Messenger that brought him the book, an open Letter with this superscription, *Luther*'s answer to *Schwenckfield's* Messenger, and spake these words unto him:

My

MY Loving Messenger, thou shalt return this answer from mee to thy Master *Caspar Schwenckfield*, and saie, That I have received from thee the book, I would that hee abstained from these proceedings; for hee hath heretofore kindled a fire in Silesia, which as yet is not quenched, and I fear will burn him eternally; besides this, hee goeth on with his Eutichianisme and Creaturalitie, and maketh the Church to err, hee having from God no command, neither hath God sent him. Give thou unto him this note also, (wherein was written these Latine lines:)

Luther's open note to Caspar Schwenckfield.

Increpet Dominus te, Satan. Et sit spiritus tuus, qui vocavit te, & cursus tuus quò curris, & omnes qui participant tibi, Sacramentarii & Eutychiani tecum, & vestris blasphemiis in perditionem, sicut scriptum est: Currebant, & non mittebam eos, loquebantur & nihil mandavi eis.

Titles and presents of hereticks. Zech. 3. Jer. 23.

Anno 1543. Martinus Lutherus *manu propriâ.*

All Heresies and Errors go against Christ.

ALl Hereticks (said *Luther*) have opposed and set themselves against this Article of Christ. *Manicheus* opposed Christ's Humanitie; for hee alleged, Christ was a Spirit, even (said hee) as the Sun shineth through a painted Glass, and the Sun-beams do touch and go through on the other side, and yet the Sun taketh nothing away from the substance of the Glass, even so Christ took nothing from the substance and nature of *Marie*. *Arrius* assaulted the God-head of Christ. *Nestorius* held there were two Persons. *Eutyches* taught, there was but one person, for (said hee) the Person of the Deitie was swallowed up. *Helvidius* alleged, the mother of Christ was not a Virgin, so that (according to his wicked allegation) Christ was born in original sin. All the stir (said *Luther*) was about that Article which the Children use to saie, *I believ in Jesus Christ*, &c. which Article throweth down the Divel and Hell, and at the same all divels do quake and tremble. *Macedonius* opposed onely the Article of the Holie Ghost, but hee soon fell and was confounded. For if this Article of Christ remaineth, then all blasphemous spirits must vanish and bee overthrown. The Turks and Jews do acknowledg God the Father, but it is the Son that they shoot at. About this Article much bloud hath been shed. I verily believ (said *Luther*) that at Rome more then twentie hundred thousands of Martyrs have been put to death. It hath continued from the beginning of the world, as with *Cain* and *Abel*, *Ishmaël* and *Isaac*, *Esau* and *Jacob*, and I am persuaded that the Divel for and about the same was cast from Heaven down to Hell; for, becaus Hee was a fair Creature of God, therefore (doubtless) Hee strove to bee the Son.

Stint of all hereticks.

Next after the Holie Scripture (said *Luther*) wee have no stronger Argument for the confirmation of that Article, then the sweet and loving Cross. For all Kingdoms and what was powerful have stroven against Christ and this Article, but they could not prevail. Therefore the holie Scripture is the first Argument to prove the Deitie and Humanitie of Christ, the second is the Cross, and although wee would willingly bee quit and rid of that Guest the Cross, yet wee receiv him and have patience.

Certain proof.

At Rome (said *Luther*) was a Church called *Pantheon*, wherein were painted all the gods which they were able to bring together out of the whole world; all those could well accord one with another, (for the Divel therewith jeered the world, and laughed in his Fist) but when Christ cometh, him they cannot endure, then all the Divels, all Idols and Hereticks are stark mad and full of rage; for Hee is the right and true God and Man, and hath thrown them altogether on a heap. The Pope also setteth himself powerfully against Christ, but Hee must likewise bee put to confusion and destroied.

Pantheon a Church of idols in Rome.

Wee must not separate the Deitie from the Humanitie of Christ.

Such separating of the Divine nature from the humane in Christ, the Heretikes do sorely drive on.

ON the 18 of *June*, 1538. *Luther* received Letters from *Vienna*, out of which hee understood, that there was one, who denied, that the God-head in Christ did not suffer, but onely the Humanitie. *Luther* said, *That cannot bee, for it is written, God who hath purchased the Church with His blood.* But (said hee) here lieth the business, the Divel goeth about to tear our Saviour Christ in pieces; such brains are not divine but ambitious, they seek not God's but their own honors, they seek to bee respected and had in esteem better and before others, and will leav Scholars and Disciples behinde them.

Whether the Godhead in Christ suffered or no?

1 Pet. 3. The faith of whole Christendom.

AT the same time this question was put to *Luther*, If it were justly and right spoken like a Christian to saie, Christ did suffer and die according to His Godhead or divine nature, seeing the Godhead is not subject to death, neither can suffer nor die: for St *Peter* saith, *Christ was put to death in the flesh, but quickned by the spirit.* Whereupon *Luther* answered and said, All true and upright Christians, fearing God and the whole Christian Church and Communion, do believ undoubtedly that which in the Children's Creed is spoken, namely, that Jesus Christ the onely Son of God, in one divine substance and nature with the Father, is true man, born of the Virgin *Marie*, conceived by the Holie Ghost, did suffer, was crucified, died and was buried. Therefore wee must believ that not onely the nature of His Humanitie, *but also of His Deitie, or the right true God did suffer and die for us.* And although suffering and dying are strange qualities which in particular cannot bee spoken of the nature of the Godhead, but onely of the nature of the Humanitie, yet notwithstanding, forasmuch as the divine nature hath received the humane nature, and therein hath cloathed it self, so that the two natures together are inseparable, and that Christ is now in one person both God and Man, and that which happeneth to this person Christ, the same also happeneth and befalleth to this person *God* and *Man*: Insomuch that these two Natures in Christ do divide and impart to each other their *idiomata* and properties, that is, what the particular propertie of the one is, the same is also imparted to the other, becaus they hang one in another, and are twisted and united in such sort that they cannot bee parted and separated in sunder; therefore *it is justly and rightly spoken, to saie, The Divine nature, or God-head also did suffer and die.* As St *Paul* witnesseth, *Rom.* 1. where Hee saith, *God's Son, which was made of the seed of David according to the flesh*, &c. And in the 8 Chap. *Wee must bee like to the Image of the Son of God*, &c. And likewise, *Who spared not His own Son, but hath given Him for us*, &c. And in the Epistle to the Cor. 2. Chap. *If they had known they would not have crucified the Lord of Glorie*; Also *Phil.* 2. Jesus *Christ*, although Hee was in the form of God (for Hee is equal with God) yet *Hee took upon Him the form of a servant, and was made in the likeness of man, and beeing found in fashion as a man, Hee humbled Himself, and was obedient unto death*, &c. In like manner the Church singeth, *Vita in ligno moritur*, &c. Life dieth on the tree. In the second Chap. to the *Hebrews* is written another excellent sentence (said *Luther*) which I will add also to this piece, where hee saith, *Thou madest Him a little lower then the Angels*; and afterwards, but now wee see Jesus, who was made a little lower then the Angels; Wee see (said *Luther*) that it is *Jesus*, by His suffering of death, but the Hebrew saith, *A little while*, that is, until Hee had tasted of death.

Communicatio idiomatum.

These words in the Hebrew sound thus, *Thou hast for a little while suffered Him to want God*, that is, *Thou didst forsake Him* three daies of His suffering, as were no God with Him, but where no God is, there is no Angel. *Matth.* 18.

What could bee more clearly spoken, (said *Luther*), Hee is for a while made lower then the Angels, wherefore? by reason of the pains of death, for hee tasted of death, therefore for a little while Hee was made lower then the Angels, whose nature is not subject unto death, for the Angels die not. But Christ (although Hee bee a Creator, and a Lord of all Angels and verie God) yet Hee humbleth Himself and dieth. Christ saith, *Where two or three bee gathered together in my Name, there am I in the midst of them.* In these words Hee certainly speaketh of His personal presence, that in this person which is and is called Christ, must certainly and truly bee present both God and Man in all ends and places.

But

But (said *Luther*) seeing the heart of man, humane wit, wisdom and understanding cannot fasten and comprehend the same; therefore wee should receiv it, and take hold thereof by faith, and should know that it is true, becaus God hath spoken it in His Word; do wee that, then shall wee finde, feel, and understand (as good and godlie Creatures) what comfort this Article affordeth in all need and temptations of sin and death. Wee shall also finde what light it bringeth to understand the Scriptures. But where this Article is not understood, so is it very certain, that all is cold and vanitie in men's hearts, and that there is nothing rightly understood of the Historie touching the bitter Passion of our blessed Saviour Christ Jesus, though they talk much thereof.

Of the Errors of Hereticks, concerning this Article of Christ.

I (said *Luther*) know nothing of Christ more which the Divel hath not assaulted and repugned, therefore I must begin again at the first, and search out the old Errors and Heresies. The Divel bringeth nothing that is new through those that are his.

Sabellius was the first, hee said, Christ was indeed God, but there was onely but one person in the God-head. This was the neerest and neatest Heresie, that there is but one Person, Father, Son, and holie Ghost. After him followed the *Patripassians*; these were not much unlike to him. After these came the *Arrians*, they indeed divided the Persons, but they said, The Son was not God from everlasting, but was called God, as Princes and great Rulers are named Gods. Then came the *Manichees*, they opposed Christ's Humanitie, and said, It was a spright and not a true real bodie. Then approached the *Phocians*, they gave out, that Christ was a true and real man, but Hee had no soul. The *Pelagians* and the Pope (with his retinue, have a great illustrious shew) they do yield that Christ is God and man, but they denie His Use, His Profit and Office, namely, they denie that Hee is our Righteousness without our works, they will not hear of that by no means, but they saie, Wee our selvs must do also somthing thereunto, Christ's merits alone cannot help us. In such manner and wise, God must suffer Himself to bee led to school and reformed, as Christ saith, *Wisdom must bee justified of her Children.* Half Pelagianish and half Popish seducers.

Of Christ's Resurrection, which by humane reason and understanding cannot bee comprehended.

THe Historie of the Resurrection of Christ teacheth that, which humane wit and wisdom of it self cannot believ, that *Christ is risen from the dead*, which onely by the means of the Word of mouth (to th'end it might not fail thereof) the Angel from Heaven brought and declared; but hee brought it to the weaker vessels and Creatures, to the sillie women, and to such as were perplexed and troubled. Angelical Addition.

Indeed (said *Luther*) they were sillie fools before God and before the world. First, before God, in that they *sought the living among the dead.* Secondly, before the world, for they forgate the *great stone which laie at the mouth of the sepulcre*, and prepared spices to anoint Christ, which was all in vain. But spiritually is thereby signified this, If the *great stone*, namely, the Law, and humane traditions, whereby the Consciences are bound and snared, bee not rowled away from the heart, then wee cannot finde Christ, nor believ that Hee is risen from the dead. For through Him wee are delivered from the power and right of sin and death, *Rom.* 8. so that the hand-writing of the Conscience can hurt us no more. God's Scholars.

Of the Resurrection of Christ, and what it profiteth.

IN that Christ is risen from the dead, Hee hath drawn up all with Him, so that every humane Creature must rise again from the dead, also the ungodlie. But in that wee yet do live, and make use of the world, the same is even as when a houf-father goeth a journie, and saith to his Childe or Servant, Here thou hast two pieces of gold, make use thereof for the necessarie sustenance of thy bodie until I return again. In like manner, all Creatures are figures and pictures of the Resurrection; for towards the Summer, they are revived again from the dead, they grow and are green, which in Winter time were gon as dead. Strength and Operation of Christ's Resurrection.

Christ's Ascension.

Alſo when Hee aſcended up to Heaven, then Hee took likewiſe all with Him to the right hand of the Father, and hath removed us (wee that are members of His bodie) into the heavenlie beeing, that wee alſo with Him ſhall bee Lords of all things; yet ſo, that Hee remaineth the firſt-born among many Brethren.

A right Chriſtian alreadie in the life everlaſting.

Therefore a true Chriſtian that beleeveth this, beholdeth the Sun and everie thing which wee uſe in this world, as if they were not here, but alwaies hath his cogitations of the life to com, in which hee is already, though it ſeemeth not ſo. Likewiſe every Creature doth wait for the deliverance and revealing of the Children of God.

Nota bene. A Chriſtian's Righteouſneſs.

All Creatures therefore are now caſhiered, alſo all works (bee they never ſo holie) are utterly excluded and pared away (beeing held neceſſarie to Salvation.) If (ſaid *Luther*) a good work juſtifieth and ſaveth, then Apples and Pears do juſtifie and ſave. The righteouſneſs of a true Chriſtian is not ſuch a righteouſneſs as is in us or that cleaveth unto us, as a qualitie or a virtue, that is, which is found by us, or which wee feel and are ſenſible of: O no, but it is a ſtrange righteouſneſs wholly without us. Chriſt Himſelf is our *Formalis Juſtitia*, our compleat and ſubſtantial righteouſneſs.

1 Cor. 1.

Of the ſuffering of Chriſt and His Church, and how Chriſt deſtroieth the power of the Divel.

Chriſt's yerning love after us.

IS it not a wonder beyond all wonders,(ſaid *Luther)* that the Son of God (whom all Angels and the heavenlie Hoſts do worſhip, and at whoſe preſence the whole earth quaketh and trembleth) ſhould ſit there among thoſe wicked wretches, and ſhould ſuffer Himſelf to bee ſo lamentably tormented, ſcorned, derided and contemned? They ſpit in His face, they ſtrike Him in the mouth with a Reed, and ſaie, O ! Hee is a King, Hee muſt have a Crown, and a Scepter. The ſweet bleſſed Saviour (ſaid *Luther)* complaineth not in vain in the *Pſalm, Diminuërunt omnia oſſa mea*, in ſuch ſort did they entertein and dazel Him. Ah, our ſuffering (ſaid *Luther)* is not worthy to bee named a ſuffering, when I conſider my croſſes, tribulations, and temptations, I ſhame my ſelf almoſt to death, thinking what they are in compariſon of the ſufferings of my bleſſed Saviour Chriſt Jeſus. And yet wee muſt bee conformable to the expreſs Image of the Son of God. And what if wee were conformed to the ſame, yet were it nothing. Hee is *Filius Dei*, wee are poor Creatures, though wee ſhould ſuffer everlaſting death, yet were the ſame of no value.

Pſal. 22.

Rom. 8.

The helliſh devouring wrath of the Divel.

The wrath is fierce and devouring which the Divel hath faſtned againſt the Son of God, and the generation of mankinde. I beheld once (ſaid *Luther)* a Wolf tearing a ſheep in pieces, it pitied mee much to ſee it. When the Wolf cometh into a ſheep-fold hee neither devoureth nor eateth any until hee hath killed them all, and then hee begin's to eat, thinking to devour them all. Even ſo is it alſo with the Divel; I have now (thinketh hee) taken hold on Chriſt, and in time I will alſo ſnap His Diſciples; but the Divel's fooliſhneſs is this, hee ſeeth not, that hee hath to do with the Son of God; hee knoweth not that in the end it will bee his bane. It will com to that paſs (ſaid *Luther)* that the Divel muſt bee afraid of a Childe in the Cradle: for when hee but onely heareth the Name [*Jeſus*] uttered out of a true faith, then hee cannot ſtaie, for hee thinketh, I have murthered him; the Divel would rather run through the fire, then ſtaie where Chriſt is; therefore it is juſtly ſaid, *Semen mulieris conteret caput ſerpentis*, The ſeed of the woman ſhall break the ſerpent's head. I ween indeed (ſaid *Luther)* Hee hath ſo cruſht his head, that hee neither can abide to hear, nor to ſee Chriſt Jeſus. I oftentimes delight my ſelf (ſaid *Luther)* with that ſimilitude in *Job*, of an Angle-hook which Fiſhermen uſe to caſt into the water, and put on the hook a little worm, then cometh the fiſh and ſnatcheth at the worm, and getteth therewith the hook in his Jaws, and the Fiſher pulleth him out of the water. Even ſo hath our Lord God dealt with the Divel, God hath caſt into the world His onely Son (as the Angle) and upon the hook hath put Chriſt's Humanitie (as the worm) then come's the Divel and ſnappeth at the (man) Chriſt, and devoureth Him, and therewithall hee biteth the Iron hook, that is, the Godhead of Chriſt, which choaketh him, and all his power thereby is overthrown to ground: This is called *Sapientia divina*, Divine Wiſdom.

This is fit for the Divel.

Auſtin ſpeaketh thus by waie of a ſimilitude. *Serm. 10. de Temp.*

Collation of Christ's sufferings with the sufferings of His Church.

THe labor of young Divines (said *Luther*) should bee, that they conferred *Passionem Christi*, the Passion of Christ with the sufferings of the Church. Christ spake these words upon the Cross not in vain, *Consummatum est*, It is finished: for indeed the sufferings of Christ are fulfilled in His Church. For first, they platted the Crown upon His head, and scorned Him, when the Pope proclaimed himself, *Rex Regum, & Dominus Dominantium*, King of Kings, and Lord of Lords. Afterwards they crucified Him *Votis & Cultibus monasticis*, with Vows and monkish worship. Then the Earth quaked, and the Sun lost the shining. The Pope's Government hath lost its glorious lustre and shew, both his eies are dashed out. Likewise the rocks clave in sunder, that is, more stiff-necked heads do now com to the Gospel, which never heretofore could bee brought thereunto. Now remaineth onely, *In manus Tuas commendo spiritum meum*, Into Thy hands I commend my spirit. The words which this man, Jesus, speaketh are of great weight, at which all Angels must wonder, yea, the circuit of the whole Earth thereat must quake and tremble. Christ's sufferings pictured.

At what time and hour Christ did eat the Passover.

CHRIST, (said *Luther*) according to the Law of *Moses*, began to eat the Passover with His Disciples, on the *Maundy Thursdaie* at Evening time, (when the daie began at seven of the Clock) and then Hee instituted the New Passover; and when Hee had washed His Disciples feet, Hee went out into the Garden, and there Hee was taken Prisoner about the eighth hour of the night; for (said *Luther*) such a great and heavie combat could not long endure. First, Hee was led to *Annas*, afterwards to *Caiaphas*, where *Peter* denied Him thrice before the Cock crew, namely, from nine to twelve: The rest of the time until morning, the Jews spent in tormenting, scorning and contemning of that immaculate Lamb, our most sweet and blessed Saviour, Christ Jesus. Early in the morning, the High Priests held a Council, and heard Christ; afterwards when it was daie, that is, about the sixt hour, they led Jesus to *Pilate*, there they accused and condemned Him to bee crucified, and spent almost three hours therewith, so that it was about nine of the Clock before Christ was nailed upon the Cross. And this is it which St *Mark* saith, They crucified Jesus about the third hour, that is, it was not yet six. And St *John* (becaus it was neerer six then three) writeth, Christ was crucified about six, that is, about nine according to our Dials. The Jews began to press *Pilate* to crucifie Christ at nine, but it was twelve before they obteined it. And about twelve (when Hee had hung a while on the Cross) was that darkness. At last, about nine, that is, toward Evening about three, Hee yielded up the Ghost with a loud crie. Brief historie of Christ's sufferings. Time and hour in which Christ was crucified.

And becaus it was the Preparation (saith hee) the Jews made haste to take the dead bodie down from the Cross; so that Christ laie in the Grave the fourth part of the Jews Sabbath, and that was one daie. The second daie began on the *Fridaie*, after the Sun was set, and lasted the whole night, until the Sun went down again on the *Saturdaie*. All this time Christ laie in the Grave. Christ in the Grave.

But on the *Saturdaie*, after the Sun went down, began the third daie, which the Jews (according to their custom) called one of their Sabbaths, that is, the daie next before *Easter Daie*. On that *Sundaie* early, as it was clear daie of the same third Daie, when the Sun was up, arose again from the dead, Christ our Saviour. And that is it, which wee acknowledg in our Creed, believ and saie, *Arose again the third daie*; wee saie not, after three daies, but on the third daie. One of the Sabbath daies. Christ's Resurrection.

Of the sweet and amiable Discours of Christ at His last Supper.

THe Conversation or Discours which Christ held with His Disciples, when Hee took His leav of them at His last Supper, was (doubtless) most sweet, loving and friendly, when Christ talked with them so lovingly, like a Father with His Children, when hee intendeth or must depart from them. Hee took their weakness in good part, and did bear with them, although now and then their discours was very gross and full of simplicitie; As when *Philip* said, *Shew us the Father*, &c. And *Thomas*, *Wee know not the Waie*, &c. And *Peter*, *I will go with Thee into death*. These were all Collations Christ's familiaritie. *Tit. 3.*

and table-discourses, where each one of them freely and undauntedly shewed and discovered the cogitations of his heart. Never since the world stood (said *Luther*) was a more precious, costlie, sweet and amiable Banquet, Feast, Conversation and Discours, then this.

Of Christ's sweating of bloud, and other His spiritual sufferings in the Garden.

Unmeasurable sufferings.

Note

TOuching the sweating of bloud, (said *Luther*) and other high spiritual sufferings which Christ endured in the Garden, the same no humane Creature can know nor imagine: If one of us should but begin to feel one of the least of those sufferings, then surely hee must die instantly. Yee know there are many people that do die *Ægritudine animi*, for grief of minde: For sorrow of heart is death it self. If a man should feel such anguish and pain as Christ had, and that notwithstanding the soul should remain in the bodie and endure the same, it were impossible, but that bodie and soul must part in sunder. In Christ onely it was possible, and therefore upon the same there issued from him bloudie sweat.

Sorrow of heart.

Of Christ's own proper work.

Christ's own.

CHrist (said *Luther*) had neither monie nor riches, neither had Hee an earthlie Kingdom, for Hee gave the same to Kings and Princes. But Hee reserved one thing peculiarly to Himself which no humane Creature nor Angel could undertake to do, namely, that Hee is a Conquerour over sin, death, divel and hell, and in the midst of death can deliver and save those that through His Word believ in Him.

How Christ is truly Ours.

Rightly to acknowledg Christ.

THat Christ is the most pure and sanctified person, the same acknowledgment is true, but wee must not remain onely by this acknowledgment; for thereby wee have as yet not obtained Him. It is not enough for thee to know that Christ is true God and Man, and that Hee onely is Just and Holie: No, (said *Luther*) that is not sufficient; but as then thou dost acknowledg Him right, and obteinest Him to bee thine own, when thou believest, that this most pure, sanctified and innocent person is given and presented unto thee by the Father, to the end Hee should bee thy High Priest and Saviour, yea, thy servant, who hath disrobed Himself of His Innocencie and Holiness, and hath put on thy wretched and sinful person, and therein hath loaded Himself with thy sins, death and curs. Moreover, that for thee Hee is made a sacrifice and a curs, to the end Hee may deliver thee from the curs of the Law, as St *Paul* saith, *Gal.* 4.

Works *in Justificatione* are of no worth.

And hence it followeth effectually, that neither the Law nor good works do deliver from the curs, but onely and alone our Saviour Christ, to whom God hath given that honor. Therefore, I do truly admonish all men (even for God's sake) that in any wise they would learn well and throughly to know Christ, and to make a right difference between Him and the Law, and that with all diligence they would take good heed to that which St *Paul* saith, *Gal.* 3. *They which are of the works of the Law, are under the curs*, &c. Afterwards in another place hee speaketh thus, *Christ hath delivered us from the curs of the Law, when Hee became a curs for us.* Now, if Christ hath delivered us from the curs, then surely wee are not delivered therefrom through the Law, nay, the Law draweth and casteth us more powerfully under the curs. Therefore it followeth, that the Love (of which the ungodly Sophists do prate so much, as if the same could make the faith upright) doth nor can in no wise deliver from the curs.

Contrarie concluding speeches.

But (said *Luther*) even as Christ is far another thing, then is the Law and the works thereof; even so it is likewise altogether another thing with the delivering from the curs (which is don onely by Christ) then with our deserts, love, or works, thereby to bee delivered from the same, as the Sophists do allude. But what can or should wee boast

boast of our deserts or love, whenas Christ Himself must becom a curs for our sins, if wee intend to bee saved?

Therefore nothing is more sure then this, hee that doth not fasten and take hold on Christ by faith, and doth not comfort himself therein, that Christ is made a curs for him, the same is still and remain's under the curs. Therefore the more that wee labor by works to obtain Grace, the less wee know how to take hold on Christ; for where Hee is not known and comprehended by faith, there is to bee exspected neither advise, help nor comfort, though wee tormented our selvs to death.

That Christ is the greatest sinner on Earth.

TRuly (said *Luther*) all the Prophets did well foresee in the Spirit, that Christ would becom the greatest sinner that ever came upon the face of the whole earth. For inasmuch as Hee is a sacrifice for the sins of the whole world, therefore Hee is now no more an Innocent person and without sin, Hee is not now the Son of God in Glorie, but Hee is a notorious sinner and for a while forsaken (*Psal.*8.) and hath lying upon His neck the sins of all mankinde; Hee hath now loaded upon Him the sins of St *Paul*, who was a blasphemer of God, and a persecutor of His Church; Hee hath also upon Him St *Peter*'s sins, that denied Christ; In like manner, *David*'s sins, who was an Adulterer, and a Murtherer, and made that the Name of the Lord among the Heathen was blasphemed.

To becom a sinner.

2 *Cor.*5.

To conclude, Hee is now the person that hath loaden Himself with all the sins that have been, are, and hereafter shall bee committed by the whole generation of mankinde: Not so, as that Hee Himself had committed those sins, but in that Hee hath taken upon his bodie the sins from us, which wee have don and committed, to th'end Hee might make satisfaction for the same with His own most precious bloud.

Christ in the slime of sin. *Zech.*3.

Therefore the Law (which *Moses* gave to bee executed upon all malefactors and murtherers in general) taketh hold on Christ; for the Law findeth Him with and among the sinners and murtherers, (although for His own Person hee bee innocent): Even as the Magistrate holdeth that person not for innocent that is taken and found in the companie and among the murtherers, but punisheth him, although in all the daies of his life hee never committed any capital offens which might bee held worthy of death.

*Psal.*69. Punishment of fellowship.

But now Christ is not onely found with and among the sinners, but Hee (according as it was pleasing to His heavenlie Father to have it so) was willing that Himself should bee found in the fault, and as an Actor or a Malefactor, and Hee was willing to bee Bail, yea, to bee a Pawn and Suretie for the malefactors and sinners. Therefore and for that caus Hee also took upon Him the flesh and bloud of those which are sinners, murtherers, &c. Now seeing that the Law hath found and taken hold upon Him with and among the murtherers and malefactors; therefore hath it also found Him guiltie as a malefactor and a sinner, and hath condemned and executed Him.

The Lord Christ's comfortable access and appearing for us.

This friendlie and loving manner of picturing Christ before us, the Sophists as the wickedst robbers of God do altogether darken and falsifie; for they will not that Christ is made a curs for us, to the end Hee might deliver us from the curs of the Law, neither will they have that Christ should have any thing to do with sins, and poor sinners (whenas notwithstanding onely for their sakes Hee was made man and died for them), but they picture before us only Christ's Examples, which (they saie) wee ought to imitate and follow; and therewith they do not onely rob and steal from Christ His proper Style and Title (that Hee can and will deliver sinners from their sins, and from death, for thereunto Hee was from eternitie called, foreseen and ordained) but also they make of Christ a severe and an angrie Judg, a fearful and an horrible Tyrant, which can nor will do nothing els, but continually bee full of wrath towards poor sinners, and condemn them.

Sophists scorners of Christ.

*Ephes.*1. *Apoc.*5.

But (said *Luther*) wee that are true Christians must behold and look otherwise upon Christ, namely, that as Hee hath taken upon Him our flesh and bloud, so hath Hee also taken upon Him our sins, our curs, our death, and all manner of our mishaps and plagues, and

Christ's true and proper picture.

and that through Himself, and for our sakes and good Hee hath slain all His and our enemies (damnation, death, and hell) triumpheth over them, and that they must cast themselvs down under His feet.

Of Christ's Riding into Jerusalem.

To foot on the ground of holie Scripture.

THe Riding of our blessed Saviour into Jerusalem (said *Luther*) was altogether a poor and beggerly kinde of Riding, where Christ (a King of Heaven and Earth) sitteth upon a strange and sillie Ass; as *John* saith clearly, that such Asses were appointed for poor people, that in times of need and necessitie they might make use of them for nothing; they needed not to give any hire for them. His Saddle were the simple cloaths of His Disciples, which they laid upon the Ass. This was a very strange kinde of riding for so powerful a Potentate, as the Prophecie of the Prophet *Zechariah* shewed, to the end the Scripture might bee fulfilled. For as Hee came from *Bethaven* to *Bethphage* to the mount of Olives (which was not above one quarter of a League from Jerusalem, and when Hee had raised *Lazarus* from the dead, and that a multitude of people went before, and followed after Him) then did Hee send His Disciples away to fetch the Ass: Hee would needs ride, that the Scripture might bee fulfilled.

Service and dutie of Preachers.

But I hold (said *Luther*) that Christ Himself did not mention that Prophecie, but rather, that the Apostles and Evangelists did use it for a witness. Christ in the mean time did preach and weep, but the people honored Him with Olive branches and Palms, which are signs of Peace and Victorie. Such Cerimonies have the Heathen received afterwards of the Jews, and not the Jews of the Heathen (as som allude); for the Nation of the Jews and Jerusalem was much elder then the Grecians and Latines. The Grecians had their beginning about the time of the Babylonish Captivitie, but Jerusalem was long before the time of the Persians and Assyrians, and therefore much longer before the Greeks and Romans, so that the Heathen received many Cerimonies from the Jews as the Elder Nation. But (said *Luther*) the riding of our Saviour Christ, notwithstanding, was exceeding statelie and glorious, as beeing extolled most famous through the Prophecies and works of wonder, though outwardly to the world it seemed poor, contemned and beggerlie.

Josephus contra Appionem & in Antiq.

Of Christ's sufferings, and who did Him most hurt, and yet do.

Joh. 14.

CHRIST suffered most Innocently (said *Luther*) and might well say, *John* 14. *The Prince of this world hath nothing in Mee*, and yet nevertheless Hee suffered great torments, was pitifully torn and smitten for the sakes of our sins. The Jews crucified Him with words, but the Gentiles have crucified Him with works and deeds. Christ's suffering is a great and main Prophecie of the wickedness of us Gentiles (which were Gentiles, but now Christians): For Christ suffereth still to this daie in our Church much more then in the Synagogues of the Jews; far greater blaspheming of God, contempt and tyrannie is now used among us then was heretofore among the Jews. In Italie, when mention is made of the Article of Faith and of the last Daie of Judgment, then saith the Pope with his greazed crew, O! dost thou believ that? Pluck thou up a good heart, and bee merrie, let such cogitations fall, &c. These and the like blasphemies doth not onely the Pope commit himself, but also whole Italie, and it is so common among them, that without all fear of punishment for the same, they speak and use such and the like words openly in every publick place and convention.

Nota bene.

Of Christ's Coming.

Prophets cogitations of the last Daie.

THe Prophets (said *Luther*) did set, speak, and preach of the second coming of Christ in manner as wee now do; wee know that the last daie will com, yet, wee know not what and how it will bee after this life, but onely in general, that wee which are true Christians shall have everlasting Joie, Peace and Salvation. The Prophets held likewise, that soon after the coming of Christ the last Daie would appear.

First,

First, in that they named the daie of the *Messias*, the last daie. *Secondly*, they set the signs of the first and second coming both together, as if they would happen and com to pass at one time. *Thirdly*, in the Epistle to the *Corinthians*, they demanded of St *Paul*, if the last daie would soon appear while they of *Corinth* yet lived. *Fourthly*, Christ Himself related one and the self-same manner of signs to com together. (O, (said *Luther*) how willingly would I have been once with our Saviour Christ here on earth, at such a time when hee was merrie.)

1. 2. 3. 4.

Luther's yerning after Christ's Communion.

The speech of St *Austin* is exceeding Christian-like, where hee saith, Christ hath changed His simple and single with our two-fold and double, and therewith hath made a compleat number; for our Saviour's death is called, the simple and single, as Hee that died onely in bodie, but without Him our death had been two-fold and double, wee should have been everlastingly lost in bodie and soul for the sake of our sins.

That Christ did preach out of a Book.

DOctor *Jacob Schenck* never preacheth out of his book, but I do, (said *Luther*), though not of necessitie, as if it could not otherwise bee; but I do it for Examples sake to others. And indeed (said hee) no man ought to bee ashamed of his book in the Pulpit, seeing our Saviour Christ, the highest Doctor and Master, was not ashamed thereof, and hath left to us an Example to preach out of the Book, as out of the Prophet *Esay*.

Doctor *Jeckle Schenck* Preacher at Torgaw.

Luke 4.

Of Christ's descending into Hell.

MY simple opinion is, (said *Luther*), and I do believ, that Christ for us descended into Hell, to th'end Hee might break and destroie the same, as in the 16 *Psalm*, and *Acts* 2. is shewed and proved. Though curious and contentious spirits and self-conceited wiselings do take occasion to dispute and alledge, that the word *Infernus*, Hell, is taken and understood to bee the Grave, as in the first Book of *Moses* certain times is written about the Creätion. But here is written not onely the Hebrew word *Nobat*, that is, Pit, but *Scola*, that is, *Gehenna*, Hell: for the Antient made four differences of Hell.

Luther's opinion of Christ's descending into Hell.

Of Christ's Resurrection.

THe Resurrection of our Saviour Christ, preached of in the Gospel, raiseth Earthquakes still in the world, as it was when Christ sprang up and arose out of the Sepulchre with a great and terrible Earth-quake. Even so (said *Luther*) still to this daie the world is moved, and great Tumults are raised when wee preach, confess, and acknowledg only and alone the Righteousness and Holiness of Christ, that through the same onely wee are justified and saved. But such Earthquakes and Tumults are wholesom for us, yea, they are comfortable, pleasant, and delightful to such as live in God's fear, and are true Christians: Such Rumors, Earthquakes and Tumults are of us more to bee desired and wished for, then peace, rest and quietness against God with evil Consciences.

Christ's Resurrection through the Word.

Note.

The Jews (said *Luther*) flattered themselvs and thought, the Kingdom of Christ would have been a Temporal Kingdom, and also the Apostles themselvs were of that opinion, as is noted *John* 14. *Lord, how is it that thou wilt manifest thy self to us, and not unto the world?* As if they would saie, Wee thought that the whole world should behold Thy glorious state, that Thou shouldst bee Emperor, and wee twelve Kings, among whom the Kingdoms should bee divided, so that each of us should have to bee our Disciples, six Princes, Dukes, &c. (which would make the number of 72. for so many were of them.) In this manner (said *Luther*) had the loving Apostles shared and divided the Kingdoms between and among themselvs, according to the Platonical meaning, that is, according to the wit and wisdom of humane understanding. But Christ describeth His Kingdom far otherwise, namely, *Hee that loveth Mee, will keep My Word, and My Father will love him, and Wee will com unto him, and make Our abode with him*, &c.

Jewish cogitations of Christ's Kingdom.

Epitaphium

Epitaphium Salvatoris nostri Jesu Christi, quod fixũ est Hierosolymis ad Sepulcrũ Christi.

SUm Deus, ex quo carnem desumpsi sine nævo,
Plebs mea me ligno fixit pendente maligno,
Aspice plasma meum, qui transis ante sepulcrum,
Qui triduo jacui, cum pro te passus obivi,
Quid pro Me pateris, aut quæ Mihi grata rependis?
Sum Deus & pulvis, sed regnes si modò serves.
Pro te passus, ita tu pro Me prospera vita,
Pro te plagatus, pro Me tu nega reatus.

Another Epitaph which is yet found by the Sepulcre of our Saviour Christ.

Monachismus.

HIc sub clausura jacet Christi caro pura;
Sub cujus curâ semper stat nostra figura;
Est Deus hìc tantus, natus de virgine quantus,
Militiæ caput hìc jacet, jacet hìc mundi medicina.

Whether those that did spread abroad and make report of Christ's wonderfull works, did write thereon or no, seeing Christ forbade them to do the same.

John 14.16.

Against the abominable diseas of Ambition.

WHen Christ (said *Luther*) speaketh, as without His Office, then Hee speaketh as Hee is God, as when Hee speaketh of His Person, and saith, *All that is the Father's, the same also is Mine: Believ yee in God, so believ yee also in Mee*, &c. But when Hee speaketh according to His Office (as beeing sent from the Father) then Hee speaketh as a Man or Servant, and not of His Person, as when Hee saith, *I am com that I may serv or minister*, &c. see here in this place, where Hee forbiddeth to spread abroad or to make known His works of wonder. There Hee speaketh as beeing sent from the Father, and doth well and right therein in forbidding them, to the end that thereby Hee might leav to us an Example, not to seek our own praiſ and honor, in that wherein wee do good; but wee ought to seek onely and alone the honor of God. From hence St *John* in his whole Gospel witnesseth, Christ hath honored the Father, and not Himself, of which hee hath put us Preachers in minde. In like manner Hee speaketh also of His Office, where Hee saith, *The Son knoweth nothing of that hour*, &c.

Of Christ's Humilitie and Familiaritie.

Examples of Doctrine. *Eccles. 3.* The higher thou art, the more humble thy self. *Contrarium facit mundus.*

THe Communion or Fellowship of our blessed Saviour Christ (said *Luther*) was doubtless most loving and familiar; for Hee humbled Himself exceedingly, Hee held it for no robberie (as Hee was God) to bee made man like unto us (yet without sin) &c. Hee served and waited upon His Disciples as they sate at Table, (as my servant (said *Luther*) useth to do to mee) the good Disciples, as plain, simple people, were at length so used unto it, that they were even content to let Him wait. In such manner and wise hath Christ sufficiently fulfilled His Office, as is written, *Hee is com to minister, and not to bee ministered unto.* Ah (said *Luther*) it is a high Example, in that Hee so deeply humbled Himself and suffered, who nevertheless had created the whole world, Heaven and Earth and all that is therein, and who with one finger could have turned it upside down, and destroied it.

That Christ in wonderfull wise leadeth His Kingdom and Government.

Christ's sensible power.

Note.

IN a wonderful wise doth Christ rule and govern His Kingdom, and in such manner concealeth Himself, that His presence is not seen, and yet notwithstanding Hee putteth to shame Emperors, Kings, Popes, and all such that take themselvs to bee wise, just, and powerful. But thereunto belongeth a *Plerophoria*, that is, that wee bee sure and certain of the same.

Let

Let this Religion which wee confess seem to the world never so foolish, yet notwithstanding, I (said *Luther*) do and will believ in that one onely Jew which is called Jesus Christ, who is the onely beginning and end of all my divine Cogitations, which I have or may have continually daie and night. Yet nevertheless I do finde and freely do confess, that I have attained scarcely and meerly but onely to a small and weak beginning of the heighth, of the depth, and of the breadth of this unmeasurable, incomprehensible, and endless Wisdom, and scarcely have gotten and brought to light but a few stumps and fragments out of this most deep and precious profunditie. Christians Religion and Preaching.

That Christ is Law and Freedom, Sin and Righteousness, Death and Life.

THe holie Scripture (said *Luther*) giveth to our Saviour Christ many fair and sweet loving names: Hee is called therein our *Law*, our *Sin*, *Death*, &c. although in Himself Hee is altogether *Freedom*, *Righteousness*, everlasting *Life* and *Salvation*. But Hee is becom a Law against the Law, sin against sin, and death against death; for this caus, namely, that Hee may deliver us from the curs of the Law, and may justifie us and make us alive from sin and death; and in this sort, Christ is Law and Freedom together, Sin and Righteousness, Death and Life. For even in that Hee suffered the Law to accuse Him, sin to condemn Him, and death to devour Him, even therefore hath Hee together therewith taken away the Law, hath condemned sin, and hath justified and saved us; for Hee did all for our sakes. Christ's Name and Benefits. Note well.

Even so likewise Christ is together a *Poison*, and *a wholesom Physick*; *a Poison* Hee is, wherewith the Law, sin and death must bee destroied; Hee is *a wholesom Physick* through which the faithful are not onely made free from all mischiefs, but also are justified, enlivened and saved. 2 Cor. 2.

Why Christ is com.

CHRIST, true God and man, God from everlasting, but according to His time, Man, born of the pure Virgin *Marie*, is com, not to give, or to erect the Law, but much more to bee *scared, feared, and to bee affrighted by the Law*, and afterwards to overcom such fear, and so to accomplish and fulfill the Law, and in every regard to take the same away from us. Christ is not a Teacher of the Law as *Moses* was, but Hee is a Disciple that would bee subject to the Law, to th'end Hee might deliver (through such His obedience and subjection) those that were under the Law. In all the Papistical books (said *Luther*) there is not to bee found so much as one letter of these inestimable benefits; but directly the contrarie is found, namely, that Christ is a Teacher of the Law, that Hee is a fearful and a stern Judg, and far more fierce and cruel then *Moses* was. Gal. 4.

Of Christ's own particular Work and Office.

CHrist's own proper Work and Office is, (said *Luther*) that Hee should enter combat and fight with the Law, sin, and death, for the whole world; and should fight and strive with them in such sort, that Hee must load them all upon Himself, and must bear them. But afterwards, when Hee hath loaded Himself therewith, and carried them, that as then onely Hee and alone Himself should get the victorie, and utterly overcom and destroie them, and so to quit and releas the faithful from the Law and all evil. Therefore in that Christ doth expound the Law and worketh miracles, the same are but mean and small benefits in comparison of the right and true good, for which end Hee chiefly came. For the Prophets, and specially the Apostles, wrought and did greater miracles then Christ Himself. Note.

To what people the Coming of Christ is profitable.

THat our Saviour Christ is com, the same (said *Luther*) helpeth and availeth nothing at all the Hypocrites that live securely, and without all fear of God, neither redoundeth the same to the good of such as are publick and ungodlie contemners, nor doth it any waie help or advantage the Reprobate, that think, there is no grace nor comfort Separated from Christ.

Faith's Courage.

comfort further to bee exspected, when by the Law they are scared and affrighted. But Hee cometh to the good, profit, and comfort of those, whom for a time the Law hath plagued and affrighted, yet they despair not in their trials and affrightments, but with comfortable Confidence do step to Christ the Throne of Grace, who hath delivered them from the curs of the Law, when Hee Himself became for them a Curs. They that do thus, do certainly finde and obtein Mercie and Grace.

Hee that knoweth Christ aright, the same is his craft-master in the holie Scriptures.

Contra Christian knavish cloaking.

Cabala (said *Luther*) was in request until Christ came, but forasmuch as Christ is com, and that the grave standeth open, so hath it all an end. Yet our Sectaries do allege that many things lie still hid and concealed in the holie Scripture which hitherto are not revealed. That is falſ, (said *Luther*) for the Grave standeth open, and Christ is com out in publick sight: Therefore hee that knoweth Christ aright, the same is, and remain's his craft-master in the Scriptures.

That we ought not to bee afraid of Christ.

Divellish abstaining from Christ.

IS it not a plague (said *Luther*) that wee alwaies will bee afraid of Christ, whenas there never was in Heaven nor on Earth a more loving, familiar, and milder man both in words, works and carriage, specially towards poor, sorrowful and tormented Consciences? From hence the Prophet *Jeremiah* praieth and saith, *O Lord, grant that wee bee not afraid of Thee.*

That Christ's death will not bee forgotten.

Jewish gall and wrath.

THe death of many people are forgotten (said once a Jew) and cannot the death of Christ bee forgotten? This was a Divellish speech, (said *Luther*). O no, Sir Divel, it is written, *Sheb limini*, that is, *Sit Thou on my right hand*, &c. Therefore wee must and will preach and teach of Christ, of His Passion and death so long as the world endureth.

That Christ warreth with great Potentates.

Note.

By such is honor to bee obteined. *Exod. 9.*

ON the 18 of *August* 1535. *Luther* (receiving Letters from *Franckfort*, relating the great Enterprises and preparations of the Emperor against the Protestants) said, Our Saviour Christ will not wage wars with beggers, but with great and powerful Kings and Princes, as is written, *Kings of the earth stand up, and the Rulers take counsel together against the Lord, and against His Anointed.* Well, on, (said *Luther*) they will finde their counsels altogether vain and frivolous; for Christ shall win the field. Wee see also how the Prophets bickered and strove with Kings, as the Kings of Babel and Assyria, &c. In like manner *Daniel*, one of the chiefest Prophets, wrastled and strove with Kings, and they again resisted the Prophets. All those Kings are gon, and lie in the Ashes, but Christ remaineth still, and will remain a King for ever.

That Christ, after His Resurrection, did oftentimes discover and shew Himself to His Disciples.

Christ remain's in His gracious wonted manner.

AFter Christ's Resurrection, as Hee was present with His Disciples, did eat with them, surely (said *Luther*) they could not chuse but know, that they had there present with them, the Lord of the high divine Majestie, and also, they must needs have called to minde and remembred how (like wicked wretches) they had carried themselvs towards Him, and how (but shortly before) they had shamefully dealt with Him, had left and forsaken Him in His greatest need. Doubtless (said *Luther*) the good and loving Disciples were much amazed and astonied, as is written of St *Peter*, that hee was sad and sorrowful. Therefore it was highly necessarie for Christ to com to them again, and to visit them according to His Promiss, when Hee said, *I will see you again, and your hearts shall bee joyful.* For if Christ had not don the same, Hee had never won the Apostles unto Him.

That

That Christ must maintein and defend his Word himself, wee are too too weak to do the same

THe Divel oftentimes (said *Luther*) hath cast these cogitations into my brest; namely, How if thy Doctrine bee falſ and erroneous, wherewith the Pope, the Maſs, Friers and Nuns are thus dejected and startled? And indeed the Divel oftentimes in ſuch manner hath aſſaulted me, that the ſowr ſweat hath drizeled from mee. But at laſt, when I ſaw hee would not leav mee, I gave him this anſwer; Avoid Satan, addreſs thy ſelf to my God and talk with him about it, for the doctrine is not mine, but his, he hath commanded mee to hearken unto this Chriſt; yea, this Chriſt muſt onely do the deed; therefore wee that are Chriſtians ought in ſuch temptations of the Divel to leav and commit our cauſ to Chriſt, hee will anſwer for the ſame. *Luther's* conſtreined defence againſt the Divel.

Note.

Thoſe that love and acknowledg Chriſt, are fiercely aſſaulted by the Divel.

I Verily believ (ſaid *Luther*) that the Divel throughly ſifted and tormented Saint *Paul*, becauſ hee did ſo truly, diligently and earneſtly explain and acknowledg our Saviour Chriſt and preſſed upon him, through whom, ſuch as believ in him, muſt bee ſaved meerly by grace, without anie of our deſerts or good works, whether they go before or follow after us: and alſo, that with great zeal hee reprehended and threatned the falſ teachers by name, which taught againſt the ſame his Doctrine, as his Epiſtles witneſs. Faithfulneſs and manifold ſufferings of preachers.

Of the golden Art of a Chriſtian, to know Chriſt aright.

IT is written in 51 Pſalm, *Behold thou requireſt truth in the inward parts, and ſhalt make mee to underſtand wiſdom ſecretly.* This is that Myſterie (ſaid *Luther*) which is hid from the world, and will remain hidden. It is the truth that lieth hidden in the inward parts, and the ſecret wiſdom. It is not the wiſdom of the Lawyers, of the Phyſicians, Philoſophers and of the craftie ones of the world, no, (ſaid *Luther*) not ſo; But it is thy wiſdom, O Lord! which thou haſt made mee to underſtand. This is that golden Art, which *Sadoletus* had not, though hee wrote much of this Pſalm. Expounding the ſentence in the 51 Pſalm. *Sadoletus.*

Of this Art (which the wiſe of the world account for meer fooliſhneſs) Saint *Paul* ſpeaketh, 1 *Cor.* 1, where hee ſaith, For *the preaching of the Croſs is to them that periſh fooliſhneſs; but unto us that are ſaved, it is the power of God. For it is written, I will deſtroie the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world? &c.* *Paul's* deſcribing. *Iſa.* 28. & 33.

Eraſmus Roterodamus, Sadoletus, the Papiſts, &c. do ſee, that I (ſaid *Luther*) take away the errors of the common people, which they cannot endure; for they hold that, for the ſake of the publick peace, wee ſhould hold and believ as the common people do, although the faith and religion which they have and hold bee no faith; for (ſaid *Luther*) it is certain, that they hold nothing of God the Father, Son and holie Ghoſt. But hee that begun this game loveth the truth, and is an enemie to lies; for this cauſ, the wicked wretches muſt bee overthrown. And although wee (for Chriſt's ſake) muſt venture ſomthing upon it, yet let it go, for the judgment of God, beginneth firſt at the houſ of God, and wee muſt bee the firſt, but they muſt follow, and afterwards no end, which they ſhall well finde. Allegations of the experienced Artiſts. 1 *Pet.* 4.

To acknowledg Chriſt ſurpaſſeth all things elſ in the world.

WEe ſhould not take the whole world in exchange for this knowledg (ſaid *Luther*) that wee know that Chriſt is Chriſt, that hee is our onely Saviour, our Highprieſt, our Lord and King. This did not I know (ſaid hee) ſo long as I lived a Frier in the Monoſteries. Now although the caſe ſhould ſo fall out, that wee ſhould loſe our Who believeth theſe words?

lives for this acknowledgment's ſake, yet Chriſt liveth, and if hee liveth, then ſhall wee live alſo moſt certainly; for our ſentence ſtandeth faſt, and will for ever ſo remain againſt the gates of hell, where hee ſaith, I live, and yee ſhall alſo live. Now Chriſt, whom wee preach, is God; therefore the whole world in compariſon of this Chriſt, is nothing at all.

Scoffers at Chriſtians.

All the wiſe of the world do ſcoff and ſcorn us Chriſtians, that wee with ſuch fervencie do take Chriſt's cauſ in hand, but at laſt, their ſcoffing and ſcorning will fall into their own boſoms.

Preaching's profit.

The chiefeſt ſtudie in Divinitie (ſaid *Luther*) is, *That wee learn to know Chriſt aright:* therefore ſaith Saint *Peter, Grow up in the knowledg of Jeſus Chriſt*; namely, that hee is the moſt merciful, the beſt, the moſt juſt and wiſe: and, ſaid hee, if I might leav behinde mee but onely this leſſon, which with great diligence I have driven and taught; namely, that people would beware and take good heed of ſpeculations, and in ſtead thereof would comprehend and take hold on Chriſt onely, in the moſt plain and ſimple manner; then I would think my ſelf happie, and that I had accompliſhed much.

Of the Doctrine of Chriſt, and of his Apoſtles.

Opinions againſt the ſimple and plain manner of teaching.

IT is alleged by ſom, (ſaid *Luther*) that Saint *Paul* did teach in manie parts of Scripture, more plainly and ſignificant then our Saviour Chriſt taught. If this ſentence were not written by Saint *Paul*; namely, *Through one man came ſin into the world, and death through ſin, and ruleth over thoſe alſo that ſinned not as Adam,* then ſhould wee hardly bee able to maintein by infallible proofs of holie Writ, that Original Sin were born with us by inheritance derived upon all mankinde.

Curſ of God's Word.

The preaching without Chriſt came forth, and powerfully did ſound and pierce through the whole world after his Reſurrection when hee had ſent the Holie Ghoſt &c. In like manner, ſhortlie before his aſcention hee commanded his Diſciples to go into the whole world &c. Alſo where hee ſayeth, It is expedient for you that I go, for the Comforter, the Holie Ghoſt will teach you all things, and will put you in minde of all that I have ſaid unto you, *John* 14. Hee will guide you in all truth, *John* 16. This maſter, the holie Ghoſt did work and ſpeak through the Apoſtles, and did ſhew the Doctrine of Chriſt more cleerly, inſomuch that their preaching preſſed through and produced more fruit then when Chriſt preached; as hee himſelf before had declared, ſaying: *Hee that believeth in mee, ſhall do alſo the works that I do, and ſhall do greater then theſe*; Hee ſaith alſo, *Go yee therefore and teach all Nations, baptizing them in the Name of the Father, &c.* This is as much as to ſaie, My people, the Jews, to whom I am promiſed, will neither endure to hear my preaching, nor ſuffer mee to live among them, ſave onely in a little corner (in *Judea*); yet notwithſtanding, all Nations in the world ſhall hear your preaching (yours, and none but your preaching): for to mee is given all power in heaven and on earth, and alſo I will bee with you to the end of the world.

Nota bene.

Enlarging of Chriſt's Kingdom by prohibiting and reſiſting.

Chriſt's manner of preaching.

But (ſaid *Luther*) I hold, that Chriſt by force would not break through with his preaching (as hee might have don, ſeeing hee preached ſo powerfully that the people were aſtonied at his Doctrine) but proceeded ſoftly and mildly in regard of the fathers (to whom hee was promiſſed) to the end hee might peaceably (and with honor and patience of thoſe that much eſteemed of the fathers) take away and aboliſh the Circumciſion and the Law, together with their divine ſervices and worſhipping.

That Chriſt preached for nothing.

Chriſt's preaching wages.

INdeed (ſaid *Luther*) Chriſt preached for nothing, and without wages; yet neverthelefs, the good and godlie women (whom hee had cleanſed and made whole, and had delivered from wicked ſpirits and diſeaſes) did miniſter and give unto him of that which they had, *Luke* 8. They gave him ſupplie, and hee alſo took and received that which others freely and willingly gave him, *John* 12.

when

When hee sent the Apostles forth to preach, hee said, *For nothing yee have received it, for nothing also give it*, &c. but therewith hee forbade them not to take somthing for their pains and work, but that they should not take care and sorrow for food and raiment, &c. for whithersoëver they came, they should finde som people that would not see them want; as hee said further, *When yee com into a hous, salute it; and if the hous bee worthie, tarrie there, eating and drinking such things as they set before you; for the laborer is worthie of his hire*, Matth. 10. Luke 10. and 1 Cor. 9. Saint *Paul* saith, *The Ox that treadeth out the corn thou shalt not muzzle; and hee that serveth at the Altar, shall also live by the Altar.*

To preach for nothing, how to bee understood.

That Christ once coined monie.

AS our blessed Saviour would paie Tribute (which hee was not obliged to paie) hee coined monie, and said to *Peter, Go to the sea, and cast in a hook, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt finde a piece of monie* (a *Stater*, which is about *eighteen pence*) *take that and give unto them for mee and thee.*

John *calleth Christ, the Word.*

JOHN (said *Luther*) would shew thereby, that Christ is the same person, which at all times spake with the Patriarchs, *Isaiah* 7. Behold, I my selfthat have spoken, am now present. And *John* 1, *No man hath seen God at anie time, the onely begotten Son that lieth in the Father's bosom, hee hath declared him.* Now desirest thou to know, who hee is, that alwaies hath spoken with his faithful believers? it is the Word, saith Saint *John*, which was from the beginning, before the Creation of all Creatures; it was that through which all things are made.

That the prophesies of Christ are written with dark words.

THe Prophesies, that the Son of God should take humane nature upon him, are described so darkly, that I think (said *Luther*) the Divel knew not that Christ should bee conceived by the Holie Ghost, and born of the Virgin *Marie*.

The Divel's searching after.

From hence, when hee tempted Christ in the wilderness, hee said unto him, *If thou art the Son of God?* Hee calleth him the Son of God, not that hee held him so to bee by descent and nature, but according to the manner of the Scripture, which nameth humane creatures the children of God, Psalm 82, *Yee are all the children of the most highest*, &c. It was described so darkly also for this caus, That those prophesies of Christ, of his Passion, Resurrection and Kingdom should not bee revealed before the time of his coming, save onely to his Prophets and to other high enlightned people; for it was altogether spared, reserved and directed for and upon Christ, hee was the right and onely Doctor that should open the understanding of the Scriptures. From hence *Moses*, *Deut.* 18, commandeth the people and saith, *To Him shall yee hearken.* And God the Father saith, *This is my welbeloved Son*, &c. *Him shall yee hear.*

But (said *Luther*) in that *Peter*, and the other Apostles (as is to bee seen in the *Acts*) in their preaching did not name Christ, with express words, the Son of God, the same was don for this caus, They would not give offence to the good and godlie Jews, nor give occasion to them (who as yet were weak in faith) to shun and persecute their preaching, and so to hold them in an evil opinion, as if they intended to declare a New God, and to reject the true God of their fathers, and altogether to under-value him.

Regard to hearers.

Yet notwithstanding, they mention, and with express words remember the Office of Christ, and his works; that hee is a Prince of life, that hee raiseth from the dead, justifieth and forgiveth sins, that hee heareth praiers, enlightneth and comforteth the hearts, &c. wherewith they clearly and sufficiently shew and acknowledg, that hee is true God; for no creature can perform such works but God onely.

Yet to do the caus right.

To produce somthing according to occasion.

The Apostles now and then (said *Luther*) do bring in dark sentences of the Godhead of Christ; as, 1 *Cor.* 10, *They drank of that spiritual rock that followed them, and that rock was Christ.* Likewise, *Let us not tempt Christ*, &c. by which words Saint *Paul* proveth, That the Son of God was from everlasting, and before hee took humane nature upon him, and that hee continually preserved his Church, enlightned the same, governed, defended and strengthened her against the craft and subtiltie of the Divel, and the power of the wicked world; insomuch that Christ saith, *Before Abraham was, I am*, giveth therewith manifestly and clearly to understand, that hee was from the beginning.

John 8.

That the Kingdom of Christ is built and preserved wonderfully.

Administration of Christ's Kingdom.

OUr Lord and Saviour Christ (said *Luther*) supporteth his Christendom in wonderful wise; not through humane wisdom and power, as temporal Kings and Potentates do; nay, hee hideth his divine wisdom and power in such sort, that the same is no where to bee discerned and seen; hee carrieth himself in everie thing verie simply (according to humane wit and wisdom) in mainteining and protecting his Kingdom. Hee armeth his officers and servants (whom hee sendeth out into all the world) not with corporal weapons, but commandeth them onely to preach his Word, enlightneth and strengtheneth them with the holie Ghost; they do nothing elf but preach the Word, therewith doth Christ destroie the Kingdom of the Divel, and buildeth to himself a Church to live with him everlastingly, against which the gates of hell shall not prevail, as wee sing in the 8 Psalm, *Out of the mouths of babes and sucklings hast thou ordeined strength.*

2 *Cor.* 5.

Where is now celebrating of Mass and other fopperies?

In such manner Christ confoundeth the mightie Potentates of the world, and the Pope also is now no more able to proceed with his falf religion, wisdom and power as formerly hee hath don; who presumed to undertake to overthrow the Word of Christ and his people. Therefore at last the Pope and his retinue must go to ground, as wee sing further in the aforesaid Psalm: *Thou hast ordeined strength becauf of thine enemies, that thou mightest still the enemie and the avenger.*

Jer. 1.

Hereunto pertein's strong brains, which are able to endure a stroke through God's assistance.

But hereunto belongeth a strong faith, to hold fast by the Word, and is not made to err, nor to bee offended, although great Potentates, and the high-learned on earth do set themselvs against this Doctrine, and rail upon it for Heresie, do persecute us as the most pernicious and wicked people, that spread such doctrine abroad, receiv and acknowledg the same. But these Adversaries do little know, that they stand up and take counsel against the Lord and his Annointed (although, alas, manie of them wittingly and wilfully at this time do blaspheme and persecute the acknowledged divine truth) nay, they flatter themselvs, that therein they do God good service.

Christ's right sentence upon the Princes of the world. *Matth.* 11.

Is it not a fearful case that the worldlie-wise do scorn and are offended at these words of Christ, where hee saith, *I praif thee Father and Lord of heaven and earth, that thou hast hid the same from the wise and prudent, and hast revealed it unto babes*, &c.

But (said *Luther*) this sentence is verie comfortable to us Christians whom the Lord hath bound together with a strong bond in such sort, *That wee are one bodie, wee have one spirit, one hope, one Lord, one faith, one baptism, one God and Faaher*, &c.

1 *John* 3.

Christian's tribute.

Phil 3.

Thus (said *Luther*) Christ's Kingdom is onely directed to this point, that hee destroieth the works of the Divel, and the sins of those that feel their miserie, and that from their hearts do desire grace and help, and justifieth and saveth them; for which caus they praif and glorifie him in this life, they preach and acknowledg his Word before the wicked world, and they declare, that his Kingdom is a spiritual and an everlasting, not a temporal and vanishing Kingdom. From hence it is, that with our bodies wee dwell here on earth, but with our hearts wee are in heaven, and wait for the deliverance of our bodies, and do yern after the saving hope and glorious appearing of our Saviour Jesus Christ.

That

That Christ defendeth his Kingdom, and the Divel also his, but with unequal arms and weapons.

THe Divel assaulteth the Christian world and striveth against the same with highest power and subtiltie, hee vexeth true Christians through Tyrants, Hereticks and false-brethren, and instigateth the whole world against them. The Devil's combat.

On the contrarie, Christ resisteth the Divel and his Kingdom, with a few, simple and contemned people (as it seemeth to the world) in the highest weakness and foolishness, and yet hee getteth the victorie. From whence hee saith, *Behold, I send you as sheep among the wolvs, &c.* as if hee would saie, *Yee, my messengers and disciples, will finde bad entertainment in the wicked world,* not onely with unthankfulness and contempt for your true service, but also, they will persecute you for the same; to bee short, they will deal so with you, as the wolvs deal with sheep. Christ's weapons of defence. *Matth.* 10.

Now (said *Luther*) it were a verie unequal match and war, when one fillie sheep must encounter above one hundred wolvs, as befel the Apostles when Christ sent them out to preach in the whole world, when alwaies one after another was made away and slain. Against wolvs wee should rather send out lions, or more fierce and horrible beasts. But Christ hath pleasure therein, to shew his highest wisdom and power in our greatest weakness and foolishness, (as the world conceiveth) and so to proceed with the business, that all shall eat their own bane, and go to the Divel, which set themselvs against his servants and disciples. The caus of this encountring.

For hee alone, the Lord of Hosts, doth wonders; hee preserveth his sheep in the mid'st of the wolvs, and teareth their throats in pieces in such sort, that wee plainly see thereby, Our faith consisteth not in the power of humane wisdom and actions, but in the power of God, and although Christ permitteth one of his sheep to bee devoured, yet hee sendeth ten, or more others in his place.

Of common questions in the world concerning Christ.

THe most frequent and chief question of those that will bee called Christians, is this; Whether Christ bee Christ, or no? that is, Whether the people onely through him are delivered from death, are justified and saved before God, onely by faith in him? Wee (said *Luther*) that have and do acknowledg God's Word, say, Yea thereto, That onely and alone through Christ wee are received of God to grace, and are saved; wee know, believ and acknowledg, that the same is the infallible truth, and therefore wee preach of it, and therefore also wee must suffer, as wee read in the 16 Psalm. Opposite opinions of the Teachers of Works, and of the Confessors of Christ.

There are (said *Luther*) alwaies three sorts of Sects which are at discord about this Article: the *first* sort are they that make doubt thereof; the *second*, which do oppose, denie, and persecute the same; but the *third* sort are they, that do hold the same to bee most certain and true, and also, they do acknowledg and confess the same before the world: of the two first sorts, there are a great multitude, but of the last, a very smal number. Three parties.

Of the Prophets acknowledgment of Christ.

THe Prophets (said *Luther*) did know that Christ should and must bee true and natural God, to the end hee might deliver from the everlasting curs those that should believ in him, as their prophecies do clearly manifest. *Isaiah* in Chap. 7, calleth him *Emanuel*, that is, *God with us. Jeremias* in the 33, saith, *Hee shall bee called, the Lord our righteousness, &c.* What the Prophets knew of Christ.

But as touching the particular circumstances, how, or after what sort hee would deliver the generation of mankinde from the eternal curs, I believ (said *Luther*) that all the prophets did not know the same; but I rather think, that they and other godlie hearts among the people of Israël were preserved in their faith (like as our children are, which simply and plainly do believ, that Christ is our God and Saviour) and that they have had also joiful and comfortable cogitations concerning the same.

That it doth not follow, Christ did this and that, therefore wee must also do the same.

Unfitted imitaters.

AT this time (said *Luther*) there are those that allege, Christ by force drave the buiers and sellers out of the Temple; therefore wee also may use the like power against the Popish Bishops and enemies of God's Word, as *Muntzer* and other seducers undertook, in the time of the Common Rebellion, *Anno* 1525. Christ did manie things which wee neither may nor can do after him. Hee went upon the water, hee fasted fortie daies and fortie nights, hee raised *Lazarus* from death, after hee had laien four daies in the grave, &c. such, and the like, must wee leav undon. Much less will Christ have, that wee by force should set our selvs against the enemies of the truth, but hee commandeth the contrarie; *Love your enemies, praie for them that vex and persecute you, &c.* But wee ought to follow him in such works whereunto hee hath annexed an open command; as, *Bee merciful, as your Father is merciful.* Likewise, *Take my yoke upon you and learn of mee, for I am meek and humble in heart, &c.* Also, *Hee that will follow mee, let him denie himself, take up my Cross and follow mee.*

Nota bene.

Injoined followers.

Of the Name of Christ.

Luther's prophesie of the future darknes of the Gospel.

IT is one of the greatest wonders that have been don upon earth (said *Luther*) that the Name of Christ hath remained in Popedom, where (for the space of certain hundred years) nothing was heard, nor brought before the people, but onely the Pope's Laws and Decrees; that is, Doctrines and Commandements of Men, insomuch, that it had been no wonder, if the name of Christ, and his Word, altogether had been unknown and forgotten. Herein was Christ's Word fulfilled, where hee saith, *When the Son of Man cometh, thinkest thou that hee shall finde faith upon earth.* Therefore (said *Luther*) I hold, that the daie of Judgment will approach by this clear light of the Gospel; as God bee praised it now shineth. A horrible darknes will follow after this bright shining Sun (yet under the color and name of the light) which may soon happen. Well are those that in the mean time do sleep in the Lord.

Christ's deferring of souls.

But God hath wonderfully preserved his Gospel in the Church, which from the Pulpits is taught to the people, from word to word. In like manner, it is a special great work of God, that the Children's Creed, the Lord's Praier, Baptism, and the Lord's Supper hath remained and cleaved to the hearts of those which were ordained to receiv them, in the mid'st of Popedom.

God hath also oftentimes (said *Luther*) awakened pious learned men that revealed his Word unto them, and gave them courage thereto, openly to reprove, yea, in writing to oppose the false doctrines and abuses that were crept into the Church; as *John Huß* and others.

It is said, *Nisi tu Domine, &c.*

Of the difference between Christ's Kingdom, the Pope's, and Mahomet's.

1 THe Kingdom of Christ, is a Kingdom of grace, mercie, and of all comfort. Psalm 117, *His grace and truth is ever more and more towards us.* The Kingdom of Anti-
2 christ (the Pope) is a Kingdom of lies and destruction, Psalm 10, *His mouth is full of cursing, fraud, and deceit; under his tongue is ungodlinesse and vanitie.* The Kingdom of Ma-
3 homet, is a Kingdom of revenge, of wrath and desolation, *Ezek.* 38.

That the weak in Faith do also belong to the Kingdom of Christ.

Christian discretion to deal herein.

THe weak in Faith (said *Luther*) do also belong to the Kingdom of Christ; otherwise the Lord would not have said to *Peter, Strengthen thy brethren,* Luke 22. And Rom. 14, *Receiv the weak in faith.* Also 1 Thes. 5, *Comfort the feeble minded, support the weak.* If the weak in faith should not belong to Christ, where then would

would the Apostles have been? whom the Lord oftentimes (also after his Resurrection, *Mark* 16) reproved becaus of their unbelief.

That Christ is the onely Physician against death, whom notwithstanding verie few do desire.

A Cup of water, (said *Luther*) if a man can have no better, is good Physick against the thirst. A morsel of bread stilleth the hunger, and hee that hath need thereof, seeketh earnestly there after. In such manner, Christ is the best, surest, and onely physick against the most fearful enemie of mankinde, the divel; but it will not enter into their hearts. If they knew a Physician above one hundred miles off, that could prevent or drive away temporal death; Oh, how diligently would hee bee fetched! no monie nor cost would bee spared; whence is to bee seen, how abominable humane nature is spoiled and blinded; yet notwithstanding, the smal and little heap do stick fast to the true physician, and by this Art do learn that which the holie old *Simeon* well knew, from whence hee joisully sang, *Lord now lettest thou thy servant depart in peace, for mine eies have seen thy salvation, &c.* therefore death became his sleep; but from whence came his great joie? It proceeded from hence (said *Luther*) that with spiritual and corporal eies hee saw the Saviour of the world, hee saw the true Physician against sin and death. Therefore it is a horrible plague, that wee see daily before our eies, how desirous a thirstie bodie is of drink, one that is hungrie of food, (whenas notwithstanding, a cup of water, a morsel of bread, can still hunger and thirst no longer then two or three hours) but no man, or verie few, are desirous, or do long after the most pretious Physician (although hee lovingly calleth and allureth all unto him, and saith, *Hee that is a thirst, let him com to mee and drink*, Joh 7) who giveth such food and drink, as is, and remaineth unvanishing to everlasting life, as Christ also saith. Hee that believeth in mee (as the Scripture saith) from his bodie shall flow streams of living water.

Art and gain of dying. *Luke* 2.

Mortal blindness.

That Christ hath overcom the world.

WEe know (God bee praised) that Christ hath overcom the world, together with the Prince thereof, the Divel; Insomuch that now sin ruleth not over us, neither can death devour us, of which wee should bee more joiful and glad, then the children of the world are of all temporal welfare, happiness, riches, honor and power, &c. for the Scripture faileth not which witnesseth the same, wherein wee have sure and certain signs and seals thereof; namely, the holie Baptism, the Lord's Supper, the Absolution, fair and glorious divine promises, &c. Insomuch that wee have no caus to make doubt thereof.

Christian's safegard.

Therefore (said *Luther*) wee ought earnestly to praie, *Lord, strengthen our faith*; for wee are prone to waver and to stumble in this faith, and these things do enter into us verie coldly; namely that hee is our King, our High-priest, our Bridegroom, &c. Hee that could fasten and learn this well, the same should have good skill and knowledg in the golden Art, and were a deep learned Doctor and an happie man.

Luk. 17. This naileth it.

Of the Temple of all the gods (except Christ) at Rome, *called* Pantheon.

IN the year 606, Emperor *Phocas* (the murtherer of that good and godlie Emperor *Mauritius*, and the first erector of the Pope's Primacie) gave this temple *Pantheon* to Pope *Boniface* the third, to make thereof what hee pleased; hee gave it another name, and instead of *All-Idols*, hee named it the Church of *All-Saints*; hee did not number Christ among them, (from whom all Saints have their sanctitie) but erected a new Idolatrie, *the Invocating of Saints.*

First promoter of the Pope.

Right Antichristian kinde.

In my Chronicle (said *Luther*) I expound the name of *Bonifacius* thus; *Bonifacius* is a Popish name, that is, a good form, fashion, or shew, for under the color of a good form

Signification of the name *Bonifacius.*

form and ſhew, hee acted all manner of miſchief againſt God and man.

Church at *Rome*.

As I was at *Rome* (ſaid *Luther*) I ſaw this Church: it had no windows, but onely a round hole on the top, which gave ſom light: it was vaulted high, and had pillars of marble-ſtone ſo thick, that two of us could ſcarcely fathom one about. Above, on the vault were pourtraied all the gods of the Heathen, *Jupiter, Neptune, Mars, Venus*, and how elſ they are called. Theſe gods were all at an union, to the end they might fool and deceiv the whole world: but Chriſt they cannot endure, for hee hath whipt them out. Now are the Popes com, and have driven Chriſt away again, but who knoweth how long it will continue?

That the world knoweth not Chriſt, nor thoſe that are his.

Separated from the world.

EVen as Chriſt is now inviſible and unknown to the world, even ſo are wee Chriſtians alſo inviſible and unknown therein. *Your life*, ſaith St *Paul* Coloſ.3, *is hid with Chriſt in God.* Therefore (ſaid *Luther*) the world knoweth us not, much leſs do they ſee Chriſt in us. And *John* 3, the Apoſtle ſaith, *Behold! what love the father hath ſhewed unto us, that wee ſhall bee called God's children.* Therefore wee and the world are eaſily parted; care they nothing for us, ſo care wee much leſs for them; yea, through Chriſt the world is crucified unto us, and wee to the world. Let them go with their wealth, and leav to us our mindes and manners.

Gal. 2.

Chriſtians communitie.

When wee have our ſweet and loving Saviour Chriſt, then are wee rich and happie more then enough, wee care nothing for their ſtate, honor, and wealth. But oftentimes wee loſe our Saviour Chriſt, and wee little think with our ſelvs that hee is in us, and wee in him, that hee is ours, and wee are his. And although hee hideth himſelf from us (as wee think) in the time of need for a moment, yet are wee comforted in his promiſe, where hee ſaith, *I am daily with you to the world's end*, the ſame is our beſt and richeſt treaſure.

Of the acknowledgment of Chriſt.

Proof of the righteouſneſs of Works.

THe righteouſneſs of Works (ſaid *Luther*) will not ſubſiſt nor hold the proof, much leſs will they prevail in trials and in agonies; nay, they produce anguiſh of heart to thoſe that depend thereon. There is nothing on earth that maketh people ſure of the forgiveneſs of their ſins, and that the ſame are not imputed to them, but onely the acknowledgment of Chriſt, through which wee receiv comfort, and ſtrength of faith in all anguiſh and ſorrows of death, Without this acknowledgment of Chriſt (ſaid *Luther*) I am not able to endure my conſcience, neither am I quieted by my own works, or by the righteouſneſs of God's Laws, much leſs have I anie comfort by my ſanctitie, which out of my own devotion and good opinion I make choice of; yea, the Divel, through one ſin, hunteth mee in ſuch ſort, that I oftentimes think the world is too narrow for mee, onely the acknowledgment of Chriſt lifteth mee up again, and ſetteth my conſcience in peace.

What it is that Chriſt will have of us.

Chriſt's acceptable ſervice.

CHRIST deſireth nothing more of us, then that wee ſpeak of him. But thou wilt ſay, If I ſpeak or preach of him, then am I ſtruck upon my lips. O! (ſaid *Luther*) do not regard that, but hear what Chriſt ſaith, *Ask, and it ſhall given unto you, &c.* And, *I am with him in trouble, I will deliver him and bring him to honor, &c.* Alſo, *Call upon mee in the time of trouble, ſo will I hear thee, and thou ſhalt praiſ mee, &c.* Pſal.50.

Pſal. 91.

How could wee (ſaid *Luther*) perform a more eaſie ſervice of God, and thereto without all labor or charges. There is no work on earth which is eaſier to bee accompliſh'd then the true ſervice of God: hee loadeth no heavie burthens upon us, neither to cleav wood, nor to carrie ſtones; but will onely have that wee believ in him, and preach of him. But (ſaid *Luther*) thou maieſt bee ſure and certain, that thou ſhalt bee plagued and perſecuted therefore; and therefore our ſweet and bleſſed Saviour giveth

giveth unto us a comfortable promise, where hee saith, I will bee with you in the time of trouble, and will help you out, &c. *Luke* 12. 17.

I (said *Luther*) make no such promise to my servant when I set him to work, either to Plow, or to Cart; but Christ will help mee in my need. To conclude, wee onely fail in believing: If I had faith according as the Scripture requireth of mee, I alone would beat the Turk out of *Constantinople*, and the Pope out of *Rome*; but it com's far short (said *Luther*) I must rest satisfied with that which Christ spake to Saint *Paul*, *My grace is sufficient for thee, for my power is strong in weakness.*

Of God's grace shewen unto us in Christ.

NO man can dispute of God's grace shewen unto us in Christ, except hee bee throughly exercised by manie spiritual trials, and well experienced in matters of faith. When the Divel begin's to dispute with mee (said *Luther*) about the Law, then have I lost; but if I mean to resist and to defend my self against him, then must I stand fast to Christ, and take hold on this or the like sentence; *Christ hath delivered us from the Curs of the Law, when hee became a Curs for us.* In this manner do I set my self against the Divel's Argument. Spiritual experience. *Rom.* 5.

That the Divel hindereth our joie in Christ.

WEe ought to joie in Christ without ceasing, as St *Paul* admonisheth us; wee should leap and spring (said *Luther*) for joie and gladness; yea, and in such sort as if wee never could bee sad and troubled again. But the envious Divel doth debar and hinder such our joie where and how hee can; hee perplexeth and plagueth us either without means, through his fierie darts, or through wicked poisoned mouths, as oftentimes happeneth unto mee. The Divel's trading.

Of Christ's sentence John 13, [Shall I not wash thee? &c.]

THese words, *John* 13, (said *Luther*) which Christ spake to *Peter*, [*If I wash thee not, thou hast no part in mee*, are not to bee understood, That Christ at the same time baptized his disciples; for in *John* 4, it is clearly expressed, that hee himself baptized none, but his Disciples, at his command, baptized one another among themselvs. Neither did the Lord speak these words onely and alone of water-washing, but of spiritual-washing, through which, hee onely (and none other besides) washeth and cleanseth *Peter*, the other Disciples and all true believers from their sins, and justifieth and saveth them, as if hee would saie, I am the true Bather, therefore, if I wash not thee, *Peter*, then thou remaineſt unclean and dead in thy sins. Of the sentence, *Joh.* 13.

Yet nevertheless, Christ took occasion by this corporal washing, to look into the customs, manners, and cerimonies of the Priests, and would imitate the same; who, according to *Moses*'s Law washed their hands and feet before they went into the Temple. Even so likewise, doth our everlasting Priest, who (before hee beginneth his new Kingdom and goeth into the new Temple, and his disciples follow him) said, I will first wash and cleans you. Inward cleanness.

But (said *Luther*) in that Christ washed not his own, but his disciples feet (whenas notwithstanding, the High-priest in the Law, washed not others, but his own feet) the caus was this; The High-priest in the Law was unclean, and a sinner like other men, therefore hee washed his own feet, and offered not onely for the sins of the people, but also for his own sins. But our everlasting High-priest is holie, innocent, unstained, and separated from sin: Therefore it was needless for him to wash his feet, but hee hath washed and cleansed us through his blood from all our sins. Dignities and Majorities among Christians.

Moreover, by this his washing of feet hee would shew, That his new Kingdom which hee would establish, should bee no temporal and outward Kingdom, where differences and respects of persons were to bee held, as in *Moses*'s Kingdom, one higher and greater then the other, &c. O no! (said *Luther*) but where one should serv the other

in

Luke 22. in humilitie, as hee saith, *The Kings on earth do rule, &c. But yee shall not bee so, hee that is greatest among you let him bee your servant*; which hee himself did shew by this his service of washing their feet for our example, as hee saith, *John* 13, *If I your Lord and Master have washed your feet, then shall yee among your selvs wash the one the other's feet*; for I have given you an example, that as I have don, yee shall do.

Of the Miracles of Christ and of his Apostles.

Strength and ending of Miracles. FOrasmuch (said *Luther*) as *Jupiter, Mars, Apollo, Saturn, Juno, Diana, Pallas*, and *Venus* ruled among the Heathen; that is, were held and worshipped for god's (also the Jews had their strange and manie Idols which they served) therefore it was necessarie, that first Christ, and after him the Apostles should do manie corporal signs and miracles, both among the Jews and Gentiles, thereby to confirm this doctrine of the faith in Christ, to take away and to root out all falſ doctrine and worshipping of Idols, and that such signs and wonders should flourish so long untill the doctrine of the Gospel should bee planted and received, Baptism and the Lord's Supper should bee established.

Daily continual wonders. But (said *Luther*) the spiritual miracles, which our Saviour Christ holdeth for the true works of wonder are daily wrought, and remain to the world's end; as there is, that the Captain, *Matth.* 8, who was a Gentile, could have so strong a faith in Christ, that hee was able in his absence to help his sick servant. In like manner, Christ wondred at the faith of the Canaanitish woman, and said, *O woman! great is thy faith.*

Moreover, still to this daie (said *Luther*) there are som (and of those manie) which receiv the Gospel, do believ in Christ crucified, and would rather leav and lose all they have; yea, would rather lose life and blood, then to denie Christ, which truly is a great work of wonder: from hence St *Paul* wisheth for the unmeasurable great divine strength which hee sheweth on us that believ.

Of Christ's deepest humilitie.

The surpassing lowlines of the Lord Christ. HEe that diligently readeth the Passion, and well regardeth it, the same seeth the wonderful great humilitie of our Lord and Saviour Christ, insomuch, that it could not have been greater. But (said *Luther*) in that hee so deeply humbled himself, the same concerneth not onely us (that wee should follow his example, as St *Paul* excellently teacheth, *Philip.* 2, *Let this minde bee in you which was in Christ Jesus, &c.*) but also it fall's heavie upon the Divel, that our Saviour Christ, as it were, cheateth that proud and craftie spirit, insomuch, that through such deep humilitie, hee was confounded, amazed, and astonied; hee did not think that Christ should bee the Woman's seed which should crush his head, as the Promise soundeth, *Gen.* 3, *I will put enmitie between thy seed and the woman's seed*; as if hee would saie, I will have a blow at thee thou poisoning serpent.

Of the greatest wonder-work which hath been don on Earth.

The wonder-works don among the Gentiles, are not to bee compared hereunto. THe greatest work of wonder which ever was don on Earth (said *Luther*) is, That the onely begotten Son of God, died the most contemned death upon the Cross. It is to us a wonder above all wonders, that the Father should saie to his onely Son, (who by nature is God) Go thy way, let them hang thee on the Gallows, yet notwithstanding, the love of the everlasting Father was unmeasurably greater towards his onely begotten Son, then the love of *Abraham* was towards *Isaac*; for the Father witnesseth from heaven, *Matth.* 3, *This is my beloved Son, in whom I am pleased*; yet nevertheless, was cast awaie so lamentably like a worm, and no man; yea, a scorn of men and an out-cast of the people, *Psal.* 22.

World's concludings and consequences. At this (said *Luther*) the blinde wisdom and understanding of man stumbleth, it thinketh, Is this the onely begotten Son of the everlasting Father? how then dealeth hee

hee so unmercifully with him? hee sheweth himself more kinde and friendly towards *Caiphas*, towards *Herod*, and towards *Pilate*, then towards his onely beloved Son. The Jews (saith St *Paul*) at this sermon are offended, so are also the seeming-holie-workers, and the wise of the world, these hold it altogether foolish. But to us true Christians (said *Luther*) it is the greatest comfort; for wee thereby acknowledg and certainly believ, That the merciful Lord God and Father, in such manner loved the poor condemned world, that hee spared not his onely begotten Son, but gave him for us all to the most ignominious death, that whosoever believeth in him should not perish, but have everlasting life, *John* 3, and *Rom.* 8. Therefore wee hold this Sermon for our highest comfort and wisdom, for the true golden Art, and for a diuine power through which wee shall bee saved, 1 *Cor.* 1.

Loaden with tribulations.

Those (said *Luther*) that are tormented with high spiritual temptations which everie one is not able to endure, should have this example before their eies, (when there is sorrowfulness and heavinesse of the spirit, frightings and fearing of God's Wrath, of God's Judgments, and everlasting death, and such like fierie darts of the Divel) and they should comfort themselvs therewith, that although they oftentimes feel such heavie intolerable sufferings, yet are they never the more rejected of God, but for the same are better of him beloved, seeing hee maketh them like unto the express image of his onely begotten Son, and not to doubt, that as they suffer with him, so will hee also deliver them (with himself) out of the same. For all such as will live a godlie life in Christ Jesus must suffer persecution; yet one more, then another, according to everie one's strength and weakness in faith; *For God is true, who will not suffer us to bee tempted above that wee are able to bear*, 1 Cor. 10.

The nurturing of the faithful.

That the Faith of a Christian is a wonderfull thing.

Against the scoffers of Faith.

OUr Faith (saith *Luther*) is a wonderful thing; that I, and others (if wee intend to bee saved) must believ in that man Jesus Christ, that hee is true and natural God, and yet died so shameful a death, and was hanged between two malefactors; as hee himself said to his disciples shortly before his passion, as it is written, *Hee was reckoned among the transgressors.* Whom wee have not seen, 1 *Pet.* 1, insomuch, that hee is to us like a stone lying in the sea, of which wee know nothing.

Christ's divine Title.

But (said *Luther*) seeing hee saith in the Gospel: *I am the waie, the truth and the life, no man cometh to the father but by mee.* Also, *To mee is given all power in heaven and on earth; therefore, go and teach all people, and baptize them, &c. teach them to keep all things which I have commanded you:* then most sure it is, that hee is Lord over over all, and hath all power both in heaven and on earth, therefore are wee safe enough thereby.

Imperial Diet at *Auspurgh*, 1530.

And truly (said *Luther*) Christ shewed himself to bee a powerful Lord, at the Imperial Diet at *Auspurgh*, *Anno* 1530, where were gathered together against him, the greatest and most powerful heads in the Christian world, spiritual and temporal States, who were fiercely resolved altogether to have overthrown and rooted out his holie Word, and utterly to have destroied us, yet notwithstanding they were fain to alter their purpose, and to let God's Word and us alone. But (said *Luther*) although wee knew not that the Lord ruled above all, yet hee shewed at that time his Majestie effectually, insomuch, that wee never can bee able to render sufficient thanks to Almightie God for the same; and wee ought to have this sure confidence in him, that hee can and will save and deliver us from all dangers, bee they never so great and grievous. But what shall I saie? This great work of wonder shewen at that Imperial Diet and Assemblie is already of us quite forgotten, as if it never had been don.

Experience in the greatest dangers of Religion's need.

Thrice happie wished foolishness.

Wee that are true Christians (said *Luther*) do not trouble our selvs, that humane wit and wisdom (the Divel's whore) according to her blindness thinketh, that the Christian Faith and Religion of all other is most foolish, seeing, they do fix their belief and faith upon a Crucified Jew, Christ Jesus; but let them go on in their wisdom, and in the name of the Divel, their Idol, let them scoff and scorn so long as they can, yet wee boast of it, as beeing the highest grace of God, and do acknowledg Christ Jesus for us crucified and slain, and in him wee believ and know for certain, that no other

Name

Name under heaven is given among men, whereby wee must bee saved, *Acts* 4. And therefore (said *Luther*) do wee utterly reject and condemn all other Beliefs and Religions as abominable blasphemies and lies of the Divel, which the Pope, Mahomet, and others have falsly feigned and devised, and wee are sure, that God hath given over into reprobate mindes, and quite rejected the founders and supporters of such their superstitious Religions.

Of our Saviour Christ's Ascending into Heaven.

Nimble abilitie of the clafied bodie.

IT was a strange and wonderful thing (said *Luther*) to see, that our Saviour Christ vanished away before the eies of his Disciples, and Ascended up into heaven. Som of the good Disciples (no doubt) thought in themselvs, Wee did eat and drink with him, and now hee is taken from us in our sight, and carried up into heaven, are all things right trow wee? Such cogitations (doubless) som of them had, for they were not all of them alike strong in Faith, as St *Matthew* writeth, When the Eleven saw the Lord, they fell down, but som doubted. And doubtless, the Lord, in the time of those fortie daies from the Resurrection, until the Ascention (as hee shewed himself living) did teach them by manifold arguments, *Acts* 1, and instructed them in all things which were necessarie for them, strengthened their faith, and did put them in minde of that which hee had told them before, to the end they in no wise should make doubt of his person.

Matth. 28.

Spending fortie daies with the Apostles.

Adamitish imbecilite.

Yet nevertheless, it entred but hardly into them, for when the Lord appeared in the mid'st of them on Easter daie at evening time, and said, *Peace bee with you*; then they were perplexed and affrighted, they supposed to have seen a spirit, *Luke* 24; neither would *Thomas* believ that the other Disciples had seen the Lord, until hee saw the print of the nails in his hands, &c. *John* 20, and *Act.* 1. And although for the space of fortie daies hee had communed with them concerning the Kingdom of God, and was even ready to ascend; yet notwithstanding, they asked him, Lord! wilt thou at this time restore again the Kingdom to Israël?

The master of the Holie Ghost.

But after this, as on Whitsundaie, when they had received the holie Ghost, then they were far of other mindes, they then stood no more in fear of the Jews, but arose boldly up, and with great joiefulness preached Christ to the people. And *Peter* said to the Lame, Silver and gold have I not, but what I have, that give I thee; In the Name of Jesus Christ of Nazareth, arise and walk, *Acts* Chap. 3. Yet notwithstanding all this the Lord, was afterwards fain to shew unto *Peter* through a vision, that the Gentiles also should bee partakers of the promiss of life through Christ, although shortly before his Ascention, *Peter* had heard it from the Lord himself, *Mark* 16, *Go yee into all the world, and preach the Gospel to everie creature, &c.* And *Mat.* 28, *Teach all nations, &c.* And St *Paul* also reproved him, when complaint of him was made, *Gal.* 2.

Acts 10.

Comfortable Doctrine.

This I saie (said *Luther*) thereby to shew, that the Apostles themselvs did not know everie thing presently after they had received the Holie Ghost; yea, and somtimes also, they were weak in Faith. When all *Asia* turned themselvs from St *Paul*, yea also, som of his own disciples departed from him, and manie falsf spirits that were in high esteem, set themselvs against him; then with sorrow of heart hee said, Faith is not everie man's work: hee saith also, 1 *Cor.* 2, *I was with you in weakness, fear, and in much trembling.* And 2 *Cor.* 7, *Wee were troubled on everie side, without were fightings, within were fears, &c.* Hereby it is evident (said *Luther*) that hee was not alwaies strong in Faith; and moreover, the Lord was fain to comfort him, saying, Let my grace bee sufficient for thee, for my power is strong in weakness.

Against high swimming presumption.

This is to mee (said *Luther*) and to all true Christians a comfortable doctrine to hear; for I persuade my self also that I have Faith, but it is so so, and might well bee better, and yet I teach the Faith to others; and this I know, that my teaching and preaching is right, but I confess it, I com very short of Faith. Somtimes I commune thus with my self, Thou preacheſt indeed God's Word, this office is committed to thee, and thou art called therunto without thy will or seeking, thou confessest Christ,

Christ, and preacheſt him, which is not fruitleſs, for manie thereby are amended; but when I conſider and behold my own weakneſs (I eat, I drink, ſomtimes I am merrie, yea alſo, now and then I plaie the good-fellow) as then I begin to doubt and ſaie, Ah! that wee could but onely Believ.

Therefore (ſaid *Luther*) the ſecure and preſumptuous ſpirits (Hereticks, and all falſ Chriſtians) are irkſom and dangerous people; who, when thee have but onely looked on the top of the Bible, or have heard a few Sermons) do preſently think, they have the Holie Ghoſt, that they underſtand and know all. But good and godlie hearts are otherwiſe minded, and do daily praie, *Lord! ſtrengthen our Faith.*

Yerning ſighing. *Rom.* 8.

That wee ought to hearken unto Chriſt onely and alone.

WHen Chriſt ſpeaketh, then (ſaid *Luther*) everie one ſhould cleanſ both ears, and ſhould diligently hearken and mark well what hee ſaith; for God the Father himſelf ſaith, *Him ſhall yee hear*; as if hee ſhould ſaie, What hee teacheth you, take good heed thereunto, for I will maintein what hee ſaith, or I will bee no God. But hereto cometh the Divel, ſtirreth up other cogitations in the heart, hee ſtoppeth the ears, inſomuch that the greateſt number forget Chriſt and his Word, and do trouble themſelvs with vain and unprofitable things, to the end they might not believ and bee ſaved.

Attentively to hearken to divine matters.

Therefore (ſaid *Luther*) hee muſt cauſ *Moſes* to talk with us; hee that will ask, What have yee don? Againſt him, indeed, wee might well ſtop our ears and ſtrike him dead. Our Doctor and Schoolmaſter ſhall bee onely our bleſſed Saviour Chriſt Jeſus.

Of the complaint of the Godlie by reaſon of their Unbelief.

IT is a pitiful plague (ſaid *Luther*) that wee make our ſins ſo great and heavie, and in the mean time wee quite forget our Baptiſm; yea, wee forget our Saviour Chriſt Jeſus, who gave himſelf an offering for our ſins. St *Paul* knoweth how to comfort and chear up ſorrowful ſinners, hee beateth quite out the Barrel's head, and ſaith flatly, Wee muſt not regard the threatnings and frightnings of the Law, much leſs that wee ſhould rely upon the works of the Law, but onely upon Chriſt, who is our wiſdom, our righteouſneſs, ſanctification and redemption, and richly giveth ſupplie to that which in us is wanting.

Chriſtians ſecret ſufferings.

How Saint *Paul* comforteth ſinners.

Is it not (ſaid *Luther*) a perverſ thing in the Hypocrites, and in all falſ Chriſtians, who do think, they know all this well enough, and that they cannot bee deceived; but I fail herein, and ſuch as I am (ſaid *Luther*) that daily take in hand the Scripture, ſo that it maketh mee ſad, and full of ſorrow: For it is a ſpightful thing, and the Divel's witchcraft in us, that wee put more confidence and truſt in humane creatures, then in God.

Hypocrits and bellie-Chriſtians.

Theſe are in our ſight and preſence.

(I do exſpect more goodneſs from *Kate*, my wife, from *Philip Melanchton* and from other my friends, then from my ſweet and bleſſed Saviour Chriſt Jeſus, and yet I know for certain, that neither ſhee, nor anie other perſon on earth, hath ſuffered, will or can ſuffer that for mee which hee hath ſuffered, Why then ſhould I bee affraid of him)?

Not ſo ſoon believed as learned.

This my fooliſh weakneſs (ſaid *Luther*) grieveth mee very much. Wee plainly ſee in the Goſpel, how milde and gentle hee ſheweth himſelf towards his Diſciples; how familiar and friendlie hee paſſeth over their weakneſs, their preſumption, yea, their fooliſhneſs, &c. Hee checketh their unbelief, and in all gentleneſs admoniſheth them to amendment. Moreover, the Scripture (which is moſt ſure) ſaith, *Well are all they that put their truſt in him.* Fie on our unbelieving hearts, that wee ſhould bee affraid of this man, who, notwithſtanding is more loving, more friendlie, more gentle-minded, and more compaſſionate towards us, then are our natural kindred, our brethren, ſiſters; yea, then parents themſelvs are towards their own children.

Chriſt's joie and meekneſs towards his weak in faith.

Hee therefore (ſaid *Luther*) that hath theſe aſſaults and temptations, that Chriſt doth affright him, let him bee aſſured, and let him conclude thus with himſelf, It is

The Divel's ſpurring on.

not Christ, but it is the envious Divel that affrighteth, woundeth and killeth him; for Christ comforteth, healeth and reviveth.

1 Cor. 12. Luther's schooling.

Oh! (said *Luther*) his grace and goodnes towards us is so unmeasurably great, that without great assaults and trials it cannot bee understood. If the tyrants and false brethren had not set themselvs so fiercely against mee, against my writings and proceedings, then should I (said *Luther*) have vaunted my self too much of my poor gifts and qualities; nor should I with such fervencie of heart have directed my praiers to God for his divine assistance; I should not have ascribed all to God's grace, but to mine own dexteritie and power, and so I should have flowen to the Divel with all my Art and doings, &c.

Scouring of the godlie.

But (said hee) to the end the same might bee prevented in mee and hindered, my gracious Lord and Saviour Christ caused mee to bee chastised and whipped; hee ordained, that the Divel should plague and torment mee, inwardly, with his fierie darts; outwardly, through tyrants, as through the Pope and other Hereticks, and all this Christ suffered to bee don for my good and best, as in *Psal.* 119, is written, *It is good for mee that I have been in trouble, that I may learn thy Statutes.*

Of the Name, Jesus Christ.

I Have and know nothing of Jesus Christ (said *Luther*) but onely his Name, seeing I neither have heard nor seen him corporally; yet notwithstanding, I have (God bee praised) learned so much of him out of the Scriptures, that I am well and throughly satisfied; therefore, I desire neither to see nor to hear him corporally. Over and besides this, when I was left and forsaken of all men in my highest weaknes, in trembling and in fear of death; when I was persecuted of the false wicked world, then I oftentimes found and felt most evidently, the divine power which this Name [CHRIST JESUS] shewed and witnessed unto mee: this Name [Christ Jesus] oftentimes pulled mee out when I was in the mid'st of death, and made mee alive again; It comforted mee in the greatest despair, and particularly, at the Imperial Assemblie at *Auspurg*, *Anno* 1530, when I was forsaken of everie man; insomuch, that by God's grace, I will remain, live and die for that Name.

Probable experience.

Christian trust imposed upon Preachers and teachers.

And rather then I will yield, or through silence, so long as I live, endure that *Erasmus Roterodamus*, (or anie other whosoëver hee bee) should too nearly touch my Lord and Saviour Christ Jesus with his ungodlie false doctrine (how fairly colored soëver it bee, trimmed or garnished) I saie, I will rather die; yea, it should bee more tolerable for mee, with wife and children, to undergo all plagues and torments, and at last to die the most shameful death, then that I should give waie thereunto.

At novem ubi?

After what manner a faithful soul talketh with Christ

O! that people could saie thus from their hearts.

A Believing soul (said *Luther*) ought to talk with our Saviour Christ in this manner; Lord! I am *thy Sins*, Thou art *my Righteousness*, therefore am I joiful, and boldly do triumph; for my sins do not over-ballance thy Righteousnes, neither will thy Righteousnes suffer mee to bee or to remain a sinner. Blessed and praised bee thy holie Name (sweet Jesus) for evermore.

That the blaspheming of Christ, and of his Word, will make a full end.

Preparing for sudden spoil.

WHen people live thus securely, without let and hinderance do blaspheme Christ, persecute and condemn his Word (as now the Papists and their consorts do with great thirst, who are blinded by the Divel) and so lamentably, for that, do banish and murther manie godlie people as the greatest Hereticks, and do falsifie and wrest the holie and all-saving Word, then surely, the end is not verie far off: and I dare saie, that within the space of less then two hundred and fiftie years, they that live will hear it crack, and not long after will follow the downfal.

As it went with the Jews, when they ascribed the Doctrine and Works of Christ

to

to the Divel, and blasphemed him upon the Cross, then the whole creature trembled thereat, shee could not bear such wickedness; the Sun lost his light, the Vail in the Temple did rend in pieces, the Earth quaked, the Rocks were cleft, the graves opened themselvs. And when the Lord had purged his floor, and gathered the wheat into his Barns, then hee set the Chaff on fire, &c. Even so will hee now do at the end of the world, when the number of his Elect is filled, &c.

God's signs of wrath. *Nota bene.*

No man Asscendeth into Heaven, &c. John 3.

IN this sentence (said *Luther*) Christ will saie thus much; No man can bee found good and justified before God, nor com into heaven without mee; neither through his own strength and deserts, through his self-chosen devotion and sanctitie, nor through the works of the Law. For I am and remain in heaven, and yet I am com down from heaven, that I may take you up with mee,

Expounding of the sentence *John 3.*

In these three words (*To asscend up into heaven, To com down from heaven, And to bee in heaven*) Christ briefly comprehendeth his Almightie power. *To asscend up into heaven,* is, That from henceforth hee would no more appear on earth in corporal form or shape. *To com down from heaven,* is, That hee appeared here on earth, was made man (in everie thing like unto us, sin onely excepted) and through blaspheming and miracles would shew his glorie, and at last, would finish the work of deliverance of the generation of mankinde. *To bee in heaven,* is, That hee never forsook the right hand of the Father; that is, of the Godhead, but for ever and ever hath been, and still is in heaven, and that hee never forsook humane nature which hee took upon him, nor never will forsake the same.

Christ's brevitie in teaching.
1
2
3

If God bee for us, who can bee against us? Rom. 8.

CHRIST, our blessed Lord God and Saviour, hath swallowed up Death everlastingly to our comfort. Now (said *Luther*) if Death through Christ bee swallowed up everlastingly, then the sting of Death (which is sin) is made very blunt, insomuch that from hence forward to all Eternitie, it hath neither edg nor point to wound or sting us; that is, to terrifie and affright us, or to accuse and condemn us; neither can the Law from henceforth to everlasting make sin powerful; that is, The Law cannot maintein against us, that wee are sinners, which are in Christ, and walk in the spirit, not after the flesh, as St *Paul* saith.

The hellish court and chain of destruction.

Gal. 5.

Moreover (said *Luther*) the Divel is now taken captive, hee is stripped and executed, hee is bereaved of all his power, so that hee never from henceforward can have dominion over us. Likewise, all the wrath, raging and swelling of the blinde and false world (the Divel's Bride) is now made a scorn and derision; for what can shee do more then kill the bodie, and thereby hasten and further us the sooner out of this temporal into the everlasting life and happiness? Also all manner of Adversities (whether sicknesses, povertie, calamitie, or all kindes of tribulation) are far too vain and light (although they endured an hundred years and more) in comparison of the future glorie, which at the daie of our deliverance shall bee revealed unto us, *Rom.* 8. But notwithstanding, this is not found nor felt to bee so in us; nay, wee rather finde and feel quite the contrarie; therefore, faith is here very necessarie, which neither seeeth nor feeleth, but holdeth it self on the Word. In the mean time, hope waiteth and expsecteth with patience for that which faith took hold of through the Word. Afterwards, and in due time, there will follow an open and an everlasting sight out of faith, and out of invisible will appear that which is visible, whereby wee shall enjoie eternal life, happiness and joie (as in the beginning of the Creation, out of the world which was not yet seen, became a visible and a substantial world) well is hee that understandeth and believeth this.

To bee partakers of the Celestial treasure obteined through Christ.

That Christ is the onely comfort of the faithful in their sufferings and crosses in this world.

Brotherhood of Christians in the Cross. *Psal.* 24. 1 *Pet.* 5.

THe Scripture witnesseth (said *Luther*) that all the Godlie must suffer persecution, and through troubles and adversities must enter into the Kingdom of heaven. From hence St *Peter* admonisheth the faithful, that they should resist the Divel by a strong faith (who goeth about like a roaring lion, &c,) and saith further, that they are not alone which of the Divel, and of the wicked world, are assaulted and plagued; but must know, that their brethren to-and again in the whole world have the like sufferings.

Anguish and comfort of consciences. *Luke* 21.

Manie good and godlie hearts do finde and feel this, which are earnestly intended stedfastly to remain unto death, by the Word of Christ, and in the acknowledgment of his grace. I will saie nothing of the torments of poor perplexed consciences (which are innumerable manie) which do suffer manifold miseries; especially, in these last abominable times, when the raging Divel powreth out all his wrath and poison here and there amongst the ungodlie tyrants in Popedom, in Turkie, &c. Those godlie hearts in their extremest torments and miseries, can comfort themselvs no other waies, but onely, that they have Christ the Son of God for their Advocate and Saviour by the Father, they hold themselvs on his Word, and have a yerning for his glorious appearing, when, at last hee will deliver them, and richly refresh them everlastingly for all their sufferings.

How it will go in the other life with Christians.

Tyrants.

Then one will behold another, and (said *Luther*) wee shall bee known among our selvs, and shall saie, See! how com wee here together? Who would have exspected this wonderful and happie change? were wee not esteemed on earth the most unworthie Hereticks and Rebels, and were wee not the curs of the world? were wee not made away and slain of the tyrants? &c. Then wee shall saie one to another, Where are now those angrie gentlemen, the great and mightie Kings and Princes that needs would root out and utterly throw to ground Christ, his Word, and his poor and smal flock? Those that spitted at us, scoffed, scorned, and trod us under feet, that cast us into prisons, banished and laid all mannner of plagues upon us, tormented us with fire and sword? where are the holie spiritual Fathers that excommunicated us as the wicked'st blasphemers of God, and deceivers of the world; that cursed and gave us over to the Divel? where are they? They are in the bottomless pit of hell, where their worm dieth not and where their fire is not quenched.

The root of Hypocrits.

On the contrarie, wee that have hearkned unto Christ according to his Father's command, have believed in him, have continued stedfast in his Word, and but a short time have endured and born our Cross, (yea, scarce the twinkling of an eie in comparison of the great glorie which now is revealed unto us) do now live with Christ in unspeakable everlasting joie and happiness, and do praise him together with the Father and the Holie Spirit, with all Angels and Saints.

That wee should not so much as think upon God without Christ.

WIthout Christ (said *Luther*) wee cannot know God. Doctor *Staupitz* complained, in *Luther*'s presence, that hee was sorely assaulted, plagued and tormented of the Divel concerning Predestination. *Luther* said unto him, Predestination, or the Fore-seeing, is no where found nor understood, but onely in the wounds of Christ; for it is written, *Him shall yee hear*. The Father himself is too too high; therefore hee saith, I will shew you a waie whereby you may com unto mee, namely, Christ; believ in him, depend on him, and then in due time yee shall well finde who I am; but without Christ, I will not bee comprehended who and what I am, much less, what I intend, fore-see, or predestinate; therefore, desirest thou to know the reason, why so manie are lost and damned? It is becaus they will not hear what Christ saith.

That the Enmitie between Christ and the Divel began in Paradise.

NO wonder it is (said *Luther*) that Satan is an enemie to Christ, and setteth himself against Him, and his Word, with all his power and craft, and that also hee is an enemie to Christ's people and Kingdom. It is an old hate and grudg between them which began in Paradise; for they are in everie thing, by nature and kinde, of contrarie mindes and dispositions. The Divel smelleth Christ (said *Luther*) manie hundred miles off: Satan heareth at *Constantinople*, and at *Rome*, that wee here at *Wittemberg* do teach and preach against his Kingdom; hee feeleth also very well, what hurt and damage hee susteineth thereby; therefore doth hee rage and swell so horribly.

Original enmitie between Christ and Satan, and all his members.

But (said *Luther*) this is more to bee wondred at, that amongst us humane creatures (who are of one onely kinde and nature, and through the same bond of love knit together so fast, that one ought to love another as himself) should bee so great an unwillingness, such envie, such hate, wrath, discord and revenge so vehement, that thereupon the one maketh waie and murthereth the other; for who is nearer allied to a man, then his married wife? to the son, then his father? to the daughter, then her mother? to the brother, then the sister, &c. yet nevertheless, it is alwaies, or most commonly found, that discords and strifes are among and between them. This the Heathen have well discerned and complained of, but they knew not that it is meerly of the Divel's driving.

Falshood and wrathfulness.

That Christ and the Law cannot dwell together.

IT is unpossible (said *Luther*) that the Gospel and Law should dwell together in one heart, but of necessitie, either Christ must yield and give place to the Law, or the Law to Christ. St *Paul Gal.* 5, saith, *They which will bee justified through the Law, are fallen from Grace, and have lost Christ.* Therefore when thou art of this minde, that Christ and the confidence of the Law (or the works thereof) can or may dwel together in thy heart, then thou maiest hold for certain and know that it is not Christ, but the envious Divel that dwelleth in thy heart, who under the vizard and form of Christ accuseth and terrifieth thee; hee demandeth, and will have, that thou shalt make thy self righteous through the Law, and through thy own good works; for the true Christ useth not to call thee to an account for thy sins, neither doth hee command thee to trust in thy own good works, but saith, *Com hither to mee all yee that bee wearie and heavie loaden, I will refresh you, &c.* And (said *Luther*) this is the greatest unspeakable mysterie which is hid from the carnal wisdom of the whole world; namely, that God the Heavenlie Father (in his Majestie) is dead towards us; hee hath put himself out of all, and hath given it to the Son, who now is our flesh and blood (yet without sin); hee sheweth us unto him, when wee hear and receiv onely him, then shall wee have all things in him, who for our sakes so pitifully was crucified of the most seeming holie people, which had the greatest names and honors. For *Hannas*, is even so much as *Johannes*; *Caïphas*, as much as *Peter*; *Judas*, as a King of the Jews, &c. All these (said *Luther*) must laie hands on Christ, and for their valiant acts and service against him, they must all bee honored as couragious Knights. To conclude, those that in the world have had the greatest names, honors and titles, have commonly been the most wicked wretches.

Although in themselvs they can agree, yet they cannot endure to bee together.

Christ's voice and signs.

That without Christ's Humanitie, wee neither can nor may seek after Grace or for the forgivenes of sins.

WHen thou art in hand with the Article of Justification, and considerest or disputest with thy self, where that God is to bee found which justifieth sinners and receiveth them to Grace? Then (said *Luther*) look well to it, and take

Right waie to the acknowledgment of God.

good heed, that thou takeſt notice of no other God, but onely of that man, Chriſt Jeſus: look that thou takeſt ſure hold on him, and with thy heart remaineſt depending on him, and baniſh and expel from thee all cogitations and ſpeculations of God's Incomprehenſible Majeſtie; for as *Soloman* ſaith, *Hee that ſearcheth after high things, to him they ſhall bee too high.* This which I now ſpeak (ſaid *Luther*) I have by good experience, and I know that the ſame is true. But the ſeducing ſpirits, that will deal with God without this man Chriſt, they believ mee not, although Chriſt himſelf ſaith, *I am the waie, the truth, and the life. No man cometh to the Father, but through mee.* Therefore whoſoëver thou art, thou ſhalt finde no other waie to go to the Father without this waie, which is Chriſt; all other waies are miſ-leading, and by-waies: thou ſhalt finde no truth without Chriſt, but altogether hypocriſie and lies: thou ſhalt finde no life without Chriſt, but everlaſting death; therefore mark diligently (ſaid *Luther*) that in anie caſe (if thou intendeſt to bee juſtified before God, and wilt obtein grace, and when thou dealeſt with the Divel, with the Law, with Sin, and Death) then I ſaie once again, look well that thou knoweſt no other God, but onely that God which is alſo Man.

Prov. 25.

John 14.

In what caſes, a man, without danger, may diſpute of God's high Majeſtie.

Meaſure and rule in diſputing with our Adverſaries.

IF happily it falleth ſo out (ſaith *Luther*) that (without and beſides this Article of Juſtification) thou art conſtrained to diſpute with Jews, Turks, with Sectaries and Hereticks, of God's Wiſdom, of his Almightie power, &c. then make uſe of thy beſt Art; bee as ſharp-pointed and ſubtil as poſſible thou canſt or maiſt bee, there is no danger, for then thou haſt to do with and about another Argument.

But (ſaid *Luther*) in this caſe, concerning our Juſtification; that is, when wee muſt maintein before God, our Conſciences againſt the Law, our Righteouſneſs againſt Sin, and our life againſt Death and the Divel; or when wee ſhall ſeek, what the ſatisfaction for ſin is, through what ſins are forgiven, how wee becom reconciled to God and eternally ſaved? In this caſe, let us turn away our hearts, our mindes, and all our cogitations in everie particular, from the high Incomprehenſible Majeſtie of God, and let us onely behold and look upon that Man, which preſenteth himſelf to bee a Mediator for us, and ſaith, *Com to mee all that bee wearie, &c.*

Fruit and conſequence of this doctrine.

When wee do this (ſaid *Luther*) as then wee ſhall ſee, that God's Wiſdom, his Power and Glorie will bee expreſſed and pictured unto us ſo lovingly and friendly, that wee may well ſuffer, endure and underſtand all things in that ſweet and amiable picture, as St *Paul* ſaith, *That in Chriſt are hid all the treaſures of the Godhead, wiſdom and knowledg.* Alſo, *That in him dwelleth the whole fulneſs of the Godhead bodily.*

This hold faſt, (ſaid *Luther*) and ſuffer not thy ſelf at no time to bee drawn away from this picture of Chriſt, in whom the Angels have and take delight, and think not that Chriſt, according to his true and livelie picture, is like a *Moſes*, a tormentor, but giveth righteouſneſs. Hee gave himſelf, not by reaſon of our deſerts and holineſs, but for our ſins, and although Chriſt now and then expoundeth the Law, yet the ſame is not his main Office for which the Father ſent him.

Proof of this Art.

It is an eaſie and light thing for us (ſaid *Luther*) to talk and ſaie, that our Saviour Chriſt is given for our ſins, but when it cometh to the upſhot, and when the Divel through trials and temptations hideth Chriſt, and taketh him out of our ſight, and therewith teareth out of our hearts the Word of Grace, then wee finde that wee fail much, and that wee have learned nothing thereof at all. But whoſo as then can behold Chriſt, not as a ſtern and angrie Judg, but as the moſt ſweet and loving Saviour, and as our High-prieſt, the ſame already hath overcom all manner of trials and adverſities, and is well on his waie to the heavenlie Kingdom. But (ſaid *Luther*) there is on earth nothing more hard and difficult, then in times of trials and temptations to do the ſame.

hard to believe in Temptation

Claws of the Divel, and hell's throat.

What I ſaie, I have it by good experience, for I know full well the Divel's craft and ſubtiltie, in that hee not onely uſeth to blow the Law into us, therewith to terrifie and affright us, and out of mole-hils to make mountains; that is, to make a very hell of

that

that which is but a ſmall and little ſin, which as a wondrous juggler hee can perform artificially; yea alſo, hee can ſomtimes make ſuch to bee great and heavie ſins which are no ſins (therewith to perplex their conſciences) but alſo, hee uſeth to picture Chriſt's perſon before us in ſuch diſguis'd manner, that wee muſt needs be affrighted thereat; for as then hee bringeth and laieth before us one threatning ſentence or other, out of the Holie Scriptures, and before wee bee aware of him, hee giveth ſo hard a blow to our hearts (and that in a moment) that inſtantly wee loſe all light and ſight, and do take him to bee the true Chriſt that poſſeſſeth us with ſuch cogitations, whenas it is onely and alone the envious Divel.

Of the burthen which Chriſt carrieth.

OUr moſt bleſſed Saviour Chriſt carrieth the ſins of the whole world, and therewithall hee hath upon him all the blood that hath been and ſhall bee ſhed and ſpilt from the beginning to the end of the world. I ween indeed (ſaid *Luther*) hee hath upon him a burthen, under which hee muſt have ſunk, if hee were not true and natural God, all which hee did for our ſakes, but verie few there bee that thank him for it. Sin's burthen.

Chriſt hath a great mouth, and hee will have that wee ſhall receiv his Word.

VVHen Chriſt ſpeaketh a word (ſaid *Luther*) then he openeth a mouth which is as big as heaven and earth. Therefore, concerning the ſtate of Matrimonie, which the Pope hath forbidden, how can hee in the ſight of God bee excuſed, whenas God ſaith, *Multiplie and increaſ.* When the Emperor ſpeaketh a word, it is held of ſom value; but when Chriſt ſpeaketh, hee taketh up at one bit heaven and earth. Therefore wee muſt regard this man's words otherwiſe then the words of Emperors, Popes, &c. for hee is true and verie God. Chriſt's Word

That Chriſt expounded the Law.

VVHen Chriſt preached, *Mat.* 5, hee then confuted, reproved and contradicted the falſ Expounders of the Law, and reſtored *Moſes* again whom they had falſified, and ſaid, Thus and thus wee ought to underſtand *Moſes*. To reject the evil. *Iſa.* 7.

That Chriſt and the Pope are ſet on, the one againſt the other.

I (Said *Luther*) have ſet Chriſt and the Pope together by the ears, therefore I trouble my ſelf no further; and although I com thereupon between the door and the hinges and bee ſqueezed, it is no matter, though I go to the ground, yet notwithſtanding, Chriſt will go through with it. Danger of the confeſſors of Chriſt, according to the world's aſſpect

Of the prehemінence of God's Word.

CHRIST once appeared viſible here on earth, and ſhewed his glorie, and through divine adviſe and counſel, and through the fore-ordeined purpoſe of God, hee finiſhed the work of the deliverance and redemption of all mankinde. I (ſaid *Luther*) do not deſire that hee ſhould com once more, neither would I that hee ſhould ſend an Angel unto mee, and although an Angel ſhould com and appear before mine eies from heaven, yet would I not believ him; for I have of my Saviour Chriſt Jeſus bond and ſeal; that is, I have his Word and Sacraments, thereon do I depend, and deſire no new revelations. And (ſaid *Luther*) the more ſtedfaſtly to confirm me in the ſame reſolution, onely and alone to remain by God's Word, and not to give credit to anie viſions or revelations. I, beeing on Good Friday laſt in my inner chamber in fervent praier, contemplating with my ſelf, how Chriſt my Saviour hung on the Croſs, how hee ſuffered and died for our ſins, there appeared ſuddenly upon the wall a bright ſhining viſion, and Excellencie of God's Word. Of *Luther's* tempting by God's permiſſion. Note

and therein appeared alſo a glorious form of our Saviour Chriſt, with the five wounds, ſtedfaſtly looking upon mee, as if it had been Chriſt himſelf corporally: Now at firſt ſight thereof, I thought it had been ſom good Revelation; yet I bethought my ſelf preſently again, that ſurely it muſt needs bee the jugling of the Divel, for Chriſt appeareth unto us in his Word, and in a meaner and more humble form, like as hee hung upon the Croſs and was humbled; therefore I ſpake to the viſion in this manner, Avoid thou confounded Divel: I know no other Chriſt then him that was Crucified, and who in his Word is pictured and preached unto mee. Whereupon the Image vaniſhed, which was the verie Devil himſelf. And in like manner (ſaid *Luther* further) a Gentlewoman (a virgin) not far from my houſ at *Wittemberg*, laie very ſick, to whom alſo appeared a viſion after this ſort following: Shee beheld (as ſhee thought) a glorious form of her Saviour Chriſt, which ſhee was readie to have worſhipped, and to have fallen down before it; but, as they ſent preſently for mee (ſaid *Luther*) I repaired ſpeedily to the ſick Gentlewoman, and I ſaw the viſion alſo as in the form of Chriſt. I admoniſhed her ſeriouſly, that ſhee ſhould not ſuffer herſelf to bee deluded by the Divel; whereupon ſhee raiſed up her ſelf, and did ſpit in the face of the image, and inſtantly the image was changed into a great uglie ſnake, which ran to the Gentlewoman's bed and bit her in the ear, ſo that there ſtood drops of blood upon the ear which trickled down, and thereupon the ſnake vaniſhed. This I beheld with mine eies (ſaid *Luther*) with divers others that were there by. Here now, it is well to bee conſidered, whom the Papiſts worſhip in ſuch and the like viſions, which they oftentimes allege to have ſeen.

The like wee finde in *Vitis Patrum*.

a bugion.

That Chriſt and Satan cannot agree.

NO union or agreement at all was ever known between Chriſt and Belial. If the Papiſts ſhould now yield, that they are in the wrong concerning their Letters of Indulgences, that is, Letters of the Pope's pardons; then everie bodie would think, *Qui ſemel malus, ſemper malus*, &c. He that is once a knave, will bee ever held for the ſame. If Indulgences fall, then falleth the Maſs; if the Maſs falleth, then the Monaſteries and their Orders fall, and ſo forward.

Pſay. 118. *Pſal.* 2. Is anie man wiſe, let him agree without danger.

And ſeeing the Divel is a Prince and a God of this world, and an arch-enemie to the Lord Chriſt, to his Word, and to thoſe that have and confeſs the ſame pure and unfalſified; therefore, Chriſt muſt and will well maintein and keep the ſame, of whom it is written, *Thou art a Prieſt for ever, &c.* It is unpoſſible (ſaid *Luther*) that Chriſt and the Divel can agree together under one roof; neither can wee Proteſtants dwell under one roof with the Papiſts, the one may not endure the other, one partie muſt yield. The Jews and the Apoſtles were under one roof, but the Jews were conſtreined to yield.

Wages of Umpires.

Judas Machabeus

This our time (ſaid *Luther*) is like to the time of *Judas Machabeus*, who defended his people from violence, yet hee could not ſuppreſs the enemies, but they kept the Government; and his own people did him the greateſt miſchief, inſomuch that I believ, hee wiſhed himſelf dead by reaſon of ſuch their falſneſs and unthankfulneſs; for thoſe two qualities [*Falſneſs and Unthankfulneſs*] make one wearie.

That Chriſt is the health and wiſdom of the Faithful.

Humane wiſdom.

ALas (ſaid *Luther*), what is our wit and wiſdom; for e're and before wee underſtand anie thing rightly as wee ought, wee lie down and die; therefore the Divel hath good ſtriving with us. When one is thirtie years old, ſo hath hee as yet *Stultitias carnales*; yea alſo, *Stultitias ſpirituales*; yet it is much to bee admired, that in ſuch our imbecillitie and weakneſs, wee atchiev and accompliſh ſo much and ſuch great matters, but it is God that giveth it. God gave to *Alexander* the Great, *Sapientiam & fortunam*, Wiſdom and good ſucceſs; yet notwithſtanding, hee calleth him in the Prophet *Jeremias*, *Juvenem*, a Youth, where hee ſaith, *Quis excitabit juvenem*, a young raw *milk-ſop* boie ſhall perform it, hee ſhall com and turn the Citie [*Tyrus*] upſide

Alexander Magnus.

Chap. 29.

upside down. But yet *Alexander* could not forget his foolishness, for oftentimes hee swilled himself drunk, and in his drunkenness hee stab'd to death his best and worthiest friends; yea, hee drank himself to death afterwards at *Babel*. Neither was *Solomon* above twentie years old when hee was made King, but hee was well instructed by *Nathan*, and desired of God wisdom, which was pleasing to God as the text saith. But now Chests full of monie are desired. O! saie wee now, If I had but monie, then I would begin a War.

Solomon's wisdom.

1 King. 3.

That Christ was soon wearie of this life, and so are his true Christians.

CHRIST would not staie long on earth (said *Luther*) with his preaching, but gave his Kingdom, Rule and Government over to his Father, and ordained Apostles; from whence *Paul*, and also the other, crieth, *Cupio dissolvi*, I desire to bee dissolved, &c. They had soon enough of this world. Even so do wee now crie, Wee have enough of this life, and are wearie of it.

Present life.

Phil. 1.

Christ will save both Jews and Gentiles.

CHRIST said to the Heathenish woman, *I came not but to the lost sheep of the house of Israël*; yet nevertheless afterwards, hee holp both her and her daughter: therefore (said *Luther*) a man may saie, Christ, at that time, spake against his own conscience.

Christ's instruction.

True it is, Christ was not sent to the Gentiles, but when the Gentiles came unto him, hee would not reject nor put them from him. In person hee was sent but onely to the Jews, and therefore hee preached in the Land of the Jews. But through the Apostles his doctrine went into the whole world. And St *Paul* nameth the Lord Christ, *Ministrum Circumcisionis*, by reason of the promise which God gave to the fathers wherein God truly performed his promise: the Jews themselvs boast of God's justness in performing what hee promised, but wee Gentiles do boast our selvs of God's mercie, neither hath God forgotten us Gentiles. Indeed (said *Luther*) God spake not with us, neither had wee King nor Prophet with whom God spake; but St *Paul* in another place saith, It was necessarie that the Word should first be preached to you, but seeing you will not receiv it, Lo, wee turn to the Gentiles. Hereat the Jews are much offended to this daie, in that they flatter themselvs, *Messias* is onely and alone for them and theirs. Indeed (said *Luther*) it is a glorious name and title which *Moses* giveth them, *Tu es gens sancta*, Thou art an holie Nation, but *David* in his Psalm afterwards promiseth Christ to the Gentiles, *Laudate Dominum omnes gentes*, Praise the Lord all yee Nations, &c. The good and loving Apostles hardly understood this sentence, they thought, that they should bee made great persons, they had already shared the people to themselvs, as where the two Disciples which went to *Emaus* said, Wee hoped hee should have delivered Israël: But this their conceit and opinion must bee mortified, the good fellows were possessed with such carnal cogitations; yet our Saviour Christ dealeth mildly, and hath patience with them and their weakness.

Rom. 15.

Receiving of the Gentiles.

It is written in the Legends of St *Peter*, That *Peter* alwaies wore a linnen cloth about him, wherewith hee wiped his eies, and at length also his eies became verie red, which (said *Luther*) I do well believ to bee true. Hee (beeing asked, for what caus hee wept so often) said, *Si recordaretur illius dulcissimæ consuetudinis Christi cum Apostolis, tum se non posse continere lacrymas*, If hee thought on that sweet societie of Christ with his Apostles, then hee could not refrein from tears. Our Saviour Christ, doubtless was an exceeding amiable, milde, and friendlie man, and so is hee still with us to this daie, but wee know it not. Afterwards on Whitsundaie, the Disciples were instructed otherwise.

Peter's weeping in contemplation of Christ's familiaritie.

What

What our thoughts ought to bee of Christ.

Cogitations of the Lord Christ.

WEe should remember the histories of Christ three manner of waies; *first*, as a historie of Acts or Legends. *Secondly*, as a gift or a present. *Thirdly*, as an example, which wee should believ and follow. Histories (said *Luther*) are mightie and powerful examples of the faith, and of mis-belief.

David's *praising and boasting of his goodness and godliness.*

Occasion of boasting.

THe caus why *David* so highly boasted and extolled himself of his uprightness, whenas hee was both a Murtherer and an Adulterer, was this (said *Luther*); Wee ought well and throughly to regard this little word [*meam*, my] for when *David* saith, My Righteousness, then wee must give him a sound *Correlative*; as, My Righteousness, understand, towards mine enemies; in regard of my dealing with mine enemies, I am just; for thou God knowest, that I have a Just Caus.

Of the offence, which humane wisdom and understanding taketh, and conceiveth of Christ's weakness.

Offence of man's wit and wisdom.

WHen humane wit and carnal wisdom beholdeth Christ born, a little Infant lying in his mother's bosom, sucking on her brest, then it cannot acknowledg him to bee a Saviour and a Redeemer of the world; *This is the reason and understanding which is ingrafted in all seducers and Hereticks.*

That Christ was silent and did not preach, until hee was thirtie years of Age.

Autoritie of Office. *Nota bene.*

CHRIST, our blessed Saviour (said *Luther*), did forbear to preach and teach until the thirtieth year of his Age, neither would hee openly bee heard; No, notwithstanding hee beheld and heard so manie Impieties, abominable Idolatries, Heresies, Blasphemings of God, &c. It was a wonderful thing that hee could abstein, and with patience endure the same, untill the time came that hee was to appear in his Office of Preaching.

Of the manner of preaching in Popedom.

From whence came the Proverb [*How long hath there been no mention made of that man* Christ].

IN Popedom (said *Luther*) they were almost ashamed; yea, they held it for a frivolous thing, once to name Christ in the pulpits. Neither were the names of the Prophets and Apostles at anie time remembred, nor their Writings alleged. But the rule and manner of their preaching was this, *First*, to produce a Theme, a Sentence, or a Question. *Secondly*, to part and divide the same. *Thirdly*, they proceeded to distinguish, &c. such Preachers were held for the best; they remained not by the Gospel, neither did they trouble themselvs with anie sentence out of Scripture; nay, the holie Scripture with them was altogether covered, unknown and buried.

Of God's Honor.

Caus of the praise and thanks before God.

IT is an honor and praise to God, that hee sent his Son to bee made Man, to take upon him our flesh and blood; which mysterie is so deep, that no humane Creature can bee able sufficiently to meditate thereof, and yet wee are so cold and unthankful. Fie upon this wicked *Adam's* Fall! that wee should not love this our Lord and Saviour, who so dearly hath delivered and redeemed us from death.

CHAP.

CHAP. VIII.

OF THE HOLIE GHOST.

Of the Holie Ghost.

THe Holie Ghost (said *Luther*) hath two Offices: *First*, Hee is a Spirit of Grace, that maketh God gratious unto us, and to receiv us as God's acceptable children. *Secondly*, Hee is a Spirit of Praier, that praieth for us, and for the whole world; to the end that all evil may bee turned from us, and that all goodness may happen towards us. The Spirit of Grace teacheth other people, but the Spirit of Praier praieth, That God's Name may bee Hallowed.

Office of the Holie Spirit. *Zech.* 12.

It is a wonder (said *Luther*) that one onely thing is acted and finished divers kindes of waies. It is one thing to have the Holie Spirit, and it is another thing to have the Revealing of the same; for manie have had the Holie Spirit before the Birth of Christ, and yet notwithstanding, hee was not revealed unto them.

Wee do not separate the Holie Ghost from Faith; neither do wee teach that hee is against Faith; for hee is the certaintie it self in the Word, that maketh us sure and certain of the Word, so that without all wavering or doubting wee certainly believ, That it is even so and no otherwise, then as God's Word saith and is delivered unto us. But the Holie Ghost is given to none without the Word (saith *Luther*) but through the Word.

Faith's praier. *Gal.* 3.

Note.

At the same time of this Discourse, Doctor *Hennage* said to *Luther*, Sir! where you saie that the Holie Spirit is the certaintie in the Word towards God, that is, that a man is certain of his own minde and opinion; then it must needs follow, that all Sects have the H. Ghost, for they will needs bee most certain of their Doctrine and Religion.

Filthie cloke and refuge of the Sectaries.

Hereunto *Luther* answered him, and said, *Mahomet*, the *Pope*, and Papists, the *Anabaptists*, and other Sectaries, have no certaintie at all, neither can they bee sure of these things; for they depend not on God's Word, but on their own Righteousness; they have nothing upright, they construe and make Glosses, they understand God's Word according to their humane and natural sense and reason. And when although they have don manie and great works, yet they stand alwaies in doubt, and must think thus, Who knoweth, whether this which wee have don bee pleasing to God or no? or, whether wee have don works enough or not? They must continually think with themselvs, Wee are still unworthie, &c.

But (said *Luther*) a true and godlie Christian (between these two doubts) is sure and certain, and saith, I regard nothing these doubtings; I neither look upon my holiness, nor upon my unworthiness, but I believ in Jesus Christ, who is both holie and worthie: and whether I bee holie or unholie, yet am I sure and certain, that Christ giveth himself (with all his holiness, worthiness, and what hee is and hath) to bee mine own. For my part, I am a poor sinner, and that I am sure of out of God's Word.

Christian's *Pleropheria.*

Note.

Therefore the Holie Ghost onely and alone is able to saie, Jesus Christ is the Lord; the Holie Ghost teacheth, preacheth and declareth Christ, all others do blaspheme him.

The Holie Ghost (said *Luther*) goeth first and before in what perteineth to Teaching, but in what concerneth Hearing, the Word goeth first and before, and then the Holie Ghost followeth after. For wee must first hear the Word, and then afterwards the Holie Ghost worketh in our hearts: hee worketh in the hearts of whom hee will, and when hee pleaseth. To conclude, the Holie Ghost worketh not without the Word.

Blessed hearing of the Divine Word.

As

At what time the Holie Ghost began to finish his Office.

Open ostentation of the Holie Ghost on Whitsundaie.

THe Holie Ghost (said *Luther*) began to finish his Office and work openly on Whitsundaie in the New Testament (as Christ nameth him a Comforter, and a Spirit of Truth) for hee gave to the Apostles and Disciples of Christ a true and a certain comfort in their hearts, hee gave them a secure and a joiful courage, insomuch that they regarded not whether the world and the Divel were merrie or sad, whether they were friends or enemies, were Angrie or laughed. They went on in all securitie up and down the streets in the Citie, and doubtless, they had these, and the like cogitations; Wee regard neither *Hannas* nor *Caïphas*, neither *Pilate* nor *Herod*, they are nothing worth, but wee are all in all: they altogether are our subjects and servants, and wee their Lords and Rulers, &c.

The appearance of a godlie Preacher.

In such manner went the loving Apostles on, and proceeded with all courage, and without asking anie leav or licence.

They asked not first, whether they should preach or no, or whether the Priests and people would allow thereof? O no! They went on boldly, they opened their mouths freely, and reproved all the people (both Rulers and subjects) as murtherers, as wicked wretches and Traitors who had slain the Prince of life.

Their accustomed reward.

And indeed (said *Luther*) such a spirit was very needful and necessarie at that time for the Apostles and Disciples (even as to this daie hee is also needful for us); for our Adversaries do now accuse us, as they did then the Apostles, for Rebels, for disturbers of the Union and peace of the Church: what evil soëver happeneth, that, say they, have wee don, or are the caussers of the same.

Our blasphemers crie now out, and saie, Before in Popedom it was not so evil as now it is since this Doctrine came in; now wee have had and have all manner of mischiefs, dearth, wars, and the Turks.

People through-poisoned with wickednes.

All the fault (said *Luther*) they put in our preaching, and if they could charge us to bee the caus of the Divel's falling from heaven; yea, that wee had crucified and slain Christ, they would not omit it.

Therefore the Whitsuntide Sermons of the Holie Ghost, are very needful for us, that thereby wee may bee comforted, and with boldnes may contemn and slight such blaspheming, that Holie Ghost may put boldnes and courage into our hearts, that wee may stoutly thrust our selvs forward, let who will thereat bee offended, and let who will blaspheme us: and although sects and heresies arise, yet wee may not regard the same. Such a courage (said *Luther*) must there bee, that careth for nothing, but boldly and and freely to acknowledg and to preach Christ, who so wickedly was made away, condemned and slain.

Christians *Cedo nulli.*

For the manner and nature of the Gospel is, to bee a ridiculous and an offensive preaching, which in all places of the world is rejected and condemned.

Thr world's acceptable preaching.

If (said *Luther*) the Gospel might not offend and anger neither Citizen nor Countrie man, neither Prince nor Bishop, then it would bee a fine and an acceptable preaching, and well might bee tolerated, and people would willingly hear and receiv it with pleasure and delight. But seeing it is such a kinde of preaching which maketh people angrie, (especially the great, high and powerful persons, and such as will bee deep-learned ones in the world) so belongeth thereunto truly a courage, and the Holie Ghost to those that intend to preach the same.

Unpromoted and uncommenced Preachers.

It was indeed (said *Luther*) an undaunted courage in the poor Beggers and Fishers (the Apostles) to stand up to preach in such sort, that the whole Council at *Jerusalem* were angred and offended thereat, and thereby to bring and load upon their backs the wrath and displeasure of the whole Government of the Spiritual and Temporal State, yea, of the *Romane* Emperor himself; and (which is more) to open their mouths so wide, and to saie, Yee are all Traitors and murtherers, &c, Truly, the same could not have been don without the Holie Ghost.

Therefore, the Sermons, appointed for Whitsuntide, of the Holie Ghost should bee also our comforr and joie, and in like manner should put courage into our hearts at this

this time to preach likewise undauntedly, and not to regard the anger and blaspheming of the world, but that wee should dare to wage and venture all things, and alwaies bee readie to suffer for Christ's sake.

A great wonder it was (said *Luther*) that the High Priests, together with *Pontius Pilate*, did not caus those Preachers that hour to bee put to death. For it founded much of Rebellion, that the Apostles stood up, and preached of the crucified Jesus of Nazareth, against the spiritual and temporal Government; yet notwithstanding both High Priests and *Pilate* must bee struck with fear, as indeed they deserved well to bee made afraid even where no fear was, to th'end that God might shew his power in the sillie Apostles weakness.

God hath put a Bit into their mouths, wherewith Hee holdeth and turneth them; *Ezek.* 39.

This is the manner and proceeding of Christendom, it goeth on in apparent weakness; and yet in such weakness there is such and so great and mightie strength and power, that all the worldlie wise and powerful thereat must stand amazed, and in fear thereof.

What the holie Ghost is.

IT is witnessed by holie Scripture (said *Luther*), and the *Symbolum* of *Nice* out of holie Scripture teacheth, that the holie Ghost is Hee that maketh alive, and Hee that together with the Father & the Son is worshipped, and with them is honored.

Therefore the holie Ghost of necessitie must bee true and everlasting God with the Father and the Son in one onely Essence. For if Hee were not true and everlasting God, then could not bee attributed and given unto Him the divine power and honor, that Hee maketh alive, and that together with the Father and the Son Hee is worshipped and honored, touching which point the holie Fathers powerfully did set themselvs against the Hereticks, and out of holie Scripture stoutly mainteined the same.

Substance and operation of the holie Ghost.

Of the Office of the holie Ghost.

THe holie Ghost (said *Luther*) is an everlasting God, as wee acknowledg and believ in our Christian Faith. Our Saviour Christ giveth sundrie Names and Titles to the holie Ghost: First, Hee nameth Him a Reprover, *Who reproveth the world of sin*, &c. Secondly, a Comforter. Thirdly, a Spirit of Truth. Fourthly, that Hee proceedeth from the Father, and therein, that Hee is true and eternal God with the Father and the Son. Fiftly, that Hee witnesseth of Christ, &c.

The Names and Titles of the holie Ghost.

Wherewith the holie Ghost comforteth, and from whence Hee is called a Comforter.

ANswer: The world (saith Christ) will excommunicate and kill you as Hereticks and Rebels, and will think they do right therein; yea, that therein they do God good service; yee must bee held in the wrong, so that every man will saie, O! these Hereticks are served well and rightly, Who would wish them better? As then you will bee weak in your Consciences, and oftentimes yee will think with your selvs, Who knoweth whether wee have don well and rightly or no? surely, wee have don too much; insomuch that yee will bee held to bee in the wrong both before the world and in your own Consciences.

Joh. 15. 18. Banishing and persecuting.

As if Christ should saie further unto them, Forasmuch as I know alreadie how it will go with you, namely, that you shall finde comfort neither in the world, nor by your selvs; therefore I will not forsake nor suffer you to stick in such need, neither will I lead you so far into the mire, that yee shall bee sunk therein; but when all comfort in the world is gon, and when yee are terrified and dismaid, then will I send unto you the holie Ghost who is called, and is the true Comforter, Hee shall cheer up your hearts again, and shall saie unto you, Bee of good comfort, and faint not, do not regard nor care for the censure of the world, nor what your own cogitations are, but hold yee fast on that which I saie. The holie Ghost (said *Luther*) is a Comforter, and not a breeder of sorrow; for where sorrow & heavinesse is, there the holie Ghost (the Comforter) is not at home. The Divel is a spirit of fear and of frighting, but the holie Ghost is a Comforter.

Assistance and Access of the holie Spirit.

Why the holie Ghost is called the Spirit of Truth.

ANswer: The holie Ghost (said *Luther*) is not such a Comforter as the world is, where neither Truth nor Constancie is; but hee is a True, an Everlasting, and a Constant Comforter, without deceit and lie's; Hee is one whom no man can deceiv.

Wherefore is Hee called a Witness?

Witness and Evidence of the holie Ghost.

ANswer: Becaus Hee beareth witness onely of Christ and of none other; without this witness of the holie Ghost concerning Christ, there is no true nor constant comfort. Therefore (said *Luther*) it resteth all on this, that wee take sure hold on this Text, and saie, I believ in Jesus Christ, who died for mee, and I know, that the holie Ghost (who is called, and is a witness and a Comforter) doth preach and witness (in Christendom) of none besides, but onely of Christ, therewith to strengthen and comfort all sad and sorrowful hearts. Therein will I also remain, and will depend upon none other Comfort.

Witnesses out of holie Scripture, that the holie Ghost is God, and yet Hee is another Person then is the Father and the Son.

Proof out of holie Scripture of the holie Ghost.

HErein (said *Luther*) it is needless to give credit and to believ what man saith; for our blessed Saviour Christ Himself preacheth and witnesseth in most loving and sweet sort, that the holie Ghost is Everlasting and Almightie God. Otherwise Hee would not have directed His Commission and Command in that form and wise, where Hee saith, *Go, and teach all Nations, and baptize them in the Name of the Father, of the Son, and of the holie Ghost, and teach them to keep and observ all things whatsoëver I have commanded you*, &c. *Matth.*28. But seeing Hee directeth His Commission in such sort with express words, it must need's follow therefore, that the holie Ghost is true, eternall God in equal power and might with the Father and the Son without all end. Otherwise Christ would not have set and placed Him next and with Himself and the Father in such a work which concerneth no less then the Remission of sins and everlasting life. Likewise Christ saith also, *And I will praie the Father, and Hee shall give you another Comforter, that Hee may abide with you for ever; Even the Spirit of Truth, whom the world cannot receiv, becaus it seeth Him not, neither knoweth Him.* Mark well, I praie, (said *Luther*) this sentence; For wee finde therein the difference of the Three Persons in most excellent manner. *I* (saith Christ) *will praie the Father, and Hee shall give you another Comforter.* Here (said *Luther*) wee have two Persons, Christ the Son that praieth, and the Father that is praied unto. Now if the Father shall give such a Comforter, then the Father Himself cannot bee that Comforter; neither can Christ (that praieth) bee the same. Insomuch that very significantly the Three Persons herein are plainly pictured and portraied unto us. For even as the Father and the Son are two distinct and sundrie Persons; Even so, the third person of the holie Ghost is another distinct Person, and yet notwithstanding there is but one onely everlasting God.

*Joh.*14.

Casting into the Scripture true Divinitie.

Person of the holie Ghost.

Now what the same third Person is, Christ teacheth, *Joh.*15. where Hee saith, *But when the Comforter is com, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, Hee shall testifie of Mee*, &c.

In this place (said *Luther*) Christ speaketh not onely of the Office and work of the holie Ghost, but also of His Essence and Substance, and saith, *Hee proceedeth from the Father*, that is, His proceeding is without beginning, and everlasting. Therefore the holie Prophets do attribute and give unto Him this Title, and do call Him, *The Spirit of the Lord*, Joel 2.

CHAP.

CHAP. IX.

OF SINS.

Of the difference between Original and Actual sins.

NOne of the Fathers of the Church made mention of Original sin until *Austin* came, who made a difference between Original and Actual sin, namely, That *Original* sin is the wicked lust and desire, a root and an occasion of all *Actual* sins. And (as St *Paul* saith) although *the wages of sin is death*, yet notwithstanding such lust and desire in the faithful is no sin to death, but it is such a sin which God forgiveth, and imputeth it not unto them for their Faith's sake in Christ, and when they resist the same by the assistance of the holie Ghost. Two sorts of sins.

St *Paul* (said *Luther*) describeth and sheweth the difference between *mortal* and *dailie* sins, *Rom.*8. where hee saith, *If yee live after the flesh, yee shall die: but if yee through the Spirit mortifie the deeds of the bodie, yee shall live.* Here wee have (said *Luther*) a very clear difference in and between the holie Saints and the Epicures. Difference of sins.

To sin against the acknowledged Truth.

MAny there are (said *Luther*) of the Papists (as also other Sectaries and Seducers) that do oppose and set themselvs against the acknowledged truth. But wee have a rule which the holie Ghost hath given unto us, touching which St *Paul* saith, *A man that is an Heretick, after the first and second admonition, reject.* Knowing that hee that is such is subverted, and sinneth, beeing condemned of himself. And Christ saith, *Let them alone, They bee blinde leaders of the blinde,*&c. Therefore if the error don in simplicitie bee slight, then it will yield to admonition, and permitteth it self to bee instructed. But if it bee of a hardned will, then it will not yield, but remaineth stubbornly thereupon. Like as *Pharaoh* was hardened and blinded, and would not acknowledg his sins, neither did hee humble himself before God, and therefore was destroied in the Red Sea. I hold for certain (said *Luther*) if *Moses* had continued his working of Miracles in *Egypt* but three years together, the people would have been so wonted and used unto them, as wee are now wonted to the Sun, and would not have regarded them, such hardned people are the ungodlie. And such an hardened sens and will (said *Luther*) had Doctor *Carlstad*, who as hee promoted one to bee a Doctor at *Wittemberg*, made a publique Oration with these words, and said, Here I stand and do promote this man, and I know, I do not rightly therein, and that thereby I do act a mortal sin, but I do it for the gain of two Gilders, which I get of Him. Hee brought in this sentence, (to cloak his Error) where Christ saith, *Nolite vocari Rabbi:* out of which hee would prove, that wee ought to promote neither Masters of Arts nor Doctors; whenas notwithstanding Christ in the same place admonisheth us, That wee should beware of Sects, and should let our Saviour Christ bee the onely Master in divine matters. Otherwise Children ought not to call their Parents Father and Mother, seeing God permitteth himself to bee called Father. What would becom of this? (said *Luther*). Since *Carlstad* uttered those words, hee is fallen and plunged into manifold errors, and to his destruction still therein remaineth. Therefore wee ought well to distinguish and to make a difference between such as sin out of simplicitie, and those that sin wilfully, and are hardened.

Tit. 3. How wee ought to carrie our selvs towards Heretics. *Matt.*15.

Pharaonian sins.

A noble English monie.

Of sins against the holie Ghost.

SIns against the holie Ghost (said *Luther*) are, 1 Presumption, 2 Dispair, 3 To oppose and condemn the known and acknowledged Truth, 4 Not to wish, but to grutch one's Brother or Neighbor the Grace of God, 5 To bee hardned, 6 Impenitencie.

Touching sins of Ignorance, whether they bee sins? And of the difference of Ignorance.

To sin out of ignorance.

A Question was asked touching St *Austin*'s sentence, namely, whether such were onely sins which were committed willingly? Out of which will follow, that what is don out of ignorance is no sin. *Luther* answered thereunto and said, *Austin* speaketh touching the will, in and after a worldly and general manner and wise, like as the temporal Laws and Rights do declare, and not divinely, as hee himself afterwards openeth and declareth that sentence in the Books of his Recantation. Moreover, (said *Luther*) every one that sinneth ignorantly, doth it alwaies with will and unconstrained: It is a wilful Ignorauce. But the Papists do not sin ignorantly, but they sin wilfully and wittingly; for they know (specially the chiefest of them) that our doctrine is upright, and grounded on God's Word, as they themselvs did acknowledg and confess at the Imperial Assembly held at *Auspurg*, *Ann* 1530.

Doctor *Eck*'s witness of the Protestant Confession.

For when the Confession of the Protestants was read before the Emperor, and all the States of the Empire, then *William* Duke of Bavaria (who vehemently opposed the Doctrine of the Gospel) asked Doctor *Eck*, and said, Sir, may wee overthrow this Doctrine out of holie Scripture? Then said Doctor *Eck* (the divine) No, by holie Scripture wee cannot overthrow it, but by the Fathers wee may. Whereupon the Cardinal *Albertus* (who was Archbishop and Elector of *Mentz*) said to the Duke of Bavaria. Behold how finely our Divines stand to us! The Protestants (said hee) have their things to bee proved out of holie Scripture, but wee have our Doctrine without the Scripture.

Bishop *Albert*'s witness of Priest's marrying.

The same Bishop *Albert* said also at that time, (as certain Conclusions by the Protestant Princes and Divines were publlshed touching an Agreement to bee made between Protestants and Papists), Ah (said hee) what agreement can bee made? The Protestants have one Article, which wee never can oppose and confute (though all the rest were false) namely, that of Matrimonie. *Hæc testimonia ipsorum* (said *Luther*) *valdè nos confirmant*. But to speak divinely and according to Scripture, all this is truly called and is, wilful and witting sinning. For wee are all sinners by nature, wee are conceived and born in sin, wee are wholy lost and poisoned through and through; wee have from *Adam* a wicked will, which continually setteth it self against God, except through the holie Ghost it bee renewed and altered by the Word.

To speak divinely, it is called, to sin willingly.

Of this (said *Luther*) neither the Philosophers nor the Lawyers know nothing at all, therefore they are justly excluded from and out of the Circuit of Divinitie, not to Censure that Doctrine without God's Word.

1. *Invincibilis ignorantiæ.*

There are three sorts of Ignorance, one is called Invincible, the second Gross, the third, that which is accepted of and received. Invincible Ignorance is, when I know nothing of the Laws described, whether they bee divine or humane. This Ignorance excuseth and maketh all Nations and Heathen excused. For inasmuch as they neither know nor believ, that God is three in Person and was made Man, therefore by reason of the same invincible Ignorance they are held innocent by sensible and understanding worldly wise people; but in Divinitie, they are not held so. For St *Paul* saith, *They are all gon out of the waie*, &c. *And death passed upon all men, for that all have sinned*, that is, (said *Luther*) upon all, yea, even upon little innocent Children and Sucklings.

Rom. 3.5.

2. *Crassa.*

Gross Ignorance is, when one will not learn it, such an one is justly ignorant, that is, hee is not altogether innocent, though in somwhat.

But

But ignorance, which is affected and enterteined, is, when one wilfully will not know a thing; this the Lawyers do call, *Dolum malum,* wicked craftinefs, as now our Papifts are. 3. *Affectata.*

Of the greatest sins which against God are committed.

THe greateft fins which are committed againft God, are thofe which the three firft Commandements do contein, and are committed againft the firft Table. No man underftandeth nor feeleth thefe fins, but hee onely that hath the holie Ghoft and the Grace of God. Therefore all people are fecure, and although fuch do incur and draw God's wrath upon them, and are the Divel's own, yet they think and flatter themfelvs, that they ftill remain in God's favor. And although they falfifie the Word and Commandements of God, perfecute and condemn the fame; yet they think in their mindes, they do that which is pleafing to God, and God's fpecial fervice: As for Example: *Paul* thought not otherwife, but that hee performed a thing pleafing to God, when hee holp to defend and maintein the Law; for hee held the Law of God to bee the higheft and moft precious Treafure on earth, as wee now hold the Gofpel to bee. Hee would venture thereupon life and bloud, hee would (fhort and round) maintain the Law; and hee thought there was nothing wanting in him which was needfull thereunto, hee wanted neither underftanding, wifdom nor power. Head-fins. *Paul* before his Converfion.

But before hee could rightly look about, and when hee thought his Cauf moft fure, then hee heard another Leffon, hee got another manner of Commiffion, and it was told him plainly, That all his works, his Actions, his diligence and zeal were quite againft God. Yet notwithftanding his courfes and doings carried the beft and faireft luftre and refpect, by the learned, underftanding and feeming holie people, infomuch that every one muft conceiv and faie, *Paul* dealt therein uprightly and performed divine and holie works, in fhewing fuch zeal for God's Honor and for the Law. Multitudes conclufion.

Hee had alfo to ftrengthen him in his proceedings fuch Arguments and Grounds, as by humane wifdom, fenf and reafon could not bee overthrown, contradicted nor confuted. But God (faid *Luther)* found a Solution and a Contradiction, Hee ftruck him on the Ear, that hee fell to ground, and muft hear, *Saule, Saule, quid perfequeris me?* As if Hee fhould faie, *Saul,* even with that wherewith thou thinkeft thou doft Mee fervice, even with the fame thou doft nothing elf but perfecute Mee, as my greateft enemie; and that it is true, read thou this Leffon, Thou boafteft thy felf, that thou haft my Word, that thou underftandeft the Law, and wilt earneftly defend and maintain the fame, and every man yieldeth unto thee; thou receiveft witnefs and authoritie from the Elders and fcribes, and in fuch thy conceit and weening thou proceedeft. God's manner of difputing.

But know, That in My Law I have commanded, That whofo taketh My Name in vain, the fame fhall die the death. Thou, *Saul,* takeft My Name in vain, therefore art thou juftly punifhed. God's invincible Arguments againft the feeming workers of Holinefs.

The firft part of this Argument, his Works and Actions do approve. For *Paul* perfecuted the Son of God, the true Meffias, or Chrift, who is and is called, the Name of God.

This Argument could not *Paul* unloof, therefore muft hee creep to the Crofs, muft bee afhamed of his proceedings, and faie, I have not rightly underftood the Law of God; Hee muft acknowledg and confefs his great fins, his unjuft dealing, his mifbelief, his corrupt underftanding and blindenefs; Hee muft pronounce his own fentence over himfelf, and faie, I am ferved right. Therefore alfo hee faith, Lord, what wilt thou have mee to do? Mark, (faid *Luther)* this man was a mafter in the Law and *Mofes,* and yet now asketh, what hee fhould do? An example for all that have erred.

That the greatest and most common sin, is, the contemning of God's Word.

OVer and befides thefe greateft and moft grievous fins, wee have much upon us, (faid *Luther)* which is againft our Lord God, and which juftly difpleafeth Him: As there is Anger, Impatience, Covetoufnefs, Care and Carping for the bellie, Incon- Humane fins.

tinencie, wicked Luſt, Hate, Malice, and other vices; theſe are great, horrible, deadlie ſins, which every where in the world go on with power, and get the upper hand. Yet theſe ſins are nothing in compariſon of the abominable contemning of God's Word, which is ſo common and great, as that in truth all the ſins before named are not ſo common, yea, all thoſe ſins would remain uncommitted, if wee did but love and reverence God's Word. But, alas, wee finde the contrarie, and that the whole world in this ſin is drowned. No man giveth a fillip for the Goſpel, but all do ſnarl againſt it, and though they contemn and perſecute it, yet they hold the ſame for no ſin. In like manner, I behold my wonder in the Church, (ſaid *Luther*) that among the Hearers, one goeth this waie, another that waie, and among ſo great a multitude, there are ſcarce Ten or Twelv that com thither with intent to mark what in the Sermon is delivered. Moreover, this ſin is ſo common, ſo fearful, helliſh and divelliſh a ſin, that people will not confeſs and acknowledg the ſame to bee like other ſins; everie one holdeth it for a ſmall and ſlight thing, when they are at the Sermon, and not diligently to mark thereupon. Nay, the moſt part go away, and think that the Wine taſteth even as well in Sermon, as at other times; no man troubleth himſelf about it, much leſs maketh any man a Conſcience thereof, in ſlighting and diſ-regarding God's Word. The ſame falleth not ſo out in or about other ſins; as murther, adulterie, thieving, &c. For after theſe ſins, (if not preſently, yet in due time) doth follow Gentleman Grief or ſorrow, inſomuch that the heart thereat is affrighted, and would wiſh, they had not been committed. But not to hear God's Word with diligence, yea, to contemn, to perſecute, and to quench it out, of this no man maketh reckoning. Therefore it is a ſin ſo fearful, as that Land and people therefore muſt and will bee deſtroied. For ſeeing it remaineth unacknowledged, ſo can there follow no Repentance, no Remiſſion, nor Amendment. And even ſo it was and went with Jeruſalem, with Rome, Grecia, and with other Kingdoms.

Sins againſt the ſecond Table.

Luther's Prophecie over *Germanie*, by reaſon of their contemning of God's word.

And the ſame (ſaid *Luther*) will fall upon *Germanie*, if in time wee do not repent. For our ſins continually do crie up to Heaven, and will not ſuffer God to reſt, but that of neceſſitie Hee muſt bee angrie, and ſaie, I have preſented you with my welbeloved Son, (my moſt precious and higheſt Treaſure); Hee would willingly talk with you, would teach and inſtruct you to everlaſting life; but I have no Creature that will hear Him: therefore I muſt needs let my puniſhments proceed and go on. As the Lord Himſelf witneſſeth, *John 3. This is the condemnation, that light is com into the world, and men loved darkneß rather then light, becauſ their deeds were evil.*

God's Judgment over the world.

As if Hee ſhould ſaie, All other ſins I will willingly conceal, but this is the condemnation and the break-neck of the world; namely, that I have ſent my Word, and they have not regarded it; they are beſides this ſin, full of other ſins, of which I willingly would help and cure them through my Word, but they refuſe to bee holpen. Therefore ſeeing they will not hear my Word, ſo let them hear the Divel's word, and at laſt, they will finde what they have gotten thereby.

In this manner (ſaid *Luther*) went it alſo with the Chriſtians towards the Eaſt in thoſe excellent, great and fair Countries, which now the Turk hath brought under his rule. *Hungaria* is now likewiſe almoſt gon, where God's Word hath been, and is contemned, therefore they muſt now hear the Turk with his *Alcoran*.

As is now don.

Wee Germans and other Nations will not hear nor ſuffer the Goſpel, therefore wee muſt ſuffer the Divel's ſects, the Anabaptiſts, and other ſeducers; for ſo it muſt go where God's Word is deſpiſed and will not bee heard. And ſeeing that the ſame is the higheſt and greateſt ſin, ſo belongeth alſo thereunto the greateſt and ſharpeſt puniſhment.

How wee may bee quit and looſ from ſin.

The Carrier of ſins away.

St *Paul* (ſaid *Luther*) maketh anſwer and ſaith, Wee muſt bee comforted, and muſt not deſpair; for there is a man who is called Jeſus Chriſt, that hath given Himſelf for our ſins, *Gal.* 1. namely, that our ſins by none other means may bee deſtroied, but by the Son of God who offer'd up Himſelf for the ſame.

With

With ſuch Cannons, Culverins, Serpentines, Peeces, and powerful warlike Munition muſt that wicked Popedom (and all other falſ doctrines, Idolatrie, works and deſerts) bee aſſaulted and beaten down. For if our ſins could bee deſtroied and rooted out with and through our own works, deſerts and ſatisfaction, what had it been then needful that the Son of God ſhould have given Himſelf for the ſame? But ſeeing Hee hath given Himſelf for our ſins, therefore ſurely wee muſt leav them undeſtroied and unrooted out with our works. To overthrow Popedom, and all falſ religions.

Thoſe who in the world will bee held for the beſt and holieſt (the Monks, Friers, and ſeeming workers of Holineſs) do indeed confeſs with the mouth, that they are ſinners, and daily do commit ſin, but yet not ſo great and many ſins, which they ſhould not bee able through their own works and deſerts to deſtroie and root out. Nay, more then ſo, they will (over and beſides ſuch ſatisfaction for ſins) bring their own particular righteouſneſs and deſerts before the Judgment ſeat of Chriſt, and will challenge from Him everlaſting life, as a reward for their works and righteouſneſs. Work gatherers and heapers.

Of the occaſion of ſin.

THe holie Scriptures do ſhew (ſaid *Luther*) that ſins do com of the Divel, to whom our firſt Parents hearkned, became diſobedient to God, and thereby fell into horrible puniſhment. For through thoſe ſins, not onely our bodies in ſuch ſort are weakned, as that out of immortal wee are becom mortal, but alſo the underſtanding, the heart, ſenſ and will is wholly ſpoiled and confounded. For wee have loſt the upright and true knowledg of God, and our will likewiſe in ſuch manner is ſpoiled, as that it willeth and deſireth nothing, but that which is evil; as St *Paul* ſaith, *The carnal minde is enmitie againſt God, for it is not ſubject to the Law of God, neither indeed can bee*, Rom.8. Sin's Deſcent.

Of the puniſhment of ſin.

THe puniſhment of ſin in the end is death, both temporal and eternal, as St *Paul* ſaith, *Rom.6.* For God ſaid, *On which daie thou eateſt thereof, thou ſhalt die the death.* Gall of death.

What ſins are to bee born withall, or not.

SUch ſins (ſaid *Luther*) as *go againſt the Neighbor are to bee endured*, but thoſe which are againſt God's mercie are intolerable. In this manner do they ſin, which perſecute and hurt poor Chriſtians under the color, that they dare not reſiſt nor revenge themſelvs. Tyrannical ſins.

Of the difference of the Phariſee's and the Publican's ſins.

CHRIST well knew (ſaid *Luther*) how to make a difference of ſins; for wee ſee finely in the Goſpel, how harſh Hee was towards the Phariſees, by reaſon of their great hate and envie againſt Him and His Word. But contrarie, how milde and friendlie Hee ſhewed Himſelf towards the woman which was a ſinner. This Gentleman Envie will needs rob Chriſt of His Word, and Hee is a bitter enemie unto him, perſecuteth and killeth him in the end. But the woman, as the greateſt ſinner, taketh hold on the Word, heareth Chriſt, and believeth that Hee is the onely Saviour of the world; ſhee waſheth His feet, anointeth and ſtrengthneth Him with a coſtlie water: From whence Chriſt ſaid to the Phariſee which invited Him, *Thou haſt given Mee no kiſs*, &c. Therefore let us acknowledg our ſelvs to bee ſuch ſinners as do humble themſelvs, and not proud and puffed up. Contrite and broken ſinners.

Example: That God forgiveth ſins.

LEt us (ſaid *Luther*) not think nor make our ſelvs more juſt then was the poor ſinner and murtherer on the Croſs before his Converſion. I believ, if the Apoſtles had Sins Communicie.

not

not all fallen, they would not have believed the Remiſſion of ſins. Therefore (ſaid *Luther*) when the Divel upbraideth mee touching my ſins, then I ſaie, Good Sr *Peter*, although I am a great ſinner, yet have I not denied Chriſt my Saviour, as you have don. In ſuch ſort the forgiveneſs of ſins remaineth confirmed. And although the Apoſtles were ſinners, yet our Saviour Chriſt alwaies excuſed them, (as when they plucked the ears of Corn); but on the contrarie, Hee jeered the Phariſees touching the paying of Tribute, as Hee commonly ſhewed Himſelf towards them in a flouting ſort: But the Diſciples Hee alwaies comforted, as *Peter*, where Hee ſaith, *Fear not, thou ſhalt henceforth catch men.*

Matth.12.

That God leaveth no ſins unpuniſhed which are not acknowledged and confeſſed, ſpecially ſins againſt the firſt Table, which wee hold not for ſins, but for virtues.

NO ſinner (ſaid *Luther*) can out-run his puniſhment, except hee bee ſorrie for his ſins and repenteth, as experience teacheth. For although one ſcapeth once ſcot-free, yet at laſt hee will bee ſnapt, as the *Pſal.* ſaith, *God indeed is ſtill Judg on earth:* That is, Hee ſuffereth no evil to go unpuniſhed.

Pſal.58.

Nota bene. Our Lord God is never vexed more, then when wee will defend and maintein our ſins, as *Saul* did; For the ſins which are not acknowledged for ſins, are againſt the firſt Table; but they which are acknowledged, are againſt the ſecond Table. *Saul* ſinned againſt the firſt Table, but *David* ſinned againſt the ſecond Table in the Ten Commandements. Such ſinners which have offended againſt the ſecond Table, com eaſily to right again, and do better themſelvs through the preaching of Repentance. But the other that ſin againſt the firſt Table, do not (or very ſeldom) recover again; for they will not acknowledg that they have don amiſs.

Of the fall of the ungodlie, and how they are taken napping in their ungodlineſs and falſ doctrine.

Securenes overthroweth the ungodlie.

OUr Lord God (ſaid *Luther*) ſuffereth the ungodlie to bee taken captives and ſnapped in verie ſlight and ſmall things, when they think not of it, when they are moſt ſecure and live in delight and pleaſure, in ſpringing and leaping for joie. In ſuch manner was the Pope ſnapt by me (ſaid *Luther*) in and about his Indulgences and Pardons, which was altogether a ſlight thing. The Venetians likewiſe were taken napping by Emperor *Maximilian.*

That which falleth in Heaven is divelliſh, but that which ſtumbleth on earth is humane.

Of the ſigns, that God hath forgiven us our ſins.

Signs of Grace.

GOd forgiveth ſins meerly out of Grace for Chriſt's ſake; but wee muſt not abuſe the Grace of God and His forgiving. God hath given ſigns and tokens enough, that our ſins ſhall bee forgiven; namely, the Preaching of the Goſpel, Baptiſm, the Lord's Supper, and the holie Ghoſt into our hearts.

Now it is alſo needful that wee teſtifie by a true ſign, whereby wee may approve that wee have received the forgiveneſs of ſins. And the ſame muſt bee this, That every one forgive the faults of his brother. There is no compariſon between God's remitting of ſins and our forgiving. For what are one hundred pence in compariſon of ten thouſand pounds, (as Chriſt ſaith) nothing at all. And although wee deſerv nothing by our forgiving, yet wee muſt forgive, that thereby wee may prove and give Teſtimonie from us, that wee from God have received forgiveneſs of our ſins.

Matth.18.

What belongeth to brotherlie forgiving.

TO brotherlie forgiving belongeth this, That the brother whom I shall forgive do confess his fault. For (said *Luther*) that fault I cannot forgive, which is not acknowledged and confessed. Now if the brother proceedeth daily in doing mee wrong, and remaineth worse and worse, then must I saie unto him, Brother, thou hast wronged mee in such and such manner, thou shalt know that thou hast don mee wrong. If hee thereupon contemneth the same, and jeer's it out, then I must endure it; *But I cannot forgive him, because hee acknowledgeth not that hee hath don mee wrong.* But when hee heartily confesseth and acknowledgeth his fault, and saith, Brother, I have don this or that against thee, and don thee wrong, I praie thee, forgive it mee. Then must I saie unto him, Loving Brother, I forgive thee willingly from my heart. Fraternal humilitie.

To believ the forgiveness of sins, maketh one saved.

I Remain still (said *Luther*) wholy upon this Article of the Remission of sins, I yield nothing at all to the Law, nor to all the Divels. Whoso can but believ the forgiveness of sins, the same is a happie Creature. Grace's advantage.

That Christ forgiveth right and true sins.

AS I was a Frier in the Monasterie at *Erffurt*, (said *Luther*) I wrote to Doctor *Staupitz* thus, *O my sins, sins, sins!* Whereupon hee made mee this answer, Thou wouldst fain bee without sins, and yet thou hast no right sins, as murthering of Parents, publique blaspheming, contemning of God, adulterie, &c. Thou must have a register wherein are written and noted right and true sins, if thou wilt have that Christ shall help thee; thou must not trouble thy self with and about such puppie sins, nor make out of every *Bombard* a sin. This was a comfortable priest fit for the Divel. *Luther's* suffering sins.

Of the sins which the holie Scripture reproveth.

THe holie Scripture principally medleth not with gross and publique sins, as with Publicans, with Knaves and Whores, &c. For those sins the heathen can acknowledg and censure. But for the most part, the Scripture hath an eie to spiritual whoredom and idolatrie, which are committed against the three first Commandements of God, which sins have such respect and titles before the world, as if they were virtues and godlinesse. School and Nurture of holie Scripture.

Of sins against the Gospel.

GOd's Word by us (said *Luther*) is contemned in the highest degree, by the Papists it is blasphemed, and so, both waies most abominable sins against the first Table of God's Ten Commandements, which is an evil sign, and if God in his mercie helpeth us not, wee are utterly lost.

But I am comforted again, first, in that the great pride of the Turk (who dependeth upon his strength and power) will bee a means to draw God's Anger in som measure from us upon him: For God's nature and manner is, to put down the mightie from their seat.

Secondly, I am comforted (said *Luther*) in that the Pope and the French King do invite and instigate the Turk to invade us and our Countrie. Therefore assuredly, God will help us; and although the Turk cometh and carrieth som away, yet hee must leav *Ezechias* and *Esay* behinde him. Faith's Castle.

Against

Against sin's Temptations.

Defence against sin's pressing.

IF (said *Luther*) thou art tempted, by reason of thy sins, in that thou art a sinner, and hast incurred God's anger against thee, then confess and saie, Yea, it is alas too too true that I am a great sinner; but God is far greater then are my sins; I will neither add greater sins to those which alreadie I have committed, nor will I denie the seat of Grace, my Lord and Saviour Jesus Christ.

God did not cast in *David*'s teeth the sixt and seventh Commandements, by reason of his murther and adulterie, but by reason, that for his sake the Name of God by the Gentiles was blasphemed, &c. For that is one of the greatest sins displeasing to God.

World's opinion of sinful Actions.

The world counteth such for no sins, which are committed against the first Table of the Ten Commandements; nay, those are held rather for virtues: Therefore (said *Luther*) God must punish and strike in with power to hinder the same. And seeing they are not acknowledged nor confessed to bee sins, therefore God neither can nor will forgive them. The sins that are committed against the second Table, are sooner acknowledged, and no man can bee excused and found innocent therein. As *Manasses*, who had shed so much bloud in Jerusalem, that it swam aloft, as the Scripture saith. But when hee confessed them, and said, *I have sinned:* then the Lord out of Grace forgave him. God said also touching *Ahab*, *Hee hath humbled*, and crowched, or bowed *himself before Mee*; Therefore for his life time hee was spared from punishment: Hee was an abominable wicked wretch, (said *Luther*). If *Elias* had not fled from him, hee had also slain him. Most excellent Examples there are of God's mercie.

1 *Reg.* 21.

A Maior in a Citie, a Father and a Mother, a Master and a Dame, Tradesmen and others, (said *Luther*) must now and then look through the Fingers towards their Citizens, Children, and Servants, if their faults and offences bee not too gross and frequent: For, where wee will have *Summum Jus*, the sharpest Law; there followeth oftentimes *Summa Injuria*, so that all must go to wrack. Neither do they which are in Office alwaies hit it rightly, but do err many times, and sin in doing wrong, and must therefore desire the forgiveness of sins.

That the forgiveness of sins must go and pass through all things in general.

To over-see among people.

THe Law (said *Luther*) doth not justifie in no State, Calling and Art, unpossible it is that every thing should go in a line straight according to the Law, as wee see in the Childrens Art the Grammar, which is taught in Schools, no Rule is so common, nor Line so straight, which hath not an Exception. Therefore the forgiveness of sins dealeth through the whole life, and is set and scattered out every where in all works and Arts.

Line-right.

That which wee call *Mathematicum punctum*, (which is unparted and so line-straight, that it must not bee faultie in the least and smallest point) the same is unpossible to bee found; neither is the Righteousness or Justification according to the Law any where to bee found.

Mild-right.

But *Physicum punctum*, (as they call it in the Schools, where every thing is don not so just and line-straight) the same is the Remission of sins, where wee must have patience, and must bear, though every thing bee not carried so justly in every place, as wee could wish it were.

That we ought to carrie one another's burthen. *Gal.6.*

But although that little point, which they call *Mathematicum*, bee no where to bee found, yet wee must as neer as possible wee can aim and shoot at the mark; yet so, that alwaies wee must look through the fingers, Wee must hear, and not hear; see, and not see, &c.

Against the nimblenes of the Lawyers.

The Lawyers in their Art (said *Luther*) must oftentimes also seek for the Remission of sins; for they hit it not alwaies right, when they pronounce wrong Censures, and that the Divel for the same tormenteth their Consciences, then they are not able to resist him, although they had *Bartholus* and *Baldus*, and all Writers to assist them.

But

But they may well defend themselvs against the Divel with the Remission of sins. They must as near as they can beat and aim for an issue, and then must saie, Loving Lord God, bee pleased herewith, wee praie, wee know not how to better it; if therein wee have failed, then forgive us. For to hit it just and right, *impossibile est. Ideò nullus Jurisconsultus subsistit in optima conclusione contra Diabolum,* except hee take Divinitie to help him, which saith, *Deus misericors, judicavi in hac causa,* according to our government, if it bee not right, forgive it. This must a Lawyer and a Civilian do, *Quia non habere possunt mathematicum punctum.* But a Divine (said *Luther*) must both have it, and must also hit it rightly, *Ut dicat,* here it is written, *in Verbo Dei,* and no where else. *Hoc non possunt facere Jurisconsulti*; for they do like an uncertain Organist, when hee beateth upon one Key, if that will not give a true Consonance, then hee taketh another, and if one bee not the true sound, then is the other true. *Sed Theologia attingit Mathematicum,* Shee saith, *Una est Justitia, quæ est Christus Jesus, hunc qui attingit est justus*; Wee Divines do preach of this Christ, and saie, *Hæc nostra Doctrina est vera,* and so saie all the Prophets. I (said *Luther*) will not have *Remissionem peccatorum* touching my preaching and teaching; for the Doctrine is not mine, but God's; As our Saviour Christ also saith, *The words which I speak are not mine, but my Father's.*

Divine regard.

Of Government in Houſ-keeping.

IN administratione Oeconomiæ & Politiæ, must bee *Lex,* where wee would not have, *ut aliquid peccetur. E contra,* when things are don amiss, then *Remissio peccatorum* must appear, otherwise wee spoil all. *Maritum oportet multa dissimulare in Uxore & Liberis, & tamen non omittere debet Legem.* Even thus it is (said *Luther*) in everie State and Calling, *Remissio peccatorum est in omnibus Creaturis.* The Trees grow not all alike straight; the Waters run not everie where Line-straight forward; neither is the Earth in all places alike good. *Vera igitur sententia est, Qui nescit dissimulare, nescit imperare: Hæc est* ὑπείκεια, wee must bear with many things, and look thorow the Fingers, and yet withall, not to suffer every thing to pass. It is said, *Nec omnia, nec nihil.*

Rules of State.

Of the difference of sins and of sinners.

AS our Saviour Christ praied upon the Cross for His persecutors, and said, *Father, forgive them, they know not what they do.* Here (said *Luther*) Christ praieth not for the whole multitude, but maketh a difference of them for whom Hee praieth. For there are two sorts of sins and of sinners; som sins are acknowledged and confessed to bee sins, others again there are, which they will not confess nor acknowledg for sins. Som people there are, which know they have don wrong, and yet nevertheless they proceed boldly therein without let or fear, meerly out of hate and wickedness against the acknowledged truth. This (said *Luther*) is called, and is to sin against the holie Ghost, upon which sins they will stand and remain, they will maintein and defend them, although they bee openly convinced out of God's Word. Such people do sin wittingly and wilfully, and out of a perverse minde do remain in the same known sins, they neither desist from them, nor praie that they may bee forgiven. Even thus do our Gentlemen the Papists, they know full well, that our Doctrine is true and right, they know that Christ commanded the Sacrament to bee administred and received wholy (*sub utraque specie*) in both kindes, that Hee forbade not Matrimonie, and commanded not the Mass-offering. Likewise they know that Christ died for our sins, &c. yet notwithstanding, they condemn us as Hereticks, becaus wee perform and observ these divine Duties according to Christ's Institution and Command. These (said *Luther*) sin not ignorantly but against the holie Ghost.

Praier availeth sinners. *Joh.* 5. Irremissible sins.

Now although our Lord God can or may convert one or more from such sins, if it pleas Him; yet, the nature and kinde of those sins is such, that they cannot

God's free standing Grace.

not bee forgiven; for they proceed directly against Grace and the forgiveness of sins, seeing that the forgiveness of sins will require both a confession and an acknowledgment of the offence committed, and a true repentance for the same, as also, it will require a heartie desire of pardon and remission.

The Divel's pressing.

The other sinners are those which do sin ignorantly, as for Example, *David* knew well that hee did not right, but sinned against God, in that hee took away *Uriah*'s wife, and caused him to bee slain. But it was the wicked lust and the Divel that so fiercely hunted him thereunto, before hee was aware, or well bethought himself what hee did. But afterwards, hee confessed those sins, was sorrie for them, and desired Grace.

Falling into sins.

Such and the like sins (said *Luther*) all of us do carrie about our necks, wee are easily overtaken therewith, and lightly wee fall thereinto; somtimes hastened on by the Divel and our flesh; somtimes out of fear, as St *Peter* was; somtimes out of negligence and foolishness, in that wee understand it not; and somtimes also out of secure presumption.

Sorrowful misdeeds. *Matth.* 21.

Such sins (said *Luther*) did our blessed Saviour devour and swallow up on the Cross, and praied for them. For they are sins which strive and fight not against Grace, such sinners do not saie, Wee have don well and right, but they shew themselvs naked and bare, they suffer themselvs to bee seen, that is, they confess and acknowledg their sins, and desire pardon and forgiveness.

A right plaister for sins.

Thus wee must hold our selvs stedfastly to that High Priest, and to His offering and praier upon the Cross. But the other sins that strive and fight against Grace, and will bee no sins, as those blasphemings were of the Malefactor on the left hand upon the Cross, and of the High Priest's standing by, those and such do not belong to Christ's Praier, neither have they part therein.

Luther's *describing of the spiritual Government.*

1. Church governing. *John* 20. *Psal.* 68.

THe spiritual Government (said *Luther*) consisteth in absolving and deteining of sins and sinners; As Christ saith, *Receiv yee the holie Ghost, whose sins yee remit, to them they are remitted; but whose sins yee retein, they are reteined.* This spiritual Government must so far bee separated from the worldly and temporal Government, as Heaven is sundered from the earth. Now those that are in this true spiritual Government are right Kings, right Princes, who have the highest and greatest power to govern. But here wee must regard and have a care to see how this Government is confined, and how far this power goeth, namely, it goeth so far as the world goeth, as Christ saith, and yet it shall have nothing elf to do, nor shall meddle with any thing, but onely with sins, to *forgive* and *detein* the same.

Wee must take good heed and beware (said *Luther*) that wee mingle not spiritual and temporal Governments the one in the other, as the Pope and his bishops have don, who have so far abused the spiritual Government, that they are becom worldlie and temporal Potentates, before whom, even Emperors and Kings have been constreined to humble themselvs, to bow and to bend. Christ gave His Disciples no such command; Hee sent them out not to take upon them temporal and worldlie Government, but commanded them to preach, and to rule over sins, to preach the Gospel, to forgive and detein sins, wherein the Apostles power and Keies consisted.

2. Sin's Description.

But what is sin? Answer. Sin is called a Burthen which troubleth and maketh heavie the Conscience before God, which taketh one captive and condemneth him to eternal death: Such are not sins which are devised and feigned by the Pope and by his Jugglers the bishops, as not to eat flesh on a forbidden daie, &c. Those are new devised sins and righteousnesses which belong not to Christ's Government, neither do they condemn any creature, for God hath no where forbidden the same.

3. Mercie's Treasure.

But who hath power to forgive or to detein sins? Answer, The Apostles and all Church-servants, and (in case of necessitie) everie Christian. Christ giveth them not power over monie, wealth, Kingdoms, &c. but over sins and the Consciences of humane

humane creatures, over the power of the Divel, and the throat of Hell. For Christ laieth his Passion and Resurrection in the Apostle's mouths, and maketh subject unto them Hell, Death, and Damnation, together with Heaven, Life, and everlasting Salvation, insomuch that they are able to pronounce such a sentence, that the Divel himself must bee affraid thereof: and again, they are able to Absolv and make a humane creature free and loos from all his sins, if in case hee repenteth and believeth in Christ; and on the contrarie, they are able to detein all his sins, if hee doth not repent and believeth not in Christ.

I praie, (said *Luther*) what is the power of all Emperors and Kings in comparison of this power? That a poor sillie creature, an Apostle; yea, everie one of Christ's Disciples dare pronounce a Censure over the whole world, and with the Word which hee carrieth in his mouth, is able either to open or to lock up Heaven.

I (said *Luther*) esteem no less of a Minister's Office, then of the Office of Christ, if that Minister carrieth the same word which Christ carried.

But this power and command must not induce the Apostles and servants of the Church to take upon them pride, honor and state, for of that they have nothing, but they must onely serv and help mee and thee to bee delivered from our Enemie who is too strong for us, and who (without this help and comfort) will keep us in everlasting captivitie and bondage. Against those that exalt themselvs of their Autorities.

It is a great and glorious power therefore, which Christ gave to his disciples, that they should drive away such an enemie, which otherwise the world, with all their power were not able to resist.

Christ himself instituted this Office, through which all the sins in the whole world shall bee forgiven, so far forth, that they bee right sins, bee confessed, and the Word believed; for no Absolution can bee pronounced to those that make foolish and feigned sins, nor to such in whose hearts the sins do not live, but are slumbering and sleepie sins, which are yet not quick nor felt, nor to those that regard them not. Thou therefore (whosoëver thou art) must sing that Psalm which *David* sung, *I acknowledg my faults, and my sin is ever before mee. Against Thee onely have I sinned and don evil in thy sight.* *Psal.* 51. David's confession of sins.

Here (said *Luther*) the properties of true sins, and of a true repenting sinner are both together; for *David* seeth that hee hath don evil, and knoweth that God therewith is displeased, as if hee should saie, I acknowledg, and also do feel my sins; I do not onely think thereon how, and in what manner I committed Adulterie and Murther, but also I see and feel the power of sins, what they can, and are able to do. In such sort (said *Luther*) if my sins shall be forgiven mee, they must bee quick and living in my heart, that I feel them and finde what a wicked Divel and an abominable burthen sin is, which before God will accuse mee, and cast mee headlong down to hell, and into everlastiug death.

When *David* sinned with *Bathsheba*, committed Adulterie and slew *Uriah*, then hee went on securely, hee troubled not himself much about it, for the sin slept; yea, it was altogether dead in him: but when *Nathan* came and struck thunder into his heart and said, Thou art the man, then the sin began to live, to stir, and to bee quick in *David*'s heart: but hee was comforted again by *Nathan*, who said unto him, Thou shalt not die. Therefore, to the forgiving of sins (said *Luther*) belongeth also *Conscientia peccati*, that wee feel our sins in the Conscience, acknowledg and confess the same.

Where wee ought to seek forgiveness of sins, and how wee must take hold thereof.

THe forgiveness of sins is declared onely in God's Word, and there wee must also seek it; for the Absolution is onely grounded on God's promisses. God forgiveth thee thy sins, not becaus thou feelest them, and art sad and sorrie, for that doth and worketh the sin it self, and can deserv nothing, as the Pope teacheth: but hee forgiveth thy sins becaus hee is merciful, and becaus hee hath promised to forgive sins The place and occasion of forgiveness of sins.

Mat. 9. for Christ's sake, his dearly beloved Son, and causeth his word of Absolution to bee pronounced over thee; namely, *Bee of good comfort, thy sins are forgiven thee.* Believest thou this? then thou hast most certain the forgiveness of sins.

Therefore (said *Luther*) hold thee fast to the Word; for it is decreed, that wee can make no Attonement for sins, nor overcom them with our works, with sorrow, confession or with satisfaction: but when wee have done all that possible wee can do; yea, though wee tormented our selvs to death, yet all is in vain, and labor lost, as in Popedom hath been well found. Now hee that cometh not to that Word, which includeth therein the forgiveness of sins, the same then must com to the other Word, wherein the sins are deteined.

Luke 17.

Against the undervaluers of God's Word.

Christ lai'd them both in the Apostle's mouths; therefore there are no other waies nor means to the forgiveness of sins, but onely to the Word, otherwise thy conscience will tell thee, and saie, Thy sins are deteined, for thou comest not to the Word, but will help thy self with thine own works.

To hit upon the forgiveness of sins.

If now thou wilt have forgiveness of sins, then thou must fetch it out of the Apostle's mouths, out of the mouths of Preachers, or of Christ; if thou dost not fetch them from thence, then thou obteinest not the forgiveness of sins, although thou performest the best works; yea, although thou suffereest thy self to bee slain, yet are thy sins deteined; therefore take now which waie thou wilt.

Of the securenes of sins.

Gen. 4. WHen God, through *Adam*, said to *Cain*, *Is it not so, if thou do well, shalt thou not bee accepted? And if thou dost not well, sin lieth at the door*; Hee toucheth and sheweth therewith, the securenes of sinners; and hee speaketh with *Cain*, as with the greatest hypocrite and poison'd Capuchin Friar; as would *Adam* saie, Thou hast heard how it went with me in Paradise; I also would willingly have hid my offence with fig-leavs, and did lurk behinde a tree, but know good fellow, our Lord God will not bee deceived, the fig-leavs would not serv the turn, &c.

Ah! (said *Luther*) it was, doubtless, to good *Adam* a smarting and a sorrowful task, in that hee was compelled to exclude, to banish and to proscribe his first-begotten and onely son, to hunt him away and drive him out of his houf, and to saie, Depart from mee and com no more in my sight; I feel still well what I already have lost in Paradise, I wlll lose no more for thy sake; I will now, with more diligence, take heed to my God's Commandements. And no doubt (said *Luther*) *Adam* afterwards preached with earnest diligence.

Of Hate and Pride,

To cloak sins.

THese two sins, Hate, and Pride, do trim and trick up themselvs, like as the Divel clothed himself in the Godhead. Hate, will bee Godnes; Pride, will bee Truth: these two (said *Luther*) are right deadly sins; Hate, is Killing; Pride, is Lying.

That the forgiveness of sins proceedeth of Grace without all Works.

Opinions of *Austin* and *Gregorie*.

SAint *Austin* and *Gregorie* were of opinion, that our Works were reconcileable to make satisfaction, but not to redeem; that is, Wee might, through our Works, reconcile our selvs to God, that satisfaction thereby were made for sins, but thereby wee were not redeemed or delivered from sins. But St *Paul* teacheth with express words, that the forgiveness proceedeth from the Promise which is made by Grace, and which destroieth the sins, and setleth the conscience in peace, and is reconciled with God, and exspecteth all goodnes from him, as a childe doth from the father, is bold to step unto him and to speak with him. Otherwise, and without this, the Church would have no certain comfort. If God had not preserved and kept his Church under the forgiveness of sins, then no humane creature would bee saved.

Rom. 5.

The greatest comfort which wee ought to impart to one that is perplexed by reason of

of som particular sin, is to saie thus unto him; Loving brother! although thou had'st not committed that sin, yet notwithstanding, thou must have depended upon God's Grace, which in Christ is shewed unto us, or elſ thou hadst nevertheless been loſt; therefore do not despair. Grief for som particular sins committed.

I met lately with one (said *Luther*) that went about to take away Original Sin, hee made use of these two Arguments; *First*, No Law is given to the Just, as Saint *Paul* saith. *Adam* was Just in Paradise, therefore no Law was given unto him: and followeth, that hee did not sin against the Law, but onely against the Admonition or Warning. But the text saith clearly, The Lord commanded or charged him, &c. *Secondly*, hee hath alleged, Where no Law is, there is no sin: In Paradise was no Law, therefore in Paradise was no sin. An Objection and Answer thereunto.

ANSVVER.

In the word [*Law*] is an *Æquivocatio* (said *Luther*), which hath diverſ sorts of significations and meanings; for *Paul* speaketh in that place of *Moses* Law. Hee speaketh also of such a just or righteous person that is justified by Grace. But *Adam* was created of God in such sort righteous, as that hee became of a righteous an unrighteous person; as *Paul* himself argueth, and withall instructeth himself, where hee saith, The Law is not given for a righteous man, but for the lawless and disobedient.

Of the acknowledgment of sins.

IT can bee hurtful to none (said *Luther*) to acknowledg and confess their sins. Have wee don this ot that sin, what then? Let us freely in God's Name confess and acknowledg, and not denie it; let us not bee ashamed to confess, but let us from our hearts saie, O Lord God! I am such and such a sinner, &c. for the Scripture saith, God maketh the ungodlie righteous; there hee calleth us all, one with another, despairing and wicked wretches; for what will an ungodlie creature not dare to accomplish, if hee may but have occasion, place and opportunitie?

And (said *Luther*) although thou hadst not committed this or that sin, yet nevertheless, thou art an ungodlie creature; and if thou hast not don that sin which another hath don, so hath hee again not committed that sin which thou hast don; therefore crie quittance one with another. It is even as one said that had young Wolvs to sell, hee was asked, which of them was the best? Hee answered, and said, If one bee good, then are they all good, they are all like one another. If (said *Luther*) thou beest a murtherer, an adulterer, a whoremonger, or a drunkard, &c. so have I been a blasphemer of God, in that, for the space of fifteen years together, I was a Friar, and have blasphemed God with celebrating that abominable Idol and Idolatrie, the Mass. It had been better for mee (said *Luther*) that I had been a partaker of other great wickednesses in stead of the same; but what is don, cannot bee undon, hee that hath stoln, let him henceforward steal no more. *Luther's* free Confession.

Sin's distinguished.

THe sins of common simple people are nothing in regard of the sins which are committed by great and high persons, that are in spiritual and temporal Offices. The sins of spiritual and temporal Officers are greate

What are the sins don by a poor wretch, that according to Law and Justice is hanged; or the offences of a poor whore, to bee compared to the sins of a falſ Teacher, who daily maketh away manie poor people, and killeth them both in bodie and soul? But such sins which are committed against the first Table of God's Ten Commandements, are not so much regarded by the world, as those which are committed against the second Table.

That great holie persons have been also sinners.

Faults of prime persons.

JOHN the Baptist (said *Luther*) was the holiest person; for Christ himself gave him that witness.

I ween *Moses*, *Aaron* and his sisters discharged well their duties, insomuch that God said to *Moses*, Thou shalt not com into the Land of Promise, becaus thou, and *Aaron* thy brother, have sinned against mee, and have not sanctified mee at the waters of strife, &c. If *Moses* had not then taken hold on the forgiveness of sins, surely hee had presently despaired and died.

Deut. 32.

Of the difference of the punishment, and of the caus of sinners punishments.

THe punishments of sins are not alike (said *Luther*); one is greater and heavier then another. It is altogether an ungodlie opinion of those that allege, All sins are alike, (as *Sebastian Franck* teacheth.) I, *Martin Luther*, saie, The sins of *Paul* were far different from the sins of *Nero*.

Of Original Sin.

Erasmus's thoughts of God.

THe cogitations of *Erasmus Roterodamus* (said *Luther*) are of most eminent danger, and are great temptations; for hee thinketh that God dealeth unjustly when it goeth evil with the good and godlie; for if God were just and righteous, and dealt according to equitie and justice here on earth, and gave to people as they deserved, then (thinketh hee) it would not go evil with the good and godlie, nor well with the ungodlie and wicked.

This is directly the opinion and meaning of an Epicure and an ungodlie creature, which proceedeth from hence, They think, that humane nature is not utterly confused and spoiled. They see not, that our knowledg, understanding, wit, sens, reason, strength and abilitie both outwardly and inwardly, by Original sin are altogether confused, both in bodie and soul, utterly lost and spoiled. Therefore they think that God is such a man as in their bewitched eies they take him to bee.

Opinion of School-divines.

Humane wit and understanding conceiveth, That Original sin is onely the lust and desire which men carrie towards women-kinde; but mis-belief, pride of heart, contemning of God, hate, blaspheming and murmuring against God when it goeth evil &c. of these sins they know nothing, neither do they hold them for sins.

Of sins of Blasphemie.

Allurements of the Divel.

WHen the Divel bloweth into my brest (said *Luther*) that Christ is not gracious unto mee, the same is a sin of blasphemie; for God hath promised and earnestly commanded, that wee shall exspect forgivess of sins onely of this Christ; Hee that will not, maketh God a lier: But I must talk with the Divel in this manner, and saie, Although I am a sinner and unrighteous, yet Christ is righteous, in him do I believ, hee bestoweth all his righteousness upon mee.

That sins do grow and increas.

World's wickedness.

IN the 86 year of *Abraham*'s age *Ismaël* was born, and before hee attained to 99 years, *Sodom* and *Gomorrah* were destroied, so soon did sin increas and got the upper hand in those five Cities: even as now the wickedness of mankinde in a short time is grown so great, and risen to that height, that I dare presume to saie, The vworld cannot continue full three hundred years longer. *Sodom* and *Gomorrah* vvere consumed in the 488 year after the Deluge of *Noah*.

I do recite this fearful hiſtorie (ſaid *Luther*) to the end yee may make true and good uſe thereof, that yee put thoſe in fear that are proud haughtie and preſumptuous.

Of Original ſins in Chriſtians.

ORiginal ſin after Baptiſm (ſaid *Luther*) is like to a wound that beginneth to heal, and though it bee a right wound, yet it is healed, and in continual practiſe of healing, though it ſtill runneth and bee ſore. Store of ſins in the faithful.

In ſuch manner Original ſin remaineth in the baptized Chriſtians until they die, yet it is mortified and continually killed. The head thereof is cruſht in pieces, ſo that it cannot accuſe or condemn us.

Everie man ſeeketh his own profit, ſeeing our nature is ſpoiled

ALl natural inclinations (ſaid *Luther*) are either againſt or without God; therefore none are good; I prove it thus, All affections, deſires and inclinations of mankinde are evil, wicked and ſpoiled, as the Scripture ſaith. Proof of nature's wickedneſs. *Pſal.* 115.

Experience alſo witneſſeth the ſame; for wee ſee, that no man is ſo honeſt as to marrie a wife, onely thereby to have children, to love and to bring them up in the fear of God.

No valiant heroïck undertaketh great enterpriſes for the common good, but out of ambition, for which hee is juſtly condemned: hereout muſt needs follow, That ſuch orignal natural deſires and inclinations are altogether wicked. But God beareth with them, and letteth them paſs in thoſe that believ in Chriſt.

In like manner, God, out of the ſeed of man, creäteth a creature after his own likeneſs, hee maketh and conſerveth peace through Magiſtrates, hee beareth with all theſe, ſuffereth and permitteth them as a plaie or game in Shrovetide, not by reaſon of our worthineſs, but meerly out of his grace, mercie and forgiveneſs.

Of the picture of God's mercie.

GOD hath pictured and placed before our eies manie ſtrong examples of his mercie ſhewn towards the godlie that ſorely fell and groſly ſinned, among whom *Adam* is the firſt, afterwards others alſo, as *David*, *Job*, *Jeremiah*, *&c.* who curſed themſelvs. But (ſaid *Luther*) this word [*Curſing*] in the Hebrew tongue ſoundeth not ſo harſh as it doth in the High Germane language, but it is more milde then to wiſh evil and miſchief; it ſoundeth in Hebrew, as might wee ſaie, *Misfortune befall thee.* Examples of particular ſins.

Of Preſumption.

NOthing is more hurtful, then when one preſumeth, flattereth, and ſuffereth himſelf to dream, That hee believeth and underſtandeth the Goſpel.

CHAP. X.

OF FREE-WILL

Of the Name of Free-Will.

Free-will.

THe verie name [*Free-Will*] was odious (said *Luther*) to all the Fathers. I, for my part, do yield, that God hath given to mankinde a Free-will, but here is the queſtion ; Whether the ſame Freedom bee in our power and ſtrength, or no ? Wee may very fitly call it, a ſubverted, a perverſ and a fickle wavering Will ; for it is onely God that worketh in us, and wee muſt ſuffer and ſubject our ſelvs to his pleaſure. Even as a Potter out of his claie maketh a pot or veſſel either for uſe of honor, or otherwiſe of diſhonor. Juſt ſo is it with our Free-will, onely to ſuffer, and not to work, *paſsivè, non activè,* which ſtandeth not in our ſtrength; for wee are not able to do any thing that is good in divine cauſes.

Rom. 9. Voluntas eſt libera paſsivè, non activè.

What our Free-will doth effect.

I (Said *Luther*) oftentimes have been directly reſolved, and withall ſerious contemplation I entended to live uprightly and to lead a true godlie life all (other cogitations, lets and hinderances whatſoëver ſet aſide) but it was far from beeing put in execution ; even as it was with *Peter,* when hee ſware hee would laie down his life for Chriſt.

I (ſaid *Luther*) will not lie nor diſſemble before my God, but will freely confeſs, I am not able to effect that good which I do intend, but muſt exſpect the happie hour when God ſhall bee pleaſed to meet mee with his Grace.

The Will of mankinde is either preſumptuous or deſperate. No humane creature can ſatisfie the Law. For (ſaid *Luther*) the Law of God diſcourſeth with mee (as it were after this manner following, Here is a great, a high and a ſteep mountain, and thou muſt go over it, whereupon my fleſh and Free-will ſaith, I will go over it ; but my Conſcience ſaith, Thou canſt not go over it : then cometh Deſpair, and ſaith, If I cannot, I will let it alone. In this ſort doth the Law work in mankinde either preſumption or deſpair ; yet nevertheleſs, the Law muſt bee preached and taught ; for if wee preach not the Law, then people grow rude and ſecure ; but if wee preach it, then wee make them affaid.

Of Free-will's Abilitie.

The like is feigned upon *Luther.*

SAint *Auſtin* writeth, that the Free will, without God's Grace and the Holie Ghoſt, can and may do nothing but ſin ; which ſentence ſorely preſſeth and troubleth the School-Divines. They ſaie, *Auſtin* ſpake *Hyperbolicè,* and too much ; for they underſtand that part of Scripture to bee ſpoken onely of thoſe people which were and lived before the Deluge, where God ſaith, *And God ſaw that the wickedneſs of man was great in the earth, and that everie imagination of the thoughts of his heart was onely evil continually, &c.* whenas notwithſtanding, hee ſpeaketh even there in general, which theſe poor School-divines do not ſee ; as alſo they neither ſee nor underſtand what the Holie Ghoſt ſaith ſoon after the Deluge, almoſt the ſelf ſame words as before, in this manner, *And the Lord ſaid in his heart, I will not again curſ the ground anie more for man's ſake;*

Gen. 6.

Gen. 8.

ſake; for the imagination of man's heart is evil from his youth, &c. Here hee ſpeaketh not onely of thoſe that were before the Deluge, but alſo of all the poſteritie of *Noah*, even after the Deluge.

Therefore (ſaid *Luther*) wee conclude in general, That man, without the Holie Ghoſt and God's Grace, can do nothing but ſin, goeth and proceedeth therein continually without intermiſſion, and from one ſin falleth into another. Now, if as then man will not ſuffer the wholſom doctrine, but contemneth the All-ſaving Word, and reſiſteth the Holie Ghoſt, then through the fruits and help of his Free-will hee becommeth God's enemie, hee blaſphemeth the Holie Ghoſt, and preſently followeth the luſts and deſires of his own heart, as examples in all time do clearly ſhew. The fruits of Free-will.

Our Adverſaries the Papiſts do make good the ſame; for wee cannot make them believ that they ſin and err, in practiſing and uſing ungodlie and falſ worſhippings.

The ſame alſo is witneſſed by manie ſentences in holie Scripture; for the 14th *Pſal.* ſpeaketh in general with expreſs words, and ſaith, *The Lord looked down from heaven upon the children of men, to ſee if there were anie that would underſtand and ſeek after God. But they are all gon out of the way, &c.* The 116 *Pſal.* alſo ſaith, *All men are liers.* and Saint *Paul* ſaith, *God hath ſhut up all under ſin.* *Nullus & nemo mordens Synergiſti.*

All theſe ſentences (ſaid *Luther*) are altogether in general and ſtrongly do conclude on our ſide; namely, That man, without the Holie Ghoſt, can do nothing but err and ſin, which Chriſt preſenteth and giveth; from whence Chriſt in the Goſpel ſaith, *I am the Vine, yee are the branches, &c. without mee yee can do nothing. If a man abide not in mee, hee is caſt forth as a branch, and is withered, &c.* *F. Crinomenon.* *John 15.*

And this is the cauſ, that the Office of the Holie Ghoſt is to reprove the world; namely, to the end hee may bring and call people to repentance, and to the acknowledgment of their ſins. But (ſaid *Luther*) the world remain's continually ſuch as alwaies it hath been. and although people are put in minde and through God's Word admoniſhed, yet they hear not, but think that God hath pleaſure in their worſhipping which they themſelvs have choſen, notwithſtanding God's Word and command to the contrarie. The occaſions of the puniſhments by the Holie Ghoſt.

If in caſe (ſaid *Luther*) a General Council ſhould bee called and aſſembled; It is certain, it would bee the onely ſentence and concluſion of the Pope, and of his retinue, firmly to hold and obſerv that which they Decree: And although wee called and cried our hearts out, and ſaid, That man, without the Holie Ghoſt or Faith, is before God condemned, (for the heart of man, yea all his cogitations are evil) yet ſhould wee prevail nothing therewith, but it would by them bee altogether diſregarded. Therefore wee muſt arm our ſelvs, and ſtick faſt to this doctrine, and muſt keep that which ſin and our condemned nature ſheweth unto us; for this acknowledgment of ſin is the beginning to ſaving health and ſalvation. Unchriſtian-like *Conciliabula.*

For why complaineth St *Paul*, and roundly confeſſeth, That there is nothing good in him (expreſly ſaying) *In my fleſh?* but to the end wee ſhould learn, that onely and alone the Holie Ghoſt can heal our defects, our faults and diſeaſes. Now if this bee ſurely believed in the heart, then a great foundation is laid of our everlaſting felicitie in heaven; for afterwards wee have clear and moſt certain witneſſes, that God rejecteth not ſinners which do acknowledg and confeſs their ſins, do deſire to better themſelvs, and do thirſt after righteouſneſs, or after the forgiveneſs of ſins for Chriſt's ſake.

But (ſaid *Luther*) wee muſt, with higheſt diligence take heed, that wee bee not found among thoſe roaring haughtie Gentlemen and heaven-breakers, which do reſiſt the Holie Ghoſt and God's Word, and do boaſt of their Free-will, of their ſtrength and abilitie. For although wee oftentimes do err, fall and ſin, yet when wee yield and give place to the Holie Ghoſt (which reproveth us) with humble confeſſion of our wickedneſſes, that wee are wholly ſpoiled and poiſoned by nature; then the Holie Ghoſt appeareth and is preſent with us, and doth not onely not impute the acknowledged and confeſſed ſin, but alſo doth overſhadow and cover them with the Grace of our Lord and Saviour Jeſus Chriſt, and richly endueth us with other gifts both temporal and eternal.

But

Important words of the Holie Ghoſt.

But wee muſt well and diligently weigh the words which the Holie Ghoſt ſpeaketh through *Moſes*, for hee ſaith not ſlightly, *The thoughts of man are evil*, but, *Every imagination of the thoughts of his heart is evil continually:* inſomuch, that what a man is able to conceiv with his thoughts, with his underſtanding and Free-will with higheſt diligence, the ſame is evil (ſaith hee) and not once or twice, &c. but it is evil continually; that is, alwaies from time to time: and without the Holie Ghoſt, man's reaſon, his will and underſtanding is without the knowledg of God; but to bee without the knowledg of God, is nothing elſ then to bee ungodlie, to walk in darkneſs, and to hold that for beſt, which is directly worſt.

The flight of Night-Owls.

But (ſaid *Luther*) I ſpeak onely of that which is good in a divine ſort, and according to the holie Scripture; for in this caſe wee muſt make a difference between that which is temporal, and that which is ſpiritual, between policie and divinitie; for God doth alſo allow of the Government of the ungodlie, doth reward their virtues, yet onely ſo far as belongeth to this temporal life, and man's wit, will, and underſtanding conceiveth that to bee good which is external and temporal, yea alſo, it taketh the ſame to bee not onely good, but to bee the beſt and chiefeſt good.

But when wee (Divines) deal about Free-will, wee demand in a divine manner, what man's Free-will is able to accompliſh in divine and ſpiritual matters, not in outward and temporal affairs which are ſubject to humane wiſdom, reaſon, and underſtanding? And wee do directly conclude, That man, without the Holie Ghoſt, is altogether wicked before God, although hee were tricked up and trimmed with all the virtues of the Heathen, and had all their works.

There are indeed (ſaid *Luther*) fair and glorious examples in the hiſtories of the Heathen touching manie virtues; that they were fine and temperate, and lived chaſt lives, they were bountiful, they loved their Countrie, parents, wives and children; they were men of courage, valiant, they ſhewed and behaved themſelvs courteous and friendly.

But I ſaie, That the verie cogitations of mankinde concerning God, concerning the true worſhipping of God, and concerning God's Will, are altogether ſtark blinde and darkneſs. For the light of humane wit, wiſdom, ſenſ, reaſon and underſtanding, (which alone is given to man) underſtandeth but onely what is good and profitable outwardly.

As one that would preach Chriſt *ex Ariſtotele.*

And although wee ſee, that the Heathen Philoſophers now and then did diſpute touching God, and of his wiſdom wherewith hee ruleth all things, not much impertinent, nor far out of the waie (inſomuch as ſom do conceiv, they diſputed Chriſtian-like therein, and in a manner have made Prophets of *Socrates*, of *Xenophon*, of *Plato*, &c.) yet notwithſtanding, ſeeing they diſputed thereof in ſuch ſort, as they knew not that God ſent his Son Chriſt to ſave ſinners; therefore, ſuch fair, glorious and wiſe-ſeeming cogitations, ſpeeches and diſputations are nothing elſ but mearly blindneſs and ignorance, and are altogether blaſphemings, according to the true ſenſ of the foreſaid part of Scripture in *Moſes*, which expreſly ſaith, *All the imaginations of the thoughts of man's heart is evil continually.*

Another diſcourſ of Free-will.

AH Lord God (ſaith *Luther*) ! why ſhould wee anie waie boaſt of our Free-will, as if it were able to do anie thing in divine and ſpiritual matters were they never ſo ſmal? For when wee well conſider with our ſelvs, what horrible miſeries the Divel hath brought upon us through ſin (which are innumerable and monſtrous) then wee might even ſhame our ſelvs to death.

The Divel's miſchief.

For firſt, Free-will did lead us into Original ſin, and brought death upon us: afterwards, upon ſin followed not onely death, but alſo all manner of miſchiefs, as daily wee finde in the world; murther, lying, deceiving, ſtealing and other hurts, inſomuch that no man is in ſafetie the twinkling of an eie, neither in bodie nor goods, which alwaies do hover and ſtand in danger.

Apparent experience.

Over and beſides theſe miſhaps, there is yet a greater, (as in the Goſpel is noted) that people are poſſeſſed of the Divel, who maketh them mad and raging, in ſuch ſort,

ſort, that by reaſon of ſin, the generation of mankinde is nothing elſ but a ſtinking and filthie Jakes of all the Divels. For now there lieth on our necks everlaſting death and God's wrath. Moreover, wee are never in quiet, but are plagued here on earth both in bodie and ſonl.

Now (ſaid *Luther*) what goodneſs can ſuch a ſpoiled and poiſoned creature think, much leſs act and effect, (who is the Divel's inſtrument, yea, his Jakes, as aforeſaid) that might bee pleaſing to God, ſpecially in divine and ſpiritual matters which concern the ſalvation of our ſouls. Mankinde after the Fall.

In temporal things which pertein to bodie and wealth, and to this worldlie life, as to Govern Land and people, to Rule in Houſ-keeping, &c. the Free-will may do ſomthing that hath a ſhew and reſpect before men; But everie thing that proceedeth not out of Faith is ſin, ſaith St *Paul*.

Wee know not rightly what fruits wee became after the Fall of our firſt parents; what from our mothers wee have brought with us. Wee have brought altogether a confounded, a ſpoiled, and a poiſoned nature both in bodie and ſoul: In all our ſtrength is nothing that is good, as the Scripture ſaith. *Rom. 14.*

And this is my abſolute opinion (ſaid *Luther*): hee that will maintein and defend man's Free-will, that it is able to do or work anie thing in ſpiritual cauſes, (bee they never ſo ſmal) the ſame hath denied Chriſt. This I have alwaies maintein'd in my Writings, ſpecially in thoſe which I wrote againſt *Eraſmus Roterodamus*, (one of the principalleſt learned men in the whole world) and thereby will I remain, and I know it is the moſt certain truth; and although all the world ſhould bee againſt it, and otherwiſe conclude it, yet the decree of the Divine Majeſtie muſt ſtand faſt againſt the gates of Hell.

Touching this point, I finde my ſelf much wronged by ſom (ſpecially by the *Synergiſts*) who prate and allege, That I had altered my harſh opinion concerning Free-will, and had mollified the ſame, (as they term it) ſeeing it is directly againſt their Errors, and they falſly give out, that they are my diſciples. *Luther's* Apologie.

I confeſs, that mankinde hath a Free-will, but it is to milk Kine, to build houſes, &c. and no further: for ſo long as a man ſitteth well and in ſafetie, and ſticketh in no want, ſo long hee thinketh, hee hath a Free-will which is able to do ſomthing; but when want and need appeareth, that there is neither to eat nor to drink, neither monie nor proviſion, Where is then the Free-will? It is utterly loſt, and cannot ſtand when it cometh to the pinch. But Faith onely ſtandeth faſt and ſure, and ſeeketh Chriſt.

Therefore Faith is far another thing then is Free-will, nay, Frree-will is nothing at all, but Faith is all in all. *Nota bene.*

I praie, (ſaid *Luther*) put it to the Trial; Art thou bold and ſtout, and canſt thou carrie it luſtily out with thy Free-will when plague, wars, and times of dearth and famine are at hand? In the time of plague thou knoweſt not what to begin for fear; then thou wiſheſt thy ſelf there, and there, a hundred miles off. In time of dearth thou thinkeſt, Where ſhall I have to eat? Thy Will cannot ſo much as give thy heart the ſmalleſt comfort in theſe times of need, but the longer, the more it maketh thy heart faint and feeble, inſomuch as it is affrighted even at the ruſhing and ſhaking of a leaf; Theſe are the valiant Acts (ſaid *Luther*) which our Free-will can do and atchiev.

But on the contrarie, Faith is the *Domina* and Empreſs; and although it bee but ſmall and weak, yet it ſtandeth, and ſuffereth not it ſelf to bee utterly dejected. Faith hath great and mightie parts, as wee ſee in holie Scripture, and on the loving diſciples; Waves, windes, ſeas and all manner of misfortune do appear even unto death: Who in ſuch a caſe would not bee affrighted? But Faith (how weak ſoëver) ſtandeth like a wall, and little *David*-like aſſaulteth *Goliah*; that is, It fighteth againſt ſin, death, and all danger, ſpecially it fighteth valiantly when it is a ſtrong and complete Faith: A weak Faith ſtriveth well, but it is not ſo bold. The glorie of Faith. *Mar. 9.*

Whether

Whether the Free-will of Mankinde worketh anie thing in the Conversion and Justification.

Speech of *Stoicks.*

SOm new Divines do allege (said *Luther*), That the Holie Ghost worketh not in those that do resist him, but onely in such as are willing and give consent thereto, whereby it appeareth, that the Free-will is also a caus and helper of Faith; whereout also followeth, That Faith onely Justifieth not, nor that the Holie Ghost onely worketh through the Word, but that our Will doth somthing thereunto.

Efficiens caussa

But I saie (said *Luther*) it is not so; the Will of mankinde worketh nothing at all in his Conversion and Justification; *Non est efficiens caussa Justificationis, sed materialis tantùm,* It suffereth onely, and is the matter on which the Holie Ghost worketh (as a Potter maketh a pot out of clay); also in those that resist and are adverſ, as in St *Paul.* But after that the Holie Ghost hath wrought in the Wills of such resistants and adverſ parties, as then hee also maketh and prepareth that the Will is willing, and as it were consenting thereunto.

Rom.7. 8.

Mention of *Paul's* Conversion.

They saie and allege further, That the example of St *Paul's* Conversion is a particular and special work of God, therefore the same cannot bee brought in for a general rule, as should it bee held so with all others. I answer (said *Luther*); Even like as St *Paul* was Converted, even just so are all others Converted; for wee all resist God, but the Holie Ghost draweth the Will of mankinde in his time, when hee pleaseth through preaching.

Similitude of getting children.

Even as no man can or may with God's honor beget children, but onely in the state of matrimonie (although manie married people have no childreen), even so the Holie Ghost worketh not alwaies through the Word, but when it pleaseth him. Insomuch now, that the Free-wil doth nothing inwardly in our Conversion and Justification before God; neither doth it work with our strength (no not in the least kinde) but onely suffereth that wee bee prepared and made fit by the Holie Ghost, as a Potter fitteth his claie.

Speech touching Predestination.

The sentences in holie Scripture touching Predestination (as there is, *No man can com to mee except the Father draweth him*) do seem as if they scared and affrighted us; but it is not so (said *Luther*), for they do but onely shew, That wee can do nothing with our strength and will that is good before God, and they put the godlie also in minde to praie; when people do so, then they are predestinated.

Why should wee boast of our Free-will, that it could do or work anie thing in man's Conversion? I ween wee see it well in those poor people which are corporally possessed of the Divel (how hee rendeth and teareth and how pitifully hee dealeth with them, how hardly hee is driven out) what man's Free-will can do therein. Truly the Holie Ghost alone must bee there to drive him out, as Christ saith, (when the Pharisees and Scribes blasphemed him after he had driven the divel out of the poor, blinde, dumb, and deaf possessed man), *But if I, through the finger of God, do drive out Divels, then no doubt the Kingdom of God is com upon you.* As if hee should saie, If the Kingdom of God shall com upon you, then the Divel must first bee first driven, for his kingdom is opposite to God's Kingdom, as yee your selvs must confess. Now the Divel will not bee driven out by Divels, much less by men, or by man's strength, but onely by God's Spirit and Power.

Luke 11.

Adverſ power.

The state of mankinde without the Holie Ghost.

Hence followeth (said *Luther*), that if the Divel bee not driven out through God's finger, then the Kingdom of the Divel is still there; and where the Divel's Kingdom is, there is not God's Kingdom.

Thus it powerfully concludeth, that so long as the Holie Ghost cometh not into us, so long wee are not onely unfit to all goodness, but also of necessitie wee are so long in the Kingdom of the Divel, insomuch that wee can do nothing but what is pleasing unto him, otherwise it were not to bee called his Kingdom.

As St *Paul* saith to *Timothie,* that the people are taken prisoners in the snares of the Divel according to his will. How then should hee endure, that those which are his,

should

ſhould once dare to think or to do anie thing which were againſt his Kingdom, but altogether which were for and with his Kingdom?

O (ſaid *Luther*) it is a vehement, a fearful and a great Word, in that Chriſt yieldeth ſuch a Kingdom to the Divel, which without God's Spirit cannot bee ſhunned, neither can God's Kingdom com, except the Divel's Kingdom bee firſt driven from from us by divine and celeſtial power, as witneſſeth the lamentable ſtate of the foreſaid poor man who corporally was poſſeſſed of the Divel.

It is fit that hee as a maſter ſhould teach. *Mat.23.*

I praie (ſaid *Luther*) tell mee, What could hee have don to bee free'd from the Divel, though all the people on earth had been preſent to help him? Truly, nothing at all; hee was forced to do and to ſuffer that which the Divel his Lord and maſter was pleaſed withall, until our bleſſed Saviour Chriſt came with God's power.

Now mark, If hee could not bee quit of the Divel corporally from his bodie, how then ſhould hee bee quit of him ſpiritually, and from his ſoul, through his own will, ſtrength, and power? for the ſoul was the cauſ that the bodie was poſſeſſed for a puniſhment, becauſ it was poſſeſſed of ſin It is a mater more difficult to bee delivered from ſin then from the puniſhment, the ſoul alſo is alwaies heavier poſſeſſed then the bodie, as hereby is proved: The Divel leaveth to the bodie poſſeſſed, its natural ſtrength and work; but the ſoul by him is bereaved and robbed of underſtanding, of ſenſ, true wiſdom and reaſon, and of all her ſtrength, as well wee ſee on poſſeſſed people.

1 A ſtrong Argument *à minori.*

Secondly, Chriſt proveth (that the Free-will in the Converſion of mankinde is able to do nothing, neither anie waie to aſſiſt, whereby the Divel may bee driven out) with a ſtrong Argument and ſimilitude taken out of experience; namely, How a ſtrong man by a ſtronger is overcom, who taketh from him his harniſh, his houſhold-ſtuff, &c. whereby is alſo witneſſed, That the Divel is overcom by no humane creature, but onely by God. So that once again, no man can truly boaſt, that through his own ſtrength, hee is able (together with the Holie Ghoſt) to drive away ſin or the Divel.

2 This is alſo of value.

Let us but diligently mark (ſaid *Luther*) how Chriſt pictureth out the Divel; Hee nameth him a ſtrong Giant that keepeth a Caſtle; that is, the Divel hath not onely the world in poſſeſſion as his own Kingdom, but alſo hee keepeth and fortifieth it in ſuch ſort, that no humane creatures can take it from him, and hee poſſeſſeth it alſo in ſuch peace and quietneſs, that hee doth even what hee will have don.

The ſeeming-high ſpiritual perſons make a Flie of the Divel.

Now, how much a Caſtle or Fort is able to ſet and to defend it ſelf againſt the Tyrant which is therein, even ſo much is Free-will and humane ſtrength able to ſet and defend it ſelf againſt the Divel; that is, no waie able at all, but it muſt bee ſubject unto him. And even as that Caſtle or Fort muſt bee overcom by a ſtronger, and muſt bee won from the Tyrant, even ſo mankinde muſt bee delivered and regained from the Divel through Chriſt. Wee ſee plainly hereby, that our doings and righteouſneſs can help nothing to our deliverance, but that it is onely God's Grace and working.

A verie perfect and notable picture.

And whereas Chriſt, by Command from the High-Divine-Majeſtie, diligently warneth us with threatnings, that it will alwaies bee afterwards worſ then it was before; therefore good heed is to bee taken, that wee not onely abſtein from blaſpheming the Goſpel of Chriſt (who doth ſo great things for us, and driveth the Divel from us, who are ſpiritually of him poſſeſſed by reaſon of our ſins, which is far worſ and more dangerous then to bee poſſeſſed corporally, although the ſame, before the world and our carnal eies, ſeemeth more fearful and horrible) but alſo earneſtly and with fear to beware leſt it cometh to that paſs, that afterwards ſeven worſ Divels ſhould com and poſſeſs us, where before there was but one; as it went with the Jews, who were not ſo wicked before the Goſpel was declared as afterwards they were, and ſtill are; and as wee now are ſeven times worſ Heathen under the name of Chriſt, then wee were at anie time before; as St *Peter* ſaith, *The later end is worſ with them then the beginning.*

Chriſt's warnings againſt ſuch deceivers.

2 Pet. 2.

For although the Divel like a powerful Tyrant ſitteth peaceably in his houſ and doth what hee pleaſeth, except God's Word and Finger through Chriſt cometh againſt him

The Armor of the Divel.

him (for wee know not otherwise, but that his Armor and weapons are onely our carnal cogitations, wherewith hee constreineth the consciences and defendeth himself, as in Popedom wee have found by good experience) yet when a stronger cometh, the Lord Christ through the Gospel, then his peace hath an end, so that hee rageth and is mad; then hee riseth and taketh his Armor and weapons, the powerful, the rich, wise, seeming-holie learned people, all these hee stirreth up against God's Word, as wee see in persecuting the teachers of the Gospel. Such raging and persecutions are apparent signs, that the Divel is so unwillingly driven out, but it helpeth him not, hee must out, how sorely soëver hee fretteth.

The begining of all tumults and discords.

That Man's Will helpeth nothing to his Salvation.

O (Said *Luther*)! how excellent and comfortable a Gospel is that, in which our Saviour Christ sheweth what a heart hee beareth toward us poor sinners, and how wee are able to do nothing at all for our selvs to our Salvation.

The nature of a Sheep.

For like as a sillie sheep cannot take heed to it self that it may not err and go astraie, unless the Shepherd alwaies guideth and leadeth it; yea, and when it hath erred, gon astraie and is lost, it cannot finde it self to right again, nor com to the Shepherd, but the Shepherd must go after it, and so long must seek until hee findeth it (without which care, it must alwaies go, err, and bee lost), and when hee hath found it, then hee must take hold thereof and carrie it, to the end it may not bee scared from him again, go err, or bee catched by the Wolf.

The complete work of our Conversion.

Even so, neither can wee help or advise our selvs to the attainment of a peaceable Conscience, and to outrun the Divel, death and hell, unless Christ himself fetcheth and calleth us again through his Word; and when wee are com unto him, and that wee bee possessed of the Faith, yet wee of our selvs are not able to keep us therein nor to stand, unless hee alwaies lifteth and carrieth us by & through the same his Word and strength, seeing that the Divel everie where without intermission lieth lurking for us, and (as St *Peter* saith), like a roaring Lion goeth about to the end hee may devour us; so that here is nothing of anie value at all to shew that wee should brag or boast of our Free-will, neither with it to begin, to proceed, to help or assist in the least kinde; but that Christ our Saviour must onely do it.

Another, of the disabilitie of Free-will.

Ephes. 12.

I Would very fain know said *Luther*) how that man which knoweth nothing of God, should know how to govern himself: Hee that is conceived and born in sin, (as wee all are) and by nature is a childe of wrath, and God's enemie? How should wee know to finde the right waie and remain therein, when (as the Prophet *Isaiah* saith) *Wee can do nothing elſ but go astraie?* How is it possible that wee should defend our selvs against the Divel (who is a Prince of this world, and wee are his prisoners) when with all our strength wee are not able so much as to hinder a leaf from doing us hurt, nay, wee cannot prevent a Flie.

Isaiah 53.

O divelish presumption!

How may wee poor miserable wretches presume to boast of comfort, of help and counsel against God's Judgment, His Wrath and Everlasting Death, when as wee cannot seek help, nor comfort, nor know how to advise our selvs, no, not in the least of our corporal necessities as dailie experience teacheth us, as well in our selvs as in others?

Therefore thou maist boldly conclude, That so little as a natural sheep can help it self in the least kinde, but must needs exspect and wait for all assistance and help from the shepherd; so little (yea much less) can a humane creature finde comfort, help and advice by himself in those cases perteining to salvation, but must exspect and wait for the same onely from God his Shepherd, who a thousand times is more willing to do everie good thing for his sheep, then anie other good and honest temporal shepherd is to do for his natural sheep.

Now,

Now seeing that humane Nature through Original sin is wholy spoiled, perverted; outwardly and inwardly confounded in bodie and soul, where is then the Free-will and humane strength? where are then humane Traditions and the Preachers of works, which do teach and saie, Wee must make use of our own abilities, and by our own works must prepare our selvs to obtein God's Grace, and as then (saie they) wee are Children of Salvation? O! fond, foolish, and falſ Doctrine; (said *Luther*) for wee are altogether untoward and unprepared with our abilities, with our strength and works, when it cometh to the combate wee cannot stand nor hold out. How can that man bee reconciled to God, whom hee cannot endure to hear, but flieth from Him to an humane creature; hee exspecteth more love and favor of one that is a sinner, then hee doth of God. Is not this a fine Free-will, a Reconciliation or an Atonement?

Of Preachers which teach, wee must work for grace.

Like as the Children of Israel carried themselvs on Mount *Sinai*, when God gave them the Ten Commandements; wherewith is plainly shewed, that humane nature and Free-will can do nothing, nor can subsist before God; for they feared that God suddenly would strike among them, they held Him meerly for a Divel, an Hang-man, and a Tormentor, who did nothing but fret and fume. Alas, (said *Luther*) hee that hath no more to help himself withall then his Free-will and Works, let him jog on towards Hell, for therewith hee obteineth nothing; hee must bee furnished with somthing better and greater then with his holie Life. Therefore I saie, Humane spiritual strength is not onely spoiled, but also through sin it is altogether destroied both in mankinde and in Divels, in such sort, that there is nothing elſ but a perverſ will and understanding, which in every particular is an enemie to God and against His will, which thinketh and imagineth nothing, but what is contrarie to and against God.

Exod.20.

True it is, and I do yield (said *Luther*) that man's natural strength in som measure is yet unspoiled. But in what measure? *Answ.* A man (though hee bee altogether drowned in ungodlinesſ, and is becom the Divels own) hath a Free-will and power in domestick and temporal government; also to rule a Ship, and to fulfill such and the like affairs which God hath made subject to man, as is noted, *Gen.*1. such natural strengths and abilities are not taken from man (although God must bee also present therein with his Almightie power) but are rather confirmed by God's Word, as in the foresaid place is mentioned.

Wherein the Free-will consisteth, and in what measure.

But the mischief is, (said *Luther*) that the Sophists will bring these abilities into the spiritual Kingdom. And it may very well bee, that they have found som such stuff in the good Fathers. For the Romanists (who understood lesſ then Horses and Mules) brought them into these spiritual matters, and therewith mingled spiritual and temporal things together.

The Popes stable Grooms.

Therefore it belongeth to us to cleanſ the Church from such filth as the Sophists have brought and carried thereinto, and to laie aside such offences, and clear them out of the waie.

The Office of true Preachers

Wee can well endure and permit, that such sentences are true and right, so far forth as they bee understood and signified there, where they ought to bee, and whereto they do pertain; namely, in and to this temporal and worldlie Kingdom.

But when they will bring them into the spiritual Kingdom, where wee have to deal with God and in the Conscience behalf, then we flatly saie, No thereto. For in those there is nothing pure and good in us, but whatsoëver wee are and have, the same is altogether drowned in sin. All that is in our wills is evil, and all that is in our understanding the same is nothing but blindnesſ and error.

Of God's horrible wrath, when Hee leaveth us to our own wills.

HOw could there bee a greater wrath of God, then when Hee left us to our own cogitations, mindes and wills, took away His Word, reproved us no more, but should suffer an humane creature, yea, the Divel himself to bee our Tutor? What in such a case could elſ proceed thereout, but heresies and discords in Doctrine? If there bee discords in Doctrine, then follow thereupon external and civil dissentions and tumults, (as wee read in *Josephus* what abominable sects and insurrections arose among

the Jews shortly before Christ's Nativitie): for our free-will directly is blindenes and darknes.

Luther's free speech.

Therefore I (said *Luther*) utterly do reject all Teachers, that anie waie do speak in the praif of our Free-will, and therein I hold their Doctrine to bee such as directly striveth and fighteth against the help and Grace of our blessed sweet Saviour Christ Jesus. For seeing that without Christ death and sin are our Lords, and that the Divel is our god and prince; so can there bee no strength, power, nor will, whereby wee might prepare our selvs to Righteousnes and Life, but must bee blinded and becom the Divel's captives to do and to think what pleaseth him, and to do that which is against God and His Commandements: is not this a fine freedom?

Of the Doctrine touching the Free-will towards God.

The Doctrine of Free-will is grounded in Scripture.

LOving Friends (said *Luther*) our Doctrine (that Free-will is dead and nothing at all) is grounded powerfully in holy Scripture. But I speak of the Free-will towards God, and in causes touching the Soul. For what should I dispute about that Free-will which governeth over Horf and Kine, monie and riches? I know verie well that God hath subjected to man all Cattle, and the Earth, &c. But that pertain's not to this. If there were none other sentence but onely that of St *Paul, (They are taken captive by the Divel at his will)* wee had ground and Scripture sufficient. For to bee the Divel's captives is no Freedom at all, seeing they are in such captivitie, that they must do even what hee will, whereout must needs follow, that our Free-will is the Divel's will. For according to his will they must live as his captives. And this is St *Paul*'s clear doctrine in the place before specified.

2 Tim. 2. The unexperienced in *Grammar* will meddle with the *Dialectica*.

These Witnesses are corrected by those that maintein Free-will.

Christ Himself also concurreth herewith, *Luke* 11. where Hee saith, *When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then hee shall com upon him, and overcom him, hee taketh from him all his armour wherein hee trusted, and divideth the spoils.* Here Christ Himself witnesseth, that the Divel possesseth those which are his in peace, unless a stronger then hee overcometh him.

Wee have before our Eies also the deed and work it self, namely, that Jesus Christ the Son of God, through his own bloud delivered us from the Divel, from death and sin.

1 Cor. 16.

If now (said *Luther*) there were in us a Free-will against or over the Divel, death and sin, then had it been needless that Christ should have died for us. For, I saie, hee that is able without Christ to shun or out-run sin, the same may even as well shun and out-run death; for death is the punishment of sin. But I never yet heard of that humane creature who made such proof of his Free-will against death; but contrarie, that death hath wel-approved his Free-will and power over all Creatures, which hee could not have don, if sin (which is death's right and power) had not before taken captive and overcom all mankinde.

Rom. 6.

By this Act and Article of Faith in Christ (said *Luther*) do wee remain, let the Papists saie what they will, and let them go on and proceed with their swinish censures as they pleaf. No humane creature shall bring us from this knowledg, that Christ hath delivered us from the Divel, death and sin. If this bee true, then remaineth none other Free-will. For, if that bee a Freedom, to bee captive to the Divel, to death, and to sin; then let it bee a freedom to those that make their dreams and fancies of new Gospels against the true ancient Gospel of Christ.

Laurentius Valla (said *Luther*) is the choicest man that ever I found touching this point. *De libero arbitrio benè disputat, quærit simplicitatem in pietate, & in literis simul, Erasmus eam tantum in literis quærit, pietatem ridet.*

CHAP. XI.

OF THE HOLIE CATECHISM.

That the Catechism must remain.

THe Catechism must remain, (said *Luther*) and must keep the Government in the Church, it must bee and remain Lord and Ruler. That is, the Ten Commandements, The Creed, The Lord's Praier, The Sacraments, &c. And although there bee many that set themselvs against the same, yet it shall remain and stand fast, and shall also keep the preheminence and upper hand through Him, of whom it is written, *Thou art a Priest for ever*; For Hee will bee Priest, and will also have Priests maugre the Divel in Hell, and in despight of all his instruments on earth. Hee hath already fought two battels, the one with *T.M.* the other with *L. X*mo. both which by their disciples are still proclaimed for saints. *Psal.* 110.

That the Catechism is necessarie in the Church, specially for the Children.

THe common and publique Sermons (said *Luther*) do very little edifie the Children, who observ and learn but little thereby: but more needful it is, that they bee taught and well instructed with diligence in Schools, and at home in Houses that they bee orderly heard and examined what they have learned, that courf profiteth much. Indeed the same is very wearisom and a great trouble, but it is very necessarie. The Papists flie from such labor and pains, they trouble themselvs rather with keeping records of their rents and customs, insomuch as among them the little heap of Christians by that means is neglected and forsaken.

That the Catechism is the best and most necessarie Doctrine in the Church.

MY advise is, (said *Luther*) that wee dispute not much of Mysteries and hidden things, but rather cleav simply to God's Word, specially the Catechism; for therein wee have a very exact, a right and direct brief waie to the whole Christian Religion, and briefly therein are comprehended the chief Heads and Articles. For God Himself gave the Ten Commandements, Christ Himself penned and taught the Lord's Praier, The holie Ghost most compendiously did fasten and comprehend the Articles of Faith. These three pieces are set down and described so excellently, so comfortably and briefly, that they never could have been better performed. But they are by us slighted and contemned as things of small value, by reason the little Children daily saie and rehearf the same. Doctrine of the Catechism.

The Catechism (said *Luther*) is the most compleat and best Doctrine, therefore it should continually bee preached, and not intermitted; all other common and publique preaching should bee grounded and built thereupon. I could wish, that wee preached it daily, and plainly read it out of the Book. But our Preachers and Hearers have it at their fingers ends, they have already swallowed it all up, they are ashamed of this slight and simple Doctrine, (as they hold it) and will bee held in higher esteem and regard, and will preach of deeper Learning. Our Parishioners saie, What, our Preachers fiddle alwaies one Lesson, they preach nothing but the Catechism, The Ten Commandements, The Creed, Of the Lord's Praier, Of Baptism and the Lord's Supper? All these wee know well enough alreadie, &c. Insomuch that our Preachers now imploie themselvs in and about higher things, they preach such points wherein the Hearers take delight, and thereby they leav and forsake the strong Foundation on which wee all ought to build. The manner how to preach.

Of the Contents and Summ of the Catechism.

THe Catechism (said *Luther*) is the right Bible of the Laitie; wherein is conteined the whole Summ of Christian Doctrine, necessarie to bee known of every Christian

to Salvation: As there is *Salomon's* Song, called *Canticum Canticorum*, a Song of all Songs; likewise the Ten Commandments of God, *Doctrina Doctrinarum*, a Doctrine of all Doctrines, by which God's will is known, what God will have of us, and what is wanting in us.

Secondly, there is the *Symbolum*, or the Confession of the Faith in God and in our Lord Jesus Christ, *Historia Historiarum*, an Historie of Histories, or the highest Historie, wherein are delivered unto us the immeasurable wonderful works of the divine Majestie from the beginning to all Eternitie; how wee and all creatures are created by God; how wee are delivered by the Son of God through the means of His Humanitie, His Passion, Death and Resurrection, and also, how wee are renued and assembled together one people of God, have Remission of sins and everlastingly are saved.

Thirdly, there is the Lord's Praier, *Oratio Orationum*, a Praier above all Praiers, the highest Praier which the most High Master taught us; wherein are comprehended all spiritual and temporal needs and necessities, and the strongest Comforts in all Trials and Temptations, troubles, and in the hour of death.

Fourthly, there are the blessed Sacraments, *Cerimonia Cerimoniarum*, the highest Cerimonies which God Himself hath instituted and ordained, and therein hath assured us of His Grace. In regard of these things (said *Luther*) wee should love and worthily esteem of the Catechism, and diligently instruct the youth therein. For in the same is contained and fastned together the right, true, ancient, pure, divine Doctrine of the holie Christian Church. And whatsoëver is contrarie thereunto, wee hold for new and false doctrine, and erroneous, although the same bee of never so great Antiquitie, and have never so glorious a shew and lustre, whether old or new, yet wee must well beware and take good heed that wee meddle not therewith. In all my youth time, (said *Luther*) I never heard any preaching at all, neither of the Ten Commandements, nor of the Lords Praier.

Luther's prophecie of the Catechism.

Future Heresies will darken this light; wee have the Catechism (God bee praised) so pure in the Pulpits, as it hath not been in the space of one thousand years before this our time. For, so much could not bee collected out of all the Books of the Fathers, as (by God's Grace) is now taught out of the little Catechism. Truly there have been great darknesses in former times, and *Andrew Carlstad* was promoted a Doctor in Divinitie eight years before hee read in the Bible. At that time (said *Luther*) I onely did read in the Bible at *Erffurt* in the Monasterie; and God then wonderfully wrought (contrarie to all humane cogitations) that I was constrained to depart from *Erffurt*, and was called to *Wittemberg*, where I became such a Frier, as that (next under God's Providence) I gave the Divel the Pope of Rome such a blow, as no Emperor, King, nor Potentate could have given him the like; yet it was not I, but God by mee His poor, weak and unworthie Instrument. Therefore God by and through small means can also drive away and overthrow the Turk; for it betokeneth somthing that the Emperor maketh such delaie in proceeding against us, his melancholie humor will happily produce som good. It may bee, hee marketh the wickednes and impietie of the Papists, which happily displeaseth him, in that they prolong and prorogue the general Council, yet for my part (said *Luther*) I trust none of them, but my trust is onely in God. Hee that cannot bee satisfied with the preaching of the Catechism, to him may the Divel preach (said *Luther*) & not I. In short time will bee want of Preachers: my most gracious Lord and Master the Prince Elector of *Saxon*, &c. hath more then enough of twentie Lawyers in his Territories, but hee must have above eight thousand Preachers and Ministers. *Jurista est nomen reale, Prædicator autem individuum.* Every parish for their souls health must have their own Shepherd; but on the contrarie, a whole Kingdom may bee well furnished with less then twentie Lawyers, specially where good and godlie Christian Rule and Government is.

Nota bene.

Of the Virtues and Vices concerning the Ten Commandements.

A Looking-Glass of Virtues and Vices.

THe *Decalogus*, that is, the Ten Commandements of God are a Looking-Glass, and a brief Summ of all Virtues and Doctrines, both how wee ought to behave our selvs towards God and also towards our Neighbour, that is, towards all mankinde.

There was never at any time written a more excelling, compleat, nor compendious Book of Virtues.

The

The Virtue of the first and second Commandement is, to fear God, to love, and to trust in Him; on the contrarie, is sin and vice, an ungodlie life, contemning of God, hate, despair, &c. 1. 2.

The Virtue of the third Commandement is, to acknowledg and to preach the Doctrie of God's Word; on the contrarie, is blaspheming of God, to bee silent and not to confess the known truth when need requireth. 3.

The Virtue of the fourth Commandement is, the external service of God, which is profitable to the Office of teaching, as the preaching of God's Word, the hearing, reading, and meditating of the same, to th'end wee may make proof of our Faith; on the contrarie is, the despising of God's Word, and of the outward service of God, as the holie Sacraments. 4.

The Virtue of the fift Commandement is, the Obedience towards Parents, Tutors, and Magistrates in those things which are not against God; on the contrarie is, disobedience and rebellion. 5.

The Virtue of the sixt Commandement is, Meekness, not to bee desirous of revenge, not to bear malice; against this is vice, tyrannie, raging, hate, envie, &c. 6.

The Virtue of the seventh Commandement is, Continencie, Nurture; against the same is, Lascivicusness, il-behaviour, adulterie, whoring, and swelling, &c. 7.

The Virtue of the eighth Commandement is, goodness, to give and lend willingly, to bee liberal; contrarie thereunto is, covetousness, stealing, usurie, fraud, and to wrong the neighbour in trading and dealing. 8.

The Virtue of the ninth Commandement is, Truth, not to backbite and slander, to speak well of all men; contrarie thereunto is, lying, backbiting, and to speak evil behinde one's back. 9.

The Virtue of the tenth Commandement is, Righteousness, to let everie one possess his own; on the contrarie is, to bee miserable and unjust. 10.

The Virtue of this Commandement is, to bee without all wicked lust and desire in the heart, or to bee content with that which one hath; against that is, the wicked lust of the heart. St *Paul* saith, The end of the Commandement is Charitie, out of a pure heart, and of a good Conscience, and of Faith unfeigned. 1 *Tim.* 1.

Of the abusing of God's Name contrarie to the first, second, and third Commandement.

THe words [*I am the Lord thy God, thou shalt have none other gods but Mee: thou shalt not take the Name*, &c.] I thought them once (said *Luther*) to bee of no value before the light of the Gospel came; yea, I thought them unprofitable and ridiculous words, when I read them first, I thought with my self, who knoweth not this? But now (God bee praised) I see what they mean and require, yea, they are far more wonderful then any creature can comprehend and express. The Pope and his shaven crew believ not these words to bee true, although they prate much thereof; they make that proverb true, namely, *In God's Name all mishaps begin.* I ween indeed (said *Luther*) those sectaries and seducing spirits have made good proof of the same. If in such manner God's Name were not abused, it would go better on earth, but seeing there is no end nor measure in abusing thereof, therefore it goeth so evil as wee now see and finde. The Contents of God's Word.

How wee may honor and comprehend God aright.

BY Faith in His fear, for Hee saith, *I am the Lord thy God.* If Hee bee ours, then Hee will take care of us, Hee will maintein, defend, help, and deliver us. *The gods of the Heathen have eies and see not, ears and hear not*, &c. Therefore (said *Luther*) the Heathen and mouth-Christians believ not that God careth for them, nay, they have no God aright, but deaf, blinde gods and idols. But wee have a God that careth for us, heareth and helpeth us, and that punisheth the ungodlie, therefore wee believ and trust in Him, wee hope for and exspect His help, wee also fear Him, that wee may not provoke His wrath nor displeas Him. God witnesseth herewith that Hee careth for us; for Hee led His people out of Egypt, defended and delivered them. And although Hee was tedious therein, and suffered them first to bee well plagued (which alwaies is His use and custom, to the end Hee may trie and make proof of our faith) yet at last Hee pulled and delivered them out of temptations. God's carefulness.

It was an horrible Example of God's wrath (said *Luther*) that at one the Hee made away and destroied all the Egyptians; and yet man's heart is so Iron-hard, that hee will not fear God although hee punisheth so horribly and earnestly. And here (said *Luther*) we should shew and relate also other works of God; how Hee maintained and fed His people in the wilderness, defended them from the fierie serpents; also how Hee punished the Calf-worshippers, and likewise those that despaired of the taking in of the land of Promiss. These and many innumerable Examples more (also in our time if wee would well consider and regard them) do shew us, that God taketh care for His Creatures. But wee pass them slightly by, wee regard them not, neither do wee consider of them, so great is the wickedness of people's hearts.

God's insufferableness.

A jealous God] God is jealous two manner of waies, (said *Luther*); first, God is angrie, as one that is jealous over them that fall from Him, and becom false and treacherous, those that prefer the Creature before God the Creator, those that build upon the Favors of great Potentates, depend upon their friends, upon their own power, riches, Arts, wisdoms, &c. Or those that prefer their idols, and false worshipping, as also those that leav and forsake the righteousness of faith, do contemn the same, and will bee justified and saved by and through their own good works.

God is also vehemently angrie with those that boast and brag of their power and strength; as wee see by the King of Assyria *Sennacherib*, who boasted, and with his great power thought utterly to destroie Jerusalem. Likewise by King *Saul*, who also thought to defend and keep the Kingdom through his strength and power, and to bring it upon his Children, when hee had suppressed *David*, and rooted him out.

Secondly, God is jealous over them that love Him and highly do esteem of His Word; such God loveth again, defendeth and keepeth them as the Apple of his eie, and resisteth their Adversaries, beateth them back, insomuch that they bee not able to perform what they intended. Therefore, this word [*Jealous*] comprehendeth therein both Hate and Love, Revenge and Protection; for which caus it requireth both fear and faith: Fear, that wee provoke not God to anger, nor work His displeasure; Faith, that in need and trouble wee may believ Hee will help, nourish, and defend us in this life (as wee daily praie, *Give us this daie our daily bread*, &c.) and will pardon and forgive us our sins, and for Christ's sake will preserv us to everlasting life.

Faith's Life. *Gal.2.* *Psal.91.*

For Faith must rule and govern in and over all things both spiritual and temporal; The heart must believ most certainly, that God looketh upon us, loveth, helpeth, and will not forsake us, as the Psalm saith, *Call upon Mee in the time of need, so will I deliver thee, and thou shalt praiſ Mee*, &c. Also, *The Lord is nigh unto all those that call upon Him; yea, all that call upon Him faithfully*. And, *Hee that calleth upon the Name of the Lord, shall bee saved*, or shall bee holpen.

Hee visiteth the sins of the fathers upon the children unto the third and fourth generation, &c.] This is a horrible word of threatning, which justly should affright our hearts, and stir up a fear in us. It is quite contrarie to our reason and understanding; for, wee conceiv it to bee a very unjust proceeding, that the children and posteritie should bee punished for their fathers and fore-fathers offences, and should suffer for them. But, forasmuch as God hath so decreed, and is pleased so to proceed, therefore our dutie is to know and acknowledg, that Hee is a just God, and that Hee wrongeth none, to the end Hee may bee feared.

God's Justice.

Nota bene.

Seeing now, that these fearful threatnings are contrarie to our reason and understanding, therefore our flesh and bloud is not thereby moved, it regardeth them not, but casteth them in the winde, and they are no more unto it then the hissing of a Goose. But wee that are true Christians do believ the same to bee certain (when the holie Ghost awakeneth us and toucheth our hearts) and that this proceeding is just and right, and thereby wee stand in God's fear.

Here wee may see again (said *Luther*) what man's Free will can do, in that it understandeth and feareth nothing. If wee did but feel and know, how earnest a threatning this is, wee should for fear instantly fall down stark dead: As wee have such Examples, where God saith, That for the sins of *Manasses* Hee will cast the people into miserable Captivitie.

But

But here a man may saie, Then I see well, that the Posteritie have no hope of Grace when their Parents do sin. *Answ.* Those that do repent, from them the Law is taken away and abolished, so that their Parents sins do not hurt them: as the Prophet *Ezekiel* saith, *The Son shall not bear the iniquitie of his father*; yet God permitteth the external and corporal punishment to go on, yea, and somtimes over the penitent Children also for Examples sake; to th'end that others may flie from sin and lead a godlie life. But Hee doth well, and is merciful unto thousands, &c. This (said *Luther*) is a great, a glorious and comfortable Promiss, that far surpasseth all humane wisdom, reason and understanding, which holdeth the same neither for Justice nor Equitie; that for the sake of one good and godly humane Creature; so many should bee partakers of undeserved blessings and mercies. But wee finde many Examples, that a multitude of people have enjoyed mercies and benefits for the sake of one good and godly man; as for *Abraham*'s sake many people were preserved and blessed, as also for *Isaac*'s sake. And for the sake of *Naaman*, the whole Kingdom of Assyria of God was blessed.

God's Justice in temporal Government. Magistrates must bee obeied. *Ezek.* 18.

But to love God, is, that wee certainly hold and believ, that God is gracious unto us, that Hee helpeth, assisteth, and doth us good. Therefore Love proceedeth from Faith, and God requireth Faith of us, to believ that Hee promiseth all goodness unto us.

Declaring of the love of God.

Thou shalt have none other Gods but Mee; thou shalt make to thy self no graven image, &c.] This (said *Luther*) wee must understand simply, that this God is that right and true God which gave these words to the world, and that wee should worship Him according as Hee hath commanded. For to have other gods, and to make idols, is to imagine and to set up new worshippings of God, as those do, which set at naught and let go the fear of God and the faith, and in stead thereof do imagine humane satisfactions: Insomuch that the end of this Commandement is that, which in *Moses* is written, *Thou shalt fear the Lord thy God, and Him onely shalt thou serv.* And in *Psal.* 34. *They that put their trust in Him shall not bee destitute.* The second Commandement requireth, that wee call upon the Name of God in all our need, and give Him thanks, that is, that wee confess and acknowledg to have received all goodness from God.

note

Idolatrie. *Deut.* 6.

Brief Sentences of the Catechism according as Luther *used to teach and instruct his Familie at home.*

Of the Ten Commandements of God.

AS the Faith is, so is also God. 1.
God staieth not quite away, though Hee staieth long.
Despair maketh Priests and Friers.
God careth and provideth for us, but wee must labor.
God will have the heart onely and alone.
Idolatrie is the imagination of the heart.
God giveth by Creatures.
God's Word placeth before our eies the world, to the end wee may see what a fine spark it is. 2. World's Picture.
God's Word is our Sanctification, and maketh every thing happie. 3.
Works of Obedience must highly bee regarded.
All that govern are called Fathers.
Shepherds of Souls are worthie of double honor.
Magistrates belong not to the fift Commandement. 4.
Wrath is forbidden in every man, except in the Magistrates. 5.
All occasions of death are forbidden.
Matrimonie proceedeth freely in every State and Calling. 6.
Matrimonie is necessarie and commanded.
Matrimonie is forbidden and disallowed against God's Command.
Matrimonie is a blessed State, and pleasing to God. 1 *Tim.* 4.

To

7. To ſteal, is called, what one taketh unjuſtly.
Untruſtineſs is alſo ſtealing.
Thieving is the moſt common trading in the world.
Great Thievs go ſcot-free, as the Pope and his crew.
Falſneſs and Covetouſneſs proſper not.
8. Backbiting is medling with God's Judgment.
Cenſuring, and to ſpeak evil behinde one's back, belongeth onely to the Magiſtrates.
Wee muſt cenſure and reprove no man behinde his back.
Wee muſt judg charitably in every thing.
There are no good works without the Ten Commandements.
9. 10. To fear God, and to truſt in Him, is the fulfilling of all the Commandements.
The Firſt Commandement driveth on all the reſt.

Of the Creed.

1. THe Creed teacheth to know God, and what for a God wee have.
In all Caſes wee muſt make uſe of Faith.
God giveth Himſelf unto us with all Creatures.
2. Wee muſt alwaies drive on the Article of Jeſus Chriſt.
3. The holie Ghoſt bringeth Chriſt home unto us; Hee muſt reveal Him.
Where the holie Ghoſt preacheth not, there is no Church.
The works of the holie Ghoſt are wrought continually.

Of the Lord's Praier.

1. 2. TO pray, is to call upon God in all need, which is made precious through God's Command, and neceſſitie ſtirreth up earneſt and devout Praiers, which are our weapons againſt the Divel.
3. The Divel, the World, and our Fleſh is againſt God's Will.
4. The Divel hindereth and deſtroieth the daily bread, and all the gifts of God.
God careth daily for our bodies.
No man can live in the world without ſin.
No man can bring his own Righteouſneſs before God.
5. Wee muſt forgive, as God forgiveth us.
Luke 6. To forgive our Neighbour, aſſureth us fully that God hath forgiven us.
6. Wee are tempted three manner of waies; of the Divel, of the World, and of our Fleſh.
7. Temptations ſerv againſt the ſecureneſs of our fleſh.
Temptations are not overcom through our own ſtrength.
The Divel hindereth all that wee praie for.
The Divel goeth about to bring us into all manner of need.

Of Baptiſm.

Signs of Grace by reaſon of Faith.

FAith is annexed to Baptiſm.
Faith muſt have before it ſom external thing.
Faith maketh the Perſon worthie.
Baptiſm is not our but God's work.
Through Baptiſm everlaſting life is given of ſoul and bodie.
God by His Word confirmeth the baptizing of Children.
Baptiſm is right, although no man believeth.
No man muſt build upon his Faith.
Misbelief weakneth not God's Word.
Baptiſm is a Chriſtian's dailie Garment.

Of the Lord's Supper.

THe Sacrament of the Lord's Supper is of God's ordaining.
The Word maketh a Sacrament.
Without the Word is nothing but bare Bread and Wine.
The Sacrament is a ſpiritual Food for the Soul.
Remiſſion of ſins is obteined onely through the Word.
Faith receiveth the forgiveneſs of ſins.
Thoſe that abſtain from the Communion are not Chriſtians. Forſaking of the Communion.
The Sacrament conſiſteth not in our worthineſs.
Faith and humane underſtanding are one againſt another.
Faith dependeth on the Word.
As wee hold of Chriſt, even ſo wee have Him.
Faith is a Chriſtian's Treaſure.
The Goſpel is the power of God.

Good Works.

GOod Works are nameleſs.
A Chriſtian's work ſtandeth for the good of the neighbour.
Faith in Chriſt deſtroieth ſin.
The holie Scriptures onely give comfort, they forbid not good works.
Chriſt is a general Good.
Chriſtians do praie for and deſire the laſt daie of Judgement.
The Church heareth none but onely Chriſt.
Chriſt is of a mean eſtate and ſmall repute.
In adverſities wee ſhould ſhew our ſelvs like men and pluck up good ſpirits.
Our whole life ſhould bee Manlie, wee ſhould fear God and put our truſt in Him.
Faith maketh us Chriſt's Heritage.
Wee ſhould aim at Celeſtial Honor, and not regard the contemning of men.
Chriſt ſpareth us out of meer Grace through the Word. *1 Theſ. 2.*
The Goſpel is altogether Joiful.
Grace condemneth all people's own righteouſneſs.
Salvation is given and purchaſed unto us altogether without our deſerts.
Baptiſm giveth Salvation wholy unto us.
Faith is the renewing of the Spirit.
Regeneration is the work onely of the holie Ghoſt.
Humane ſenſ and reaſon cannot comprehend nor underſtand the goodneſs and benefits of God.
Good works are the Seals and Proofs of Faith. For, even as a Letter muſt have a Seal therewith to ſtrengthen the ſame, even ſo, Faith muſt have Good works. The ſtrength of good works.
Faith hath regard to the Word, and not to the Preacher.
The Speaker and the Word are two Perſons.
This natural life is a little piece of the Life Everlaſting.
Own imaginations and conceits ſpoil all things.
The Goſpel cometh of God, it ſheweth Chriſt, and requireth Faith.
The Goſpel is a Light in the world, which lighteth mankinde, and maketh Gods Children.
Falſ Preachers are worſ then deflowrers of Virgins.
Righteouſneſs is obteined through Faith, and not through works, they make Faith ſtrong.
A Preacher is made good through Temptations.
A Prince is Veniſon in Heaven. *Eccl. 4.*
A Perſon muſt bee good before works.
Wee muſt not bee dejected, but believ and praie:

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No State or Calling is of any value to make one good before God.
Faith endureth no humane Traditions in the Conſcience.
The Saints oftentimes erred like men.
Wee muſt diſtinguiſh Offices from the Perſons.
Wee hate puniſhment, but wee love ſin.
God preſerveth the ſanctified; yea, even in the midſt of errors.
No great Saint lived without errors.
A Chriſtian's life conſiſteth in three points; in Faith, in Love, and in the Croſs.
Wee Command a Chriſtian in nothing, hee is only admoniſhed.
Wee muſt curb our ſelvs in our own wills and mindes.
Love is not wrathful, but faith; for faith maketh God's Children, therefore it reproveth and is angrie: For this cauſ all revenge among Chriſtians is taken away, they muſt grow up and encreaſ in the Fruits of the Spirit, among which, Love is the greateſt, for ſhee goeth about with the people. *1 Cor. 13.*
Remiſſion of ſins is the fruit of the Sacraments.
Humane ſenſ and reaſon comprehendeth not, nor underſtandeth that Chriſt is our Brother.
Chriſt is given unto us that believ with all His benefits and works.
Chriſt cometh unto us by preaching, ſo that Hee is in the midſt among us. *Nota bene.*
Without the Croſs wee cannot attein to the Glorie.
The Goſpel cannot bee truly preached without tumult and diſtaſte.
The holie Ghoſt maketh not one inſtantly compleat, but hee muſt grow and encreaſ. The working of God's Spirit.
Wee loſe nothing by the Goſpel, therefore wee ſhould thereupon venture all wee have.
To believ the Goſpel delivereth from ſins.
Works belong to the Neighbour, Faith to God.
Thoſe that cenſure and judg others, condemn themſelvs.
Such as is the Faith, ſuch is alſo the benefit.
To doubt is ſin and everlaſting death.
A good work is that whereby another is benefited.
Wee know Chriſt as then, when Hee Himſelf is a School-maſter in our hearts, and breaketh bread unto us. *Luke 24.*
God's Word kindleth Faith in the hearts.
Faith is to build certainly on God's mercie.
Chriſt requireth no outward nor ſeeming godlineſs, no hypocriſie nor diſſembling, but the godlineſs of the heart.
Wee are ſaved meerly by Grace and Mercie, if wee truſt thereupon, but God muſt alter our hearts.
A Miniſter is like unto a Maſter of a Spittal.
The Law is nothing but a Looking-Glaſs.
Chriſt carrieth us upon His back before His Father. *Luke 13.*
Love regardeth not unthankfulneſs.
The Sacrament is a ſign of a ſanctified thing, as the dipping of Children in the water (or to pour it upon them) is a ſign of Baptiſm.
Repentance is a Sacrament, and Sorrow and Contrition, the Confeſſion and Abſolution is the definition of Repentance.
Objectum juſtitiæ proceedeth from works, that is, Righteouſneſs dealeth with works, as this ſentence witneſſeth, *Forgive, and yee ſhall bee forgiven:* Alſo, *Make you friends of the unrighteous Mammon.* Likewiſe the Publican's ſtriking upon his breaſt was a true repentance.
The Tree muſt bee good, before it beareth good Fruit. Wee muſt highly eſteem of God's benefits which wee have, but wee muſt eſteem little of our ſelvs. *Matth. 12.*
Chriſt would have all mankinde to bee ſaved, that is, Hee onely maketh them all ſaved, Hee onely is that Light which lighteth all humane Creatures.
I will (ſaid *Luther*) that the Catechiſm bee preached to the common people, it ſerveth fit for them, I make mention thereof in all my Sermons. For it is the chiefeſt and beſt Doctrine, I teach it as ſimply and plainly as poſſible I can, to the end the common Rule in preaching.

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mon people, the children and servants may well understand it; as for the learned, they know it too well already, to such will not I preach.

Of the first three Commandements of God.

THe first Commandement (said *Luther*) will stand and remain, that God is our God, the same will not bee accomplished in this, but in the life everlasting. All the other Commandements will ceas and end, for in the life to com, the world ceaseth and endeth together with all external worshippings of God, all policie and Government; Onely God and the first Commandement will remain everlastingly both here and there.

The second Commandement is a Kingdom of Faith and of Christ Himself with His Grace.

The fourth Commandement is the *Sabbatismus*, or the Holie-Daie of Rest for the Word's sake, to the end wee may speak of God, whether on the Sabbath or on another daie.

Wee ought well to mark (said *Luther*) how, and with what great diligence *Moses* handleth the first Commandement and explaneth it so Master-like. Hee was (doubtless) an excellent Doctor. Afterwards, *David* was a Gate or a Door out of *Moses*. For hee had well studied in *Moses*, and so hee became a fine Poët, and an Orator: for the Psalms are altogether *Syllogismi*, or Concluding Sentences out of the first Commandement. *Major*, the first, is God's Word it self. *Minor*, the second, is Faith. The Conclusion, or the shutting up, is the Act, the Work and the Execution, insomuch that it is don, as wee believ. As, *Major, Misericors Deus, respicit miseros. Minor, Ego sum miser. Conclusio, Ergo Deus me quoq; respicit.*

When wee believ the first Commandement, and do pleas God, then all our Actions are pleasing unto Him. If thou heaest God's Word, if thou praiest, mortifiest thy flesh; (whether thou art father or mother, son or daughter, magistrate, subject, manservant, maid-servant, &c.) then saith God unto thee, I am wel-pleased with what thou doest. Moreover, when wee have and observ the first Commandement, then that *placet*, (I am wel-pleased) goeth and proceedeth through all the other Commandements and works. Art thou a Christian? wilt thou marrie a wife? wilt thou buie and sell? wilt thou labor in the works of thy Vocation? wilt thou punish and condemn wicked and ungodly wretches? wilt thou eat? drink? sleep? &c. so saith God continually, *Placet*, yea, it pleaseth Mee all well.

Primum Præceptum nihil aliud dicit, quàm placet aut displicet, this is wholy and fully the first Commandement. But if thou hast and keepest not the first Commandement, then saith God to all thy works and Actions, *Non placent*, they pleas Mee not. Therefore Christ draweth the first Commandement upon Himself, where Hee saith, *Hee that honoreth Mee, honoreth the Father; hee that honoreth not the Son, honoreth not the Father.* That is, I take upon Mee, and esteem as mine own, all that which is the Father's; for *I and My Father are one.* Whatsoëver the Father is, doth, and suffereth; the same am I, the same I do, and the same I suffer. Again, what I am, do, or suffer, the same is, doth, and suffereth God. This is a great matter (said *Luther*) which all the Prophets well studied and learned. This Argument is taken *à posteriori*, from that which followeth after, as if Christ would saie, If I do so much as God doth, then I am God, for I am Christ, I do and suffer that which God doth and suffereth, therefore that which is don to Mee, the same is don to God. This is *à posteriori*, Hee draweth it all to Himself. But wee can bring no Jew to believ it. Therefore by them this Argument is of no value, neither do they conclude it, nay, they cannot endure it. It is but labor lost (said *Luther*) to dispute with a Jew, for they cannot brook the most common and least Argument which goeth against them; As this is one, Yee Jews are not alone God's people, but the uncircumcised are also the people of God. This Argument they cannot endure, although they have many innumerable Examples thereof in holie Scripture, as those of *Pharaoh* in Egypt, of *Jethro Moses* father-in-law, of the Ninivites, of the King of Tyre, of *Naaman* the Assyrian, and many more of other Heathens. Insomuch that they are over-

Joh. 5.

Joh. 10.

Proofs of the Calling of the Christians and of the Gentiles.

over-heaped with Examples, that the Gentiles are God's people without the Circumcision, yet nevertheless they call and crie against it, and saie, No, the Circumcised onely are God's people. Therefore they are hardened that cannot bee moved with so many Examples? How then should Christ's Humanitie move them? This may well bee called (said *Luther*) *Cæcitas, quod istas parvas res non admittant, tot exemplis probatas.*

Of the Order of the Ten Commandements.

THe first, second, third, fourth, fifth, sixth and seventh Commandements go on by degrees on upon another. To murther is a greater sin then to commit Adulterie: It is a heavier sin to commit Adulterie, then it is to steal. In the other three Commandements there is no degree.

I oftentimes (said *Luther*) have had devout Meditations of the Ten Commandements; And when I came to the first word, *Ego*, (*I am the Lord*, &c.) then I stuck fast at *Ego*, as beeing at a *Non-plus*. I cannot as yet sufficiently understand this word *Ego*.

A brief Content touching the Ten Commandements.

THe first Table of God's Ten Commandements teacheth, how wee should carrie our selvs in our hearts, in our mouths and works towards God, yet so, that therewithall wee take the Gospel with us.

The second Table teacheth, how wee ought to carrie our selvs towards our neighbor in this life touching outward dealing. The Philosophers (who wrote of good works) have taught and declared touching this dutie in the best manner. As there are the *Academici*, the *Peripatetici*, and the *Stoïci*, who all held, that a virtuous, an honest, and a civil kinde of life were the highest and chiefest good. And although they somtimes differed in words, yet in the chiefest points they all concurred in one opinion. They discourfed well and directly touching the second Table, what concerned this temporal life, they knew onely to distinguish, and could rightly describe a virtuous, an honest, and a civil kinde of life.

Of God's first Commandement.

THe first Commandement (said *Luther*) is meerly a plain Promiss, the Jews hold it not to bee a Commandement.

Here might one saie, The first Commandement requireth faith, therefore it must follow, that the Law doth justifie. I answer, (said *Luther*), The Law justifieth not, but the Promiss, if it bee believed. Som there bee that distinguish Faith and the Law, and saie, The Commandements are our works, but Faith is the work of the Gospel, becaus it taketh hold on Christ, but the gifts are the works of God. Answer, Indeed the Law justifieth, if it bee fulfilled, but (said *Luther*) I never yet could finde that humane Creature which fulfilled it.

Why the Ten Commandements must continually bee taught.

THe Ten Commandements of God must alwaies bee taught and preached; for our hearts are ungodlie and weak, therefore wee must (with the Law) bee kept as it were in a Dungeon, until wee com to the true knowledg of our selvs, and of God's anger against our sins, and becom affrighted thereat, until wee humble our selvs before God and creep to the Cross; as then wee must bee comforted and refreshed with the Gospel, which is not, neither doth it serv for the rude, secure, and ungodlie hypocrites, as Christ saith, *To the poor is the Gospel preached*; and,

1 Tim. 1.

and, *The whole hath no need of the Phyſician, but the ſick.* Therefore the Divel ceaſeth not daily to tempt even good and godlie Chriſtians, to plague and allure them againſt the Ten Commandements of God, ſpecially againſt the Firſt Table. The great Divels and the Leaders of Hoſts do com againſt us, and do inſtigate our hearts to diſobeie the Firſt Table; but concerning the ſinning againſt the Second Table,(as there is wrath,murther,whoring, adulterie, ſtealing, backbiting, falſ-accuſing,&c.) the young Divels are able to accompliſh the ſame in us.

Of the Catechiſm which was Printed at Auſpurgh.

AFter the Imperial Diet was held at *Auſpurgh, Anno* 1530, a Catechiſm was printed (ſaid *Luther*) far otherwiſe then our Catechiſm; for firſt, they made of this Promiſs [*I am the Lord thy God, &c.*] a Commandement, as if thoſe words (when God gave his Laws and promiſſed the Goſpel) did command. They divided alſo the Lord's Praier into three Petitions; the fourth [as, *Give us this daie our dailie bread.*] they placed at the later end, as if Chriſt did not know in what order to ſet them.

The Papiſtical wretches do feel themſelvs in the error, but they will not bee held for erring companions.

The chiefeſt Argument and ground they ſtand upon, is this; Wee at *Wittemberg* (ſaie they) are nothing bettered by our preaching; therefore they conclude, that our Doctrine is not right. They would have us teach according to their humors; that is, *Wee ſhould depend on our own Righteouſneſs.*

But (ſaid *Luther*) they have not the Art to know the difference between that ſeed which fell on the ſtonie, and the other that fell on the good ground; nor between the tares and the wheat. Ah! it is a great follie in them to cenſure the Word by the fruits. For the Goſpel is the power of God which ſaveth onely thoſe that believ therein. The untowardneſs of the Heretick.

In ſuch ſuch manner did *Bucer* once confeſs unto mee (ſaith *Luther*), hee did not believ the ſame to bee the Word of God which was not received and believed of everie humane creature. Whereupon I made him this anſwer, If that were ſo, then of neceſſitie muſt alſo follow, That the ſecond Commandement of God is no Commandement to the ungodlie, that take the Name of God in vain; for they do not believ that it is God's Name, although it concern's alſo the ungodlie.

In ſuch ſort are they powerfully by Satan miſled and flowted, they are confounded in their own wiſdom.

Of the contents and underſtanding of the Firſt Commandement.

FEar God, do right, truſt in God, and hope for his Grace. Wee muſt fear God, and truſt in him both together, and not one after another. Sin not, for thou maiſt happily ſoon die. In anie caſe deſpair not, although thou haſt ſinned; for God is gracious, and willingly forgiveth ſins out of meer grace for Chriſt's ſake, if they bee but confeſſed and acknowledged from the heart, &c. *Compendium* of the Sanctified.

The Firſt Commandement (ſaid *Luther*) requireth Faith and fear of mankinde,and it comprehendeth therein divine promiſſes and threatnings; For God ſaith thus, *I am the Lord thy God, that brought thee out of the Land of Egypt.*

And foraſmuch as God is not known but by his Works and Actions, therefore hee bringeth in and maketh mention of a glorious Act whereby wee muſt needs acknowledg him, and know, what God it is that wee ought to honor and ſerv; namely, Hee that brought the people of Iſraël out of the bondage and captivitie of Egypt, that is, the ſame God which gave us his Word, and preſented us with Chriſt his Son, who ſuffred and died for us, and whom God raiſed again from the dead. By theſe Works God is well known (ſaid *Luther*) and thereby alſo is ſhewed how wee ought to honor him.

By our humane nature,wit and wiſdom,wee can never com to the knowledg of God; but we know God by his divine benefits and other his works,as by Chriſt's humanitie,

&c. As our Christ saith to *Philip* the Apostle, (who praied that Christ would shew him the Father) *Philip! Hee that seeth Mee, seeth also the Father.*

When wee behold Christ, his Grace and Benefits, as the Remission of Sins, &c. Then wee also take hold and know the Father. How do wee now take hold on God? and how do wee serv him? *Answer.* By Faith and by Fear; for God saith, I will bee thy God.

CHAP. XII.

OF THE LAW AND GOSPEL.

Whether wee are tied to observ the worldlie and Politick Laws of Moses, *or no?*

Usual Laws and rights.

WEe must and do (said *Luther*) reject and contemn those, that so highly boast of the rights and proceedings in *Moses* Laws [*Judicialia*] in temporal affairs; for wee have our written Imperial and Countrie Laws, under which wee live, and whereunto wee are sworn.

Neither *Naaman* the Assyrian, nor *Job*, nor *Joseph*, nor *Daniel*, nor other good and godlie Jews more, did use or observ *Moses's* Laws out of their Countrie, but they observed the Laws of the Gentiles among whom they lived.

Nota bene.

Moses's Laws (said *Luther*) bound and obliged onely the Jews in that place which God made choice of. Now they are free. Otherwise if wee should keep and observ the *Judicialia*, the Laws and Rights and temporal dealings of *Moses*, then wee must also bee Circumcised and must keep the Mosaical Cerimonies: for therein is no difference, hee that holdeth one for necessarie, must also hold the rest likewise.

Therefore let us recommend and leav *Moses* to his Laws, excepting onely the *Moralia*, which God hath planted in Nature, as the Ten Commandements, which concern God's true worshipping and service, and a civil life.

To what kinde of people the Law and the Gospel do belong.

GOD will have (said *Luther*), that the ungodlie hypocrite should bee smothered, suppressed and terrified through the Law, to the end they may bee humbled, that they may see and know what they have don, and what they have to do. But the Gospel is a doctrine that belongeth onely to the poor, contrite, sorrowful and perplexed consciences.

Of the onely office and work of the Law.

The Works of the Law. *Gal.* 3.

THe particular and onely office of the Law is, according as St *Paul* teacheth; namely, That the transgressions thereby should bee acknowledged; or it was added becaus of transgressions, till the seed should com, to whom the Promiss was made. These (said *Luther*) are the express and plain words of St *Paul*; therefore wee trouble not our selvs with what the Papists allege to the contrarie, and do spin out of humane and natural sens and reason, in extolling the mainteiners and seeming observers of *Moses's* Law.

That

That the Law, for the most part feareth and affrighteth the good and godlie.

GOD (said *Luther*) giveth to the Emperor the sword, the Emperor delivereth it to the Judg, and causeth Thievs, Murtherers, &c. to bee punished and executed; Afterwards, when God pleaseth, hee taketh the sword from the Emperor again: Even so doth God touching the Law; hee leaveth it to the Divel, and permitteth him therewith to fear and affrighten sinners.

But whereas for the most part the good and godlie are plagued and tormented with the Law: That game concerneth the last daie of Judgment, not onely the Pope, but also the universal world. The Divel is sensible of his Kingdom's end, therefore hee shaketh and quaketh in that sort.

Let us rejoice and comfort our selvs in the Lord: let us bee armed and girded with the sword of the Spirit; let us praie and call upon God in all need and trouble, and attend, that either wee bee delivered from all evil, or that our punishment may bee lessened: Let us stick to Christ, cleav and depend on him in such sort, that no power nor wrong may bee able to separate us from him, then shall wee another daie after this miserable life, behold one another with unspeakable joie and gladness.

That the use of the Law is twofold.

THe Law (said *Luther*) is used two manner of waies; First, for this worldlie life; becaus God hath ordained all temporal Laws and Statutes to prevent and hinder sin. But here (said *Luther*) som man might object and saie, If the Law hindereth sin, then it also Justifieth. I answer; Oh no! that doth no waies follow; for in that I do not murther, not commit adulterie, not steal, that I do abstein from working mischief, &c. these sins are not freely and willingly by mee left undon, becaus I love virtue and righteousness, but I abstein therefrom becaus I fear the Hangman, who threatneth mee with the Gallows, with the sword, &c. It is the Hangman that hindereth mee from sinning; like as chains, ropes, and other strong bands do hinder Bears, Lions and other wilde beasts from tearing and rending in pieces all that cometh before them. The fear of the wicked.

From hence wee may sufficiently understand, That the same can bee no righteousness and goodness, in that the Law hindereth sin in such sort, but much more it plainly demonstrateth sin and unrighteousness; for the Law (like the beasts aforesaid) bindeth mankinde (who by nature are prone to act wickedness) that they do no mischief nor sin, as willingly they would.

Now such chains and bands of the Law to hinder people from sinning, do plainly shew, That those which therewith are bound and tied, and in such sort hindered, are no waie just and righteous, but much more wicked and unrighteous, insomuch as most certeinly it followeth, That the Law justifieth not.

Therefore (said *Luther*) this is now the first instruction concerning the Law; namely, that the same must bee used to hinder the ungodlie from their wicked and mischievous intentions. For the Divel (who is an Abbot and a Prince of this world) driveth and allureth people to work all manner of sin and wickedness; for which caus God hath ordained Magistrates, Elders, Schoolmasters, Laws and Statutes to the end, if they can do more, yet at least that they may binde the claws of the Divel, and to hinder him from raging and swelling so powerfully (in those which are his) according to his will and pleasure. Conclusions by the use of the Law.

Secondly, wee use the Law spiritually, which is don in this manner; That it maketh the transgressions greater as Saint *Paul* saith; that is, that it may reveal and discover to people their sins, blindeness, miserie and ungodlie doings wherein they were conceived and born; namely, that they are ignorant of God, and are his enemies, and therefore have justly deserved Death, Hell, God's Judgments, His everlasting Wrath and Indignation. Saint *Paul* (said *Luther*) expoundeth such spiritual Offices and works of the Law with manie words, *Rom.* 7.

Papistical opinions.

But the Hypocritical Sophists in Universities know nothing at all thereof, neither those creatures which are of opinion, that they are Justified by the Law, and by their own works.

But to the end that God might put to silence, might smother, suppress and beat down to ground these mischievous and furious beasts; namely, such imaginations, in that people think to bee Justified by the Law and their own Works (which blasphemous imaginations by nature do puff and swel them up, maketh them so haughtie and insolent, that they think thereby to pleas God), hee hath therefore appointed and ordeined a particular *Hercules* with a club, powerfully to laie hold on such beasts, and to take them captive, to strike them down, and so to dispatch them out of the waie; that is, hee gave the Law upon the Hill of *Sinai*, with such most fearful thundering, cerimonies and gestures, that all people thereat were amazed and affrighted.

Exod. 19. 20.

It is exceeding necessarie (said *Luther*) for us certainly to know the use of the Law in this wise and manner. For hee that is not an open and a publick murtherer, an adulterer, or a thief, the same holdeth himself to bee an upright and a godlie man: As also the Pharisee would have sworn that hee was a just and godlie person, for hee was blinded and possessed spiritually of the Divel, insomuch that hee could neither see nor feel his sins, nor his miserable and lamentable case.

Luke 18.

Therefore hee was taken with such imaginations and blasphemous cogitation, vvhereby hee vvas induced to exalt and applaud himself touching his good Works and deserts.

Such Hypocrits and haughtie Saints can God by no better Art or means humble and soften, to the end they may com to the acknovvledgment of their miserie and condemnation, then by and through the Lavv; for that is the right club or hammer, the right thunder-clap from Hell, and the Ax of God's Wrath, that striketh through, beateth dovvn and battereth such stock-blinde, hardned Hypocrits.

The description of the Law.

For this caus (said *Luther*) it is no smal matter that wee should rightly and fundamentally understand what the Law is, whereto it serveth, and what the proper work and office of the same is. For seeing that with all diligence wee teach the Law; therefore by the verie act it self wee approve, that (as our Adversaries falsly charge and accuse us) wee do not reject the Law and the works thereof, but much rather wee do confirm and erect the same, and do teach, that wee ought to do good works, and wee also do affirm, that the Law is very good and profitable, yet so far, that wee give him his right, and suffer him to remain within his bounds, that is, by his own proper work and Office; namely, *first*, that thereby the outward sins bee hindered and withstood, as is aforesaid. *Secondly*, that thereby the inward and spiritual sins may bee discovered, confessed and acknowledged.

Therefore (said *Luther*) the Law is a light which lighteth, it openeth and maketh visible, not God's grace and mercie, nor doth it displaie unto us the righteousness whereby wee obtein everlasting life and salvation: O, no! in no wise: but the Law openeth and displaieth unto us our sins, our weakness, death, God's Wrath and Judgments, these are the onely and proper works of the Law, whereby sins and wicked actions may bee hindered, and not further to proceed.

Grace preached.

But the Light of the Gospel is far another manner of Light; the same enlightneth the affrighted, broken, sorrowful and contrite hearts, it reviveth, comforteth and refresheth them. For it declareth, that God is merciful to the unworthie condemned sinners for the sake of Christ, if they believ, that through his Death, through his glorious Victorie and Resurrection they be delivered, and that a blessing thereby is presented unto them; that is, grace, remission of sins, righteousness and everlasting life.

Sensible declaration.

When (said *Luther*) in this sort wee distinguish the Law and the Gospel, as then wee attribute and give to each one his right, his works and offices, according as they belong unto them. Therefore, I praie and truly admonish all the lovers of godliness and pure Religion (specially those who in time are to bee teachers of other people) that with highest diligence they would learn this Article out of St *Paul*'s writings, who teacheth, What the proper Rights and Works of the Law are, and what use thereof wee should make; which Article I much fear (said *Luther*) after our time will bee darkned again, if not altogether exstinguished.

That

That to teach the Doctrine of the Law is not necessarie to Salvation; the same is, in the world, very offensive to the seeming-workers of holiness.

NEver was a more bold and harsh Sermon preached in the world, (said *Luther*) then that which St *Paul* preached, wherein hee quite abolisheth and taketh away *Moses*, together with his Law, which is nothing elſ then to take away the Religion and temporal Government.

But who with patience could endure it now? From thence arose the continual dissention and strife which St *Paul* had alwaies with the Jews. And if *Moses* had not Cashier'd and put himself out of his Office, and had not taken it away with these words, (where hee saith, *The Lord thy God will raise up unto thee another Prophet out of thy brethren, Him shalt thou hear.*) Who then at anie time would or could have believed the Gospel, and forsaken *Moses*? Deut. 18.

From hence also proceeded the great, swift and vehement Accusation, (which by the Jews carried a great repute) when they suborned certain men to accuse the beloved Saint *Steven*, where they said, *Wee have heard him speak blasphemous words against Moses, and against God.* Likewise, *This man ceaseth not to speak blasphemous words against the Holie place and the Law, &c.* How manie Articles did they nominate therein, against which (as they held) *Steven* did teach? Hee was held and esteemed for such a man that spake against God himself, against the sanctitie of the Law, of the Holie place, of the sacred Cerimonies, and against the worshipping of God and the Persons. For to preach and to teach, that the observing of the Law were not necessarie to salvation, the same was even as much to the Jews, (said *Luther*) and was so great an horror to hear, as if now one should stand up and preach among us Christians, and should saie, Christ is not the Lamb of God that taketh away the sins of the world. Saint *Steven's* Accusations. Acts 6. 7.

Saint *Paul* (notwithstanding this his disannulling of the Law) could have well endured and been content, that out of free-will they had kept and observed the Law, (without adding) as were it necessarie to Salvation.

But the Jews would no more endure that, then the Papists (with their fopperies and fooleries) wil now endure this which we now offer unto them; namely, Wee would bee content to hold and observ the Cerimonies so far, that it might bee free for every one to hold and observ them free willingly (or not to observ them) according as occasion served; yet so, without offence, that thereby the conscience thereon might not bee bound and snared, and that they would suffer God's Word freely to bee preached and taught, &c. But (said *Luther*) this they will not do nor suffer; therefore both Jews and Papists are ungodlie wretches; they are (as wee use to saie) two Hosen made of one piece of cloth.

What the Law, and what the Gospel is.

THe Law is and teacheth, what wee should do; but the Gospel is, what God will give unto us: the first, wee cannot effect; the second, wee take hold on by Faith; for God worketh by and through the Word and Sacraments.

That Moses *with his Law, is a Master of all Hangmen.*

MOSES (said *Luther*) is the Master of all Hangmen; there was never anie above him nor equal with him in perplexing, in affrighting, in tyrannizing, and in such kinde of threatning, preaching and thundring; for hee laieth sharp hold on the Conscience, which fearfully hee tormenteth. And all this hee doth by God's express command, as his Lievtenant. *Moses's horns.*

And although wee made the best use of the Law that possible could bee made, and that although the Law should do its best that possible it were able to do, yet could hee do no more, nor otherwise, then to accuse, to affright, to condemn, and to kill us.

And at such time when wee are affrighted, and that wee feel our sins, death, God's Wrath and Judgments, as then in the Law (most certain) is no Justification, therein

The state of the world.

is nothing celestial and divine, but altogether such proceedings as use to bee in this world. Now the World is nothing elf but the Kingdom of the Divel: It is a right sink of sin, of death, of God's Wrath, of Hell, and of all wickedness, which the poor, affrighted and sorrowful conscience do throughly feel and are aware of. But the secure spirits and contemners of God, and his Word, neither feel nor know anie thing of the same.

It is therefore most evident (said *Luther*) that the Law can but onely help us to know our sins, and to make us affraid of death. Now sins and death are such things as belong to the world, and which are therein. Therefore it is clear and apparent, that the Law can do nothing that is lively, saving, celestial or divine; but what it doth or causeth, is altogether temporal; that is, it giveth us to know, what in the world is evil both outward and inwardly. Yet notwithstanding the Law driveth the conscience thus far, that they yern after the Divine Promise, and have recourf unto Christ.

The Law's desire.

But besides this, the Holie Ghost must com over the Law, and speak thus in thy heart, God will not have (after such time as the Law hath finished his work in thee) that thou shouldst affright thy self to death, but that through the Law thou shouldst know thy miserie and destruction, and yet not to despair, but to believ in Christ who is the end of the Law, and justifieth all those that believ in him.

Of the caus why the Scripture, specially St Paul, *speaketh so contemptively of the Law.*

Slighting of the Law.

THe caus (said *Luther*) that St *Paul* now and then speaketh so scornfully of the Law is, not that wee should contemn the Law, no, in no wise, but will rather that wee should esteem and hold it pretious.

But whereas St *Paul* in those places of Scripture teacheth, how wee becom justified before God; therefore it was very necessarie for him to speak disdainfully of the Law; for it is far another thing when wee dispute, how wee may bee justified before God, then when wee deal about the Law. When wee are in hand with the Righteousness that justifieth before God, as then wee cannot sufficiently nor too much disdain nor undervalue the Law.

The reason in this case is, (said *Luther*) that the conscience must have regard and look to nothing elf, but onely and alone to Christ; for which caus, wee must with all diligence endeavor our selvs to remove *Moses* with his Law far from us, and out of our sight, when wee intend to stand justified before God, and neither to receiv nor to entertain anie thing but onely the Promise in Christ.

That it is a difficult thing in trials and temptations, to contemn the curf and the burthen of the Law.

Assistance against the terror of the Law.

IT is (said *Luther*) a very hard matter; yea, an unpossible thing for thy humane strength, whosoëver thou art (without God's assistance) that (at such a time when *Moses* setteth upon thee with his Law, and fearfully affrighteth thee, accuseth and condemneth thee, threatneth thee with God's wrath and death) thou shouldest as then bee of such a minde; namely, as if no Law nor sin had ever been at anie time; I saie, it is in a manner a thing unpossible, that a humane creature should carrie himself in such a sort, when hee is and feeleth himself assaulted with trials and temptations, and when the conscience hath to do with God, as then to think no otherwise, then that from everlasting nothing hath been, but onely and alone Christ, altogether Grace and deliverance.

Or when thou feelest the terror of the Law, that as then thou maiest saie thus; Madam, or Mistris *Law*! I have no time to hear you speak, your language is very rough and unfriendly, I would have you also know, that your appointed time is exspired (as St *Paul* saith), therefore I am now free, I will endure your bondage no longer.

But (said *Luther*) when in time of trial and temptation wee shall speak and discourf

courſ with the Lavv after this ſort,as then wee ſhall well finde hovv hard a buſineſs it is to make a right difference betvveen the Lavv of Grace, and the Lavv of thundring *Moſes*; I ſaie, vvee ſhall as then vvell finde, Hovv great a divine and celeſtial gift it is to Believ in Hope, vvhenas there ſeemeth nothing to bee hoped for; and hovv moſt certain and true the ſpeech of Saint *Paul* is, vvhere hee ſaith, *Through Faith in Chriſt wee are Juſtified, and not through the Works of the Law.* *Rom. 4.* *Gal. 2.*

That wee muſt neither ſee nor hear the Law, when wee are in hand with the Righteouſneſs that availeth before God.

1. Position

WEe muſt learn (ſaid *Luther*) vvith higheſt diligence, that at ſuch time vvhen vvee are dealing vvith the Righteouſneſs vvhich availeth before God, and hovv vvee are juſtified and ſaved, that as then vvee ſpeak in the moſt contemptible ſort vvee can deviſe of the Lavv, according to the manner of Saint *Paul*, vvho plainly termeth it, temporal beggarlie rudiments, external Ordinances vvhich do kill, and through vvhich the ſins are made more povverful and ſtronger, &c. *Gal. 9.* *Col. 2.*

For if thou ſuffereſt the Lavv to rule and govern in thy conſcience at ſuch time vvhen God calleth thee to an account; that is, vvhen thou rightly feeleſt God's Wrath, vvho, by reaſon of thy ſins, vvill condemn thee; then thou ſhalt finde the Lavv to bee altogether a ſink of deſpair, of Hereſies and blaſphemies, becauſ it can do no more but augment thy ſins, accuſe thy conſcience,affright and threaten thee with everlaſting puniſhment: then nothing can enſue but anguiſh of heart, deſpair and blaſpheming of God.

Therefore vvhen it cometh to that point; namely,to the point of the Juſtification before God, then look that thou dealeſt vviſely, and removeſt far from thee and out of thy ſight,*Moſes* and his Law, as hee that can ſpeak nothing which is good in this caſe, nor anie thing that is available for the ſame. Neither do thou regard his thundering threatnings, but hold him ſuſpected, and as the moſt wicked Heretick and damned creature, who is worſ then the Pope or the Divel himſelf.

That ſetting aſide the dealing with the Juſtification before God, wee muſt highly eſteem of the Law.

2. Position

BUt (ſaid *Luther*) when wee are not in hand with the Righteouſneſs and Juſtification how wee are made righteous and juſt before God, then wee ought greatly and highly to eſteem of the Law,wee muſt extol and applaud it in the higheſt degree, and (with Saint *Paul*) wee muſt call it good, true,ſpiritual and divine,as in truth it is;but in that it affrighteth and killeth, the ſame is the fault of our evil, and (by the Divel) our poiſoned nature. The place and diſtance of the Law.

Therefore in anie caſe wee muſt not endure nor ſuffer the Law to houſ nor to bee mingled with the Righteouſneſs which availeth before God, ſeeing it hath coſt our Saviour Chriſt ſo much and ſo dearly to bring and rend the Tyrannie of the Law from the Conſcience; for even therefore hee himſelf became a Curſ, to the end hee might deliver us from the Curſ.

That the Law and the Goſpel are two contrarie things that cannot endure the one the other.

EVerie good and godlie Chriſtian muſt diligently learn to know well and throughly, that the Law and the Goſpel are two contrarie things, inſomuch that the one cannot poſſibly endure the other, neither can they agree. When and where Chriſt is preſent and at hand, then and there muſt not the Law rule and govern in the Conſcience, but muſt yield and give place, and leav the bed alone to Chriſt, for it is too narrow, and the Coverlet too ſmal to entertain them both together therein, as *Iſaiah* ſaith: *Iſaiah 28.* Therefore Chriſt only ſhall have right, and ſhall rule in righteouſneſs,in ſafetie, in joie and life; to the end the Conſcience in ſuch ſort may reſt and ſleep with all joie *Hoſea 6.* in

in CHRIST, and may not bee ſo much as once ſenſible of anie Law, ſin, nor death.

Of the Law.

I (ſaid *Luther*) will have none of *Moſes* with his Law, for hee is an enemie to my Lord and Saviour CHRIST: If *Moſes* will go to Law with mee, I will give him his diſpatch, (not in God's Name) and will ſaie, Here ſtandeth Chriſt.

At the laſt daie of Judgment, (ſaid *Luther*) *Moſes* will doubtleſs look upon mee, and ſaie, Thou didſt underſtand mee rightly, and well haſt diſtinguiſhed between mee and the Law of Grace, therefore wee are now friends.

Againſt heavie temptations.

Wee muſt expel the cogitations and the diſputations of the Law at ſuch time when it intendeth to affright the Conſcience, and when wee feel God's Anger againſt the ſins, as then wee muſt (in ſtead thereof) eat, drink, ſleep, and bee merrie of purpoſe to ſpight the Divel. But humane ſenſ, wit and wiſdom is more apt and inclinable to underſtand the Law of *Moſes*, then the Law of the Goſpel, or of Grace; old *Adam* will not out.

Altogether with the Law Satan tormenteth the Conſcience vehemently; hee picturetb Chriſt before our eies as an angrie and a ſtern Judg, and ſaith, God is an enemie to ſinners, for hee is a juſt God; Thou art a ſinner, therefore God is thy enemie. Hereat (ſaid *Luther*) is the Conſcience dejected, beaten down, and taken captive. Now hee that were able as then to diſtinguiſh and to make a true difference in this caſe, and to ſaie, Divel! thou art deceived, it is nothing ſo as thou pretendeſt; for God is not an enemie to all ſinners, but onely to the ungodlie and unrepentant ſinners and perſecutors of his Word.

Our Saviour Chriſt is com for the ſake of poor and weak ſinners, that do acknowledg and confeſs their ſins, to the end that they may bee ſaved; for even as ſin is two-fold, even ſo righteouſneſs is two-fold likewiſe.

That humane Art and wiſdom cannot diſtinguiſh aright between the Law and the Goſpel.

NEver yet (ſaid *Luther*) was that man found on earth, that could make a right difference between the Law and the Goſpel. Wee flatter our ſelvs, that ſo ſoon as wee have heard a Sermon, wee underſtand it throughly; but therein wee deceiv our ſelvs, the Holie Ghoſt onely can teach this Art.

Our bleſſed Saviour Chriſt Jeſus himſelf failed herein, even upon the Mount of *Olives*, in ſuch ſort, that an Angel from heaven was fain to refreſh and comfort him; and although hee was a celeſtial Doctor, and had the Holie Ghoſt ſitting upon him in the likeneſs of a Dove, yet notwithſtanding hee was ſtrengthned by the Angel. *Luke 22.*

I (ſaid *Luther*) thought ſo my ſelf, that I had it at my finger's end, ſeeing I had written ſo much concerning the ſame; but truly I found my ſelf far to ſeek therein, even at ſuch times when I ſtood moſt in need thereof, and when the Divel began to ſchool mee. But when by his often and manie aſſaults I gained better experience touching his devices and temptations, then (thanks bee given to God) I jeered him with his Arguments even in the teeth, with unſpeakable joie and comfort to my troubled Conſcience.

The Law and the Goſpel (ſaid *Luther*) are the two chiefeſt Articles of the Doctrine in the Church of God: through the Law, God will keep off and affright the ungodlie, the wilde, rude people and ſinners from blaſpheming; Hee will alſo thereby teach the proud Hypocrits, and the Invocators of Saints, in that they have written ſuperfluouſly of the *overplus* of Works, which (they ſaie) muſt bee don by God's expreſs command, &c. But the Goſpel (as is aforeſaid) comforteth the ſad and ſorrowful Conſcience, &c. It comforteth all thoſe of whom the Prophet *Iſaiah* ſpeaketh, where hee ſaith, *Bee of good comfort, for I do forgive you your ſins.* What could God do more for us? *Iſaiah 61.*

That

That wee must praie against the Divel, and must well know how to make a difference between the Law and Gospel.

VVHen wee lie in the field and do fight against the Divel, as then it is enough for us to saie: This is God's Word. For the same is also one of the Divel's Arts, thereby to bereav us of our weapons; specially, when suddenly and unaware hee terrifieth and affrighteth us: such tricks hee oftentimes hath plaied with mee (said *Luther*). Hee knoweth, that without ceasing my heart praieth the Lord's Praier, yet hee oftentimes plagueth mee with temptations, as had I neglected to praie. The Divel is such a spirit, as that willingly hee leaveth not the sword in our hands, if our Lord God hideth himself but a little from us; therefore wee ought continually to praie, and saie, Ah heavenlie Father, help! No Christian creature by my advice (said *Luther*) shall go out to combat with the Divel, till hee have then first and before praied the Lord's Praier. It is a matter of great weight, for the Divel is our enemie, and withal, hee is worldliewise and craftie; wee know not the seven hundreth part of that which hee knoweth. Hee plagued and tempted in manifold wise *Adam*, *Abraham*, *David* and manie others; hee knew also how to take hold of them where they were soft and tender, and where hee might get his advantage over them. The Divel's nimblenes of the Divel.

The Apostle *Judas* that betraied Christ was not very much tempted of the Divel in all his life time; but when the hour came, then hee went on securely, and knew not which waie to winde himself. But wee (said *Luther*) that do lie with him in the field (by God's grace) do know, how to encounter and to resist him.

The Divel's highest Art is, to make altogether the Law out of the Gospel. If at all times I well knew how to make a right difference of both Doctrines, I would not care a fig (said *Luther*) for all the devices and temptations of the Divel. The Divel's master-piece.

I knew a great Doctor (said *Luther*) who in the year 1572 vvas Chaplain to a great Popish Bishop; hee vvas at the first a friend to the holie Gospel, insomuch that contrarie to his Bishop's command, hee received the Holie Communion in both kindes, according to Christ's Institution: but vvhen hee vvas sensible of his Lord's disgrace, and savv that manie other Protestants in that place vvere driven avvay and banished, then hee Recanted and forsook the Gospel. Novv, when aftervvards hee savv that the Protestants vvillingly suffered themselvs to bee exiled into miserie, and vvith great joie contemned the said Bishop's tyrannie, then his conscience avvakened and prickt him, in that hee had not suffered himself with the rest likewise to bee banished into miserie, but had forsaken and denied the Truth. Whereupon hee fell into a great Agonie, insomuch, that all comfortable admonitions and instructions concerning God's promises, prevailed nothing at all with him; and in that manner hee fell into despair, and uttered these word, Christ standeth by his Heavenlie Father, accuseth mee, and saith, O Father! bee not merciful unto him, neither do thou pardon nor forgive his sins of Blasphemie; for hee hath not confessed, but denied mee and my Gospel before his Bishop: So, ending this speech, hee lamentably departed in despair. Here (said *Luther*) was the *facere*, but not the *credere*; for if wee remain onely by the *facere*, then wee are lost. Therefore bee not too bold, but learn to make a right difference between the Law and Gospel, for thereon dependeth all, and that onely doth the deed.

This great Doctor (said *Luther*) at that time should have called to minde that which Saint *Paul* to the Romans saith, *Abundat gratia super peccatum, Sic quoque major est vita quàm mors*, Grace did superabound sin, as also life is above death. For God desireth not the death of a sinner, &c. God, through Saint *Paul*, hath given unto us a comfortable promise; namely, that hee is faithful, and will not suffer us to bee tempted more then wee are able to bear, and will give a happie issue to our troubles; yet notwithstanding, God permitteth it to com so near and hard upon us, that oftentimes wee are able to hold out no longer.

Of certain questions touching the Law.

TWo learned men came lately to mee (said *Luther*) and demanded, Whether the Law of God revealed the sins to people without the particular notion of the Holie Ghost?

Ghost? The one of them affirmed, the other denied the same: The first would prove his opinion out of Saint *Paul's* sentence, where hee saith, *By the Law is the knowledg of sin:* But the other alleged, that the same was the work and office of the Holie Ghost through the Law; for manie did hear the preaching of the Law, and yet did not acknowledg their sins.

Rom. 3.

I answered them, and said, Yee are both in the right, if yee well understood one another; your difference consisteth onely in your words; for the Law must bee understood two manner of waies; *First*, onely as a Law described and heard, in that manner it revealeth not the strength or the sting of sin, it goeth onely in at one ear (as wee use to saie) and out again at the other; it neithertoucheth nor striketh the heart at all. And this abuse is also reproved by the Papists, where they say, And yee have not heard mee.

Secondly, when the Law is taught, and that as then the Holie Ghost cometh thereunto, toucheth the heart, and giveth strength to the Word, and that the heart confesseth and knoweth sin aright, that it feeleth God's Wrath against sins, and saith, Ah! this concerneth mee, I have sinned against God, and have offended, &c. As then (said *Luther*) the Law hath well and rightly finished his work and office.

After these came a third, and said, It were another matter to bee simply a Law, and to bee God's Law; for the Law of God must alwaies have its operation and strength, which the Law of man hath not. To him (said *Luther*) I made this Answer:

The Law must bee distinguished, understood and divided threefold: *First*, a Written Law; *second*, a Verbal; *third*, a spiritual Law. The Written Law which is written in the book is like a block, which without motion remaineth lying; that Law doth nothing except wee read therein. The Verbal Law revealeth and sheweth the sins; yea also, in the ungodlie; for when they, as Adulterers, do hear the Seventh Commandement of God, [*Thou shalt not commit Adulterie.*] then they well understand, that the same meaneth and reproveth them; but they either do contemn it, or elf they persecute those by whom they are reproved. But the Spiritual Law cannot bee without the motion of the Holie Ghost, which toucheth the heart, affrighteth and moveth the same; not onely, that it doth not contemn nor persecute; but more also, it hath sorrowful Repentance for the sins committed, and doth better it self.

But as the same person for instruction's sake alleged Saint *Paul's* speech, where hee saith, *That the Word worketh in the Hearers*; I answered him thereupon, and said, The Word, which in that place St *Paul* speaketh of, must bee understood of the Gospel; for even the same Word (whether it bee Written or Verbal, Taught or Preached) doth nothing without the Holie Ghost, Hee must kindle it in the hearts, must revive and strengthen.

Thes. 1.

Of what in the Law is conteined.

The Abilitie of the Law.

EVerie Law or Commandement (said *Luther*) conteineth two profitable points; *first*, a Promiss; *second*, a Threatning. For every Law is, or should bee, good, upright, and holie, *Rom.* 7. It commandeth that which is good, and forbiddeth that which is evil: It rewardeth and defendeth the good and godlie, but punisheth and resisteth the wicked, as St *Paul* saith, *Rulers are not a terror to good works, but to the evil. Wilt thou then not bee affraid of the power? do that which is good, &c.* And St *Peter* saith, *For the punishment of evil doers, and for the praiſ of them that do well.* And the Imperial Laws do teach also the same.

Rom. 13.

1 Pet. 2.

Seeing now, that these observations are in temporal Laws, how much more in God's Laws are promises and threatnings, which require upright Faith in the hearts.

Indeed the Emperor's Laws also do require faith, whether upright or feined; for those that do not fear nor believ that the Emperor will punish or protect, they observ not his Laws (as wee see), but those observ them that fear and believ, whether it go from the heart or not.

Regard to the holie Scripture.

Now, where in holie Scripture is a promiss without the Law, there is Faith onely necessarie: As when *Abraham* was promised that his seed should multiplie as the stars of heaven; hee was not commanded at that time to accomplish anie work, but hee heard of God's work which afterwards should bee don, and which *Abraham* no waies

Rom. 4.

was

was able to do. In that sort (said *Luther*) is Christ promised unto us, and a work is offered which wee cannot do, but God alone doth it, therefore in this case, faith is needful for us, becaus by works wee cannot take hold therof.

But after wee have gained this faith, as then works and Laws are charged upon us, as the circumcision was imposed upon Abraham, to the end his faith might bee proved and confirmed. And although the Patriarchs had other promises and signs whereby they were Justified, becaus they believed thereon, yet they believed even in that God, which had offered and promised Christ unto them, for, it is one Christ which should com and bee sent, whom they should believ in all his promises, and it is even that God which should send, and who now hath sent him.

That at the first the Law *and the* Gospel *were briefly described, but afterwards more amply declared.*

LIke as at the first, the Law briefly was given on Mount Sinai in the ten Commandments, to those which were brought out of Egypt, but afterwards in more ample sort was enlarged and explained (in the fifth book of Moses) what was the strength thereof. *Exod. 20.*

Even so, (said *Luther*) was the Gospel preached at the first by Christ in a little corner to those that then lived in the land of the Jews, but afterwards, the right use and profit thereof was further declared and explained by the Apostles St *Peter*, St *Paul*, and others.

Of the preaching of the Gospel.

THe Gospel, in the Apostles time, and also now in our time, was and is preached more stronger and powerful, and further spread abroad, then when Christ himself did preach. As before hee said, *Hee that believeth in me shall do also the works which I do, and greater then these.* *John 14.*

Everie man that affecteth civilitie and temporal understanding, extolleth and loveth the Law, Moses and Jesus Sirach, becaus they deliver good and fine Doctrine, how wee ought to behave our selvs in this temporal world. But People love and affect the same only so long and no longer) then when it toucheth and concerneth their own particulars: for, when wee teach, that they should live and carrie themselvs according to that which therein is shewed and delivered, then in stead of love and affection, they becom enemies thereunto. The sentence of St *Austine* touching the Law, is, that the same is fulfilled as then, when wee obtein forgivness of that which wee are not able to accomplish. The Law (said *Luther*) is a right Labyrinth, which only confoundeth and ensnareth the conscience, the righteousness of the Law is minotaurus, neither Greyhound nor mastiff, it is a mungril, that is, meer imagination and affection that leadeth not to salvation, but draggeth head-long to Hell; in a word, it is God's Historie. The comparing of the Law.

If (said *Luther*) the Law bee rightly understood, then it amazeth, it maketh faintness of heart, and produceth despair. But if it bee not understood, then it prepareth and maketh Hypocrites.

When the Gospel is not rightly understood, then it maketh secure and rude People, who use it to carnall freedom; but, when it is well and rightlie understood, then it maketh upright, Godlie and true Christian People. The Law serveth outwardly alone for policie, for nurture and civilitie. No Law (said *Luther*) was, nor is given at any time for that end, that it should give life but death, that is, to reveal sins, to terrifie and to produce anger and wrath, &c. As St *Paul* saith, But if such a Law had been given which could have given life, then the Righteousness had truely proceeded out of the Law, &c. Therefore, (said *Luther*) my works which I do (not onely according to the Pope's Ordinances, and other humane Traditions, but also the works which I do according to God's Laws) do no waie justifie mee before God, but much rather they make a sinner; they pacifie not God's vvrath, but much more do instigate and stir it up against mee, my works procure mee no righteousness at all, but utterly do disturb and destroy the same, in a word, they give me no life, but death. The nature of the Law. *Gal. 3.*

Here

The presenting of our Saviour Christ.

Here then thou wilt saie, To what end, or wherefore then hath God given the Law, and so earnestly commanded it to bee observed, if it justifieth not?

Answ. God will have it to bee observed by Christians, but not with this addition or condition; namely, that thereby wee should think our selvs to bee justified and saved before God, for that is don onely and alone through faith in Christ; and hee that refuseth this waie, or thinketh to bee saved by anie other means; let him praie, let him fast, let him observ the Law, or let him do whatsoëver hee will, so doth hee nothing elf, but draweth upon him God's Wrath, and maketh no atonement at all.

True it is (said *Luther*), God will have Christians to observ the Law; *First*, for the sake of publick and temporal peace. *Secondly*, to the end they may know, that the same is acceptable and pleasing to God. *Thirdly*, that thereby they may give example and bee presidents to others, to the end they may better themselvs, and live according to the Law.

Whereto it serveth, that wee know how to make aright difference between the Law and the Gospel.

Prevention of Discords.

note

WHere the Law and Gospel are well and rightly distinguished, (namely, that the Law terrifieth, condemneth, and killeth; but the Gospel comforteth, saveth and giveth life) there remaineth the Christian doctrine wholly pure and clear, insomuch that thereby wee may and can resist all offences and errors; moreover, this profit likewise thereby accreweth, That the faithful Christians are made so expert and understanding, as that they are able to censure and judg touching all sorts of Vocations and conditions in this life, and also concerning the Laws and Doctrine of all men, and thereby can prove and trie all spirits.

On the contrarie, the Papists know nothing at all how to teach certainly neither of Faith nor works, nor do they know how to teach touching the state and condition of this life, nor of the difference of Spirits, &c. The reason is, becaus they so confusedly mingle together the doctrine of the Law and the Gospel. Wee cannot finde (said *Luther*) so much as one letter in the Books of all the Friers, Canons and Sophists, nor in the Writings of the Antient Fathers, touching the difference between the Law and the Gospel. Onely St *Austin* partly understood to make this difference, and shewed the same; but *Hieronymus* and the rest knew little thereof. To conclude; There hath been nothing truly taught or preached in the Church these certain hundred years hitherto, of such differences between the Law and Gospel; whereby the poor perplexed conscience susteined great danger and hurt. For when the Gospel is not clearly and directly distinguished and separated from the Law, then it is unpossible that the Christian Doctrine should bee kept and preserved pure and unfalsified. On the contrarie, when wee have the same rightly and sure, then wee know certainly what is the right use thereof, and how wee becom justified before God. If wee have this light and knowledg, then wee may easily separate Faith from Works, Christ from Moses; the Law of Grace, from the Law of Malediction, and also all other temporal Laws and Ordinances.

Conscience confused.

That wee are not saved by the Righteousness of the Law.

THe Law and the Righteousness thereof (said *Luther*) is like a cloud without rain, which promisseth rain but giveth none; even so doth the Law promiss Salvation but giveth it not, neither can the Law give Salvation; for the Law was not given to that end, as St *Paul* saith *Gal.* 3.

That the Gospel requireth of us no Works.

THe Gospel (said *Luther*) is a comfortable Messenger, it bringeth good news; namely, That the Son of God is made Man; that hee died for us, arose again from the Dead, &c. the Gospel preacheth nothing of Works. Therefore hee that saith, That the Gospel requireth Works necessarie to Salvation, I saie flat and plain, hee is a liar.

Nothing

Nothing that is good proceedeth out of the works of the Law, except Grace bee present; for what wee are forced to do, the same goeth not from the heart, neither is it acceptable. The people under *Moses* were alwaies in a murmuring state and condition, they would needs stone him, they were rather his enemies then his friends. Forced works.

Of the caus, why the Law was abolished.

THe caus why the Law was taken away, was, that it was so needful to bee taken away, as it was at the first to bee instituted, that so the faithful no more might bee condemned, and to the end wee might certainly know, that Christ now was com, touching whom *Moses* himself said, that they should hear Him; and all the Prophets likewise said, that as then the Law should ceas.

That wee must not dispute with the Divel out of the Law, *but out of the* Gospel.

HEe (said *Luther*) that will dispute with the Divel out of the Law, the same is beaten down and taken captive; but hee that disputeth with him out of the Gospel, overcometh him. The Divel hath the written bond against us, therefore let no man presume to dispute with him of the Law, or of sin.

When the Divel (said *Luther*) saith to mee, Behold, much evil proceedeth from thy Doctrine; then saie I unto him, Much good and profit cometh also thereby: O! saith the Divel, That is nothing to the purpose. The Divel is an artificial *Orator*, hee can make out of a Moat a Beam, and can vilifie that which is good: hee was never in all his life time so angrie and vexed as hee is now, I feel him well, said *Luther*. To vanquish the Divel.

If Baptism, if the Sacrament of the Altar, if the Gospel bee false, and if Christ bee not in Heaven, and governeth not; then I am indeed in the wrong: otherwise, if these bee of God's Institution and ordaining, and if Christ bee in Heaven and ruleth; then (said *Luther*) I am sufficiently secured and assured, that the caus which I have in hand is good: For what I teach and do openly in the Church, is altogether of the Gospel, of Baptism, of the Lord's Supper, of His Praier, &c. Christ and His Gospel is here present, therein must and will I continue. The Gospel solveth all the Divels Arguments, and whatsoëver hee proposeth is thereby quite beaten down. Our assurance.

Of the Allegations of the Antinomians, *that the* Law *should not bee preached.*

ANno 1541. Certain Propositions were brought to *Luther* as hee sate at Dinner, importing, that the Law might not bee preached in the Church, becaus wee were not justified thereby. At the sight whereof, hee was much moved to anger, and said, Such seducers do com already among our people while wee yet live, what will bee don when wee are gon? Innovations approach.

Let us (said hee) give *Philip Melancthon* the honor due unto him; for hee teacheth exceeding well and plainly of the right difference, use, and profit of the Law and Gospel, and I teach directly also the same, and have throughly handled that point in the Epistle to the *Galathians*. I doubt his Prophesie will prove true which lately hee wrote unto mee, namely, that there did lurk and lie hid a *Muntzer*. For, hee that taketh away the Doctrine of the Law, doth rend and tear away *Politiam & Oeconomiam*, and when the Law is cast out of the Church, then there is no more acknowledging of sins in the world. For the Gospel reproveth not sin, except it maketh use of the Office of the Law, which is don spiritually in describing and revealing sins that are committed against God's Will and Command.

Now hee (said *Luther*) that allegeth, *Transgressores non peccare contra Legem, sed violare Filium Dei*, That Transgressors do not sin against the Law, but offer violence to the Son of God: the same wee ought not to hear: For such divine Speculators are *Pestes Ecclesiarum*, The plagues of the Church; they have no certain nor true knowledg of the divine Word, they teach *contra Dialecticam*, against Logick; they cast and mingle all together: They do even like those that argue in this sort, *Plenitudo Legis est dilectio*, the fulfilling of the Law is Love; therefore wee have no Law. But these poor misunderstanding people (said *Luther*) have not regard to the *Minor*, that this fulfilling, namely, the Love, is altogether weak in this our flesh, and that wee must daily fight and lie in Combate against this weakness, through the holie Spirit, and that this weakness (while wee live) must bee under the Law.

The caus why the Gospel is now preached so clearly.

THis Light of the Gospel now in our time (said *Luther*) is a certain sign of the glorious appearing of our Lord and Saviour Christ. And is like the morning red that appeareth before the everlasting Daie and Rising of the Sun of Righteousness.

That the Gospel maketh no difference of Persons.

THe Law saith, Everie man is either a publick Person, which is in Office; or elſ, a private and single person that hath no Office. To the private Person the Law saith, *Thou shalt not kill*, &c.

But the Gospel taketh all differences of Persons away, and to every one in general saith, If thou believest, then thou pleasest God, as Christ saith, *God so loved the world*, &c. *That whosoever believeth in Him should not perish, but have everlasting life*, &c. And, *Whoso believeth and is baptized shall bee saved*, &c.

Job. 3.

Mark 16.

How wee ought to carrie our selvs towards the Law's *Accusations.*

Necessities experience.

THe Hypocrites (said *Luther*) and the seeming workers of Holiness do slightly regard the Doctrine of Faith, and do think it an easie matter to believ; which maketh them quite ignorant of that which a contrite heart and a fearful Conscience doth; therefore they go on and proceed in so great securenes. But when death and terror suddenly overtaketh them; then they fall into swift despair; then they see and finde what an Art it is to believ; namely, not the bare word of the tongue, nor an emptie or a lazie Cogitation, but the right Art is, to lift up the head, to pluck up a good Courage, and to boast of Christ against sin, against death, hell, against the Law, and an evil Conscience.

If the Law will accuse thee, then saie thou in this manner, Good mistress Law, dispute with whom you will, for my part I cannot attend you; at this time I intend to know nothing of my sins, if you talk to mee, and saie, *Fiat justitia*, Let Justice bee don; then, I turn to you my back, and saie, Let Justice bee where it will, I at this time will have no dealing therewith, but I will rather turn my self to Christ, and will harken what hee preacheth; Namely, *Whoso believeth and is baptized shall bee saved.* This (said *Luther*) is called, to believ.

Objection.

But here thy Conscience will saie, God hath given His Law, and hath commanded us to keep it upon pain of everlasting damnation.

Answer.

Answer.

That I know very well, but on the contrarie, Hee hath also given His Gospel through His Son, which soundeth in this manner, *Go into the whole world, and preach the Gospel to all people, who so believeth and is baptized, shall bee saved.* The same Gospel is far greater then the whole Law: For the Law is earthlie, and was given by a man (*Moses*), but the Gospel is heavenlie, and is commanded to bee preached by the Son of God throughout the whole world; therefore I will not now meddle with the Law-Preachers; but I will harken to the chief good of my Salvation, which is delivered and offered unto mee, as is aforesaid. I know that I have sinned and transgressed God's Commandements; but here I have the Gospel which releaseth mee from my sins and transgressions, and which promisseth Salvation unto mee, becaus I believ in Christ; The same Gospel swingeth mee so high above the Law, as Heaven is above the Earth; therefore let the Ass remain upon the ground and carrie his burthen, that is, Let this our terrestrial bodie, and the members thereof bee subject to the Law. But the Conscience, with *Isaac*, must climb up to the mountain, that is, it must take no notice at all of the Law nor of works, but must onely depend upon the Gospel, which promisseth and offereth Salvation to all that believ in Christ.

Weapon of defens against the accusations of the Law.

Gen. 22.

That the Gospel bringeth Povertie, but false doctrine Riches.

WHere the Gospel is truly preached, (said *Luther*) there is povertie; as it is written, *I am sent to preach the Gospel to the poor.* In former times more then sufficient was given to [illegible]h Monasteries, but now little or nothing is given to the Gospel.

Superstition, false doctrine and hypocrisie have monie and wealth enough, but Truth goeth a begging.

Of the Happie Time.

FOr the Gospel's sake, (said *Luther*) which now is com again to light and preached, God (in this last time before the Daie of Judgement) will bring and restore everie thing to the right state, wherein at the first it was, and whereto God created it, namely, the Gospel, Matrimonie, and the Magistrate, &c.

Of the several Operation of Grace and of the Law.

THe Law (said *Luther*) cannot endure Grace, neither can Grace endure the Law. The Law is given for the stiff-necked, proud, and haughtie, for the roaring Nobilitie, Commons, and Hypocrites, and for such as take delight, and pleasure in Lawing. But Grace is promised onely to the poor, sorrowful, contrite, broken and humble Spirits, to such belongeth the Promiss of Grace and the Remission of sins.

1 Tim. 1.

Of that sentence and speech which God spake to Moses: Thou shalt not see my Face, but my Back.

THe Law (said *Luther*) is the Back; Wrath, sin, weaknes.
The Gospel is the Face; Grace, Benefits, or Presents, the fulfilling.

That it is a matter very difficult to distinguish rightly between the Law *and the* Gospel.

NOt long since (said *Luther*) a learned Divine at *Wittemberg* made his complaint unto mee, and said, That by no means hee could make a right difference between the Law and the Gospel.

I answered him, and said, I believ you well; if you were able to do that, then I would hold you for a learned Doctor indeed. St *Paul* could never bring it so far, but it was said unto him, (even at that time when willingly hee would have been quit and rid of his sting); *Sufficit tibi gratia mea*, My Grace is sufficient for thee; that is, thou hast My Word and Command, hold thee thereon, and let that suffice thee.

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If (said *Luther*) God should give unto us a strong and an unwavering faith, then wee should bee proud, yea also, wee should at last contemn Him. Again, if hee should give us the right knowledg of the Law, then wee should bee dismaied and faint-hearted, wee should not know which waie to winde our selvs. Therefore best it is, that God in this manner plaieth with us, namely, that wee may know our lamentable state and condition, and wholy may laie our selvs and depend on that Man, which is called Christ, Hee will well repair, amend and restore all that wee have lost and spoiled.

That wee ought to beware of Sophistrie.

IF (said *Luther*) wee diligently mark the world and the court thereof, wee shall finde, that is governed meerly by weenings or conceits, *Mundus regitur opinionibus.* Therefore Sophistrie, Hypocrisie, and Tyrannie do rule and have the government in the world.

The upright, pure, and clear Divine Word must bee their Hand-maid, and bee by them controuled, this the world will have. Therefore let us well beware of Sophistrie, which not onely consisteth in a double tongue, in doubtful and screwed words, which may bee construed as one pleaseth; but also it breedeth, blossometh, and flourisheth in all Arts and Vocations, it will have likewise room and place in Religion, it hath gotten and usurped a fine painted color, under the name of holie Writ.

Nothing (said *Luther*) is more pernicious or hurtful then Sophistrie, every one knoweth it not; moreover, wee are by nature prone and willing to believ lies rather then the truth. Few people do know what an evil Sophistrie is; *Plato* the Heathen Writer made thereof a wonderful definition. For my part (said *Luther*) I compare it with a lie, which is like to a Snow-ball, the longer it is rowled, the greater it become's.

Therefore I do not affect such persons as do pervert every thing, do under-value and finde fault with other men's opinions, although they bee good and sound; I like not such brains which can dispute on both sides, and yet conclude nothing certain; like that Sophist and Multiplier of words, *Carneades.* Such Sophistications (said *Luther*) are nothing but craftie and subtil inventions and conveiances to couzen and deceiv people.

Pro & contra.

But I like and love an honest and a well affected minde, that seeketh after Truth simply and plainly, not to go about with fantasies and cheating tricks.

Of the finishing of the Law.

Rom.8.

St *Paul* saith, *What the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: That the righteousness of the Law might bee fulfilled in us*, &c. That is, (said *Luther*) Christ is the summ of all, Hee is the right, the pure meaning and Contents of the Law: Whoso hath Christ, the same hath rightly fulfilled the Law. But to take away the Law altogether, (whenas it sticketh in nature, and is naturally written in our hearts, and born upon us) the same is a thing unpossible and against God. And whereas the Law of

of nature is somwhat darker, and speaketh in general onely of works; therefore *Moses* and the holie Ghost more plain and clearly do declare and expound it, and, *in specie*, do shew the same, by nominating those works which God will have us to do, and to leav undon. From hence Christ also saith, *I am not com to take away the Law.* Wee should willingly (said *Luther*) give that person great, nay, royal Entertainment in this world, which could bring that to pass, and could make it good, that *Moses* through Christ is taken quite away. O then wee should quickly see what a fine kinde of life there would bee in the world! But, God forbid, and keep us from such errors, and suffer us not to live to see the same.

The caus that I (said *Luther*) at the first so harshly spake and wrote against the Law was this, The Christian Church was altogether laden and over-heaped with manifold superstitions and falſ believings; and Christ was altogether darkned and buried. Therefore I was desirous (through God's Grace, and the Word of the Gospel) to deliver and free good and godly hearts from such tormenting of Consciences: but I never rejected the Law. *Luther's* felling of the Law.

How the Law is fulfilled.

THrough the Gift or Present, (said *Luther*) that is, through the holie Ghost true Christians do begin to fulfill the Law. To conclude, the Law is fulfilled through Grace and Remission of sins.

That the preaching of the Law and Gospel is necessarie.

WEe must preach the Law (said *Luther*) for the sakes of the evil and wicked, but for the most part and commonly, it lighteth upon the good and godlie, which (although they need it not, but onely so far as may concern the old *Adam*, flesh and bloud, do notwithstanding accept thereof.

The preaching of the Gospel wee must have for the sakes of the good and godlie, yet it falleth and lighteth among the wicked and ungodlie, which take it most upon them, whenas it is nothing profitable unto them; for they abuse it, and thereby are made secure: It is even as when it raineth in the water, or in a wilde wilderness, and in the mean space the good and fruitfull Pastures and Grounds are parched and dried up.

Touching St. Austin's *opinion, of beeing justified by the* Law.

THe opinion of St *Austin* is, (said *Luther*) that the Law, which through humane strength, natural understanding and wisdom is fulfilled, justifieth not, (like as the works which were don according to the law of nature did not justifie the Gentiles) but when the holie Ghost cometh thereto, as then (as St *Austin* meaneth) the works of the Law do justifie.

But (said *Luther*) by St *Austin*'s leav, I saie, That although it were possible (as it is altogether unpossible) that a humane Creature through the power of the holie Ghost, in every particular did fulfill and satisfie the Law, yet notwithstanding hee were in the sight of God not justified thereby, but must call nevertheless upon God's Grace and Mercie. For God hath decreed, that mankinde shall bee saved, not by the Law but through Christ. No works can quiet the Conscience, nor settle the same at rest and peace; Otherwise Christ had not been sensible of sorrow and heavinesſ in the spirit, if by the Law Hee had not been pressed and terrified, under which Hee made Himself subject for our sakes.

Whether wee should preach onely of God's Grace and Mercie, or not?

To preach according as occasion serveth.

PHilip Melanchon demanded of *Luther*, Whether the opinion of *Calixtus* were to bee approved of, namely, that continually the Gospel of God's Grace ought to bee preached? For thereby, doubtless, (said *Melanchon*) people would grow worse and worse. *Luther* answered him and said, Wee must preach *Gratiam* notwithstanding, because Christ hath commanded it. And although wee long, and often preach of Grace, yet when people are at the point of death, they know but little thereof. It neerly concerneth God's honor to preach of Grace, and although people are made worse thereby, yet wee must not leav God's Word unpreached. But after that, then wee diligently drive on also with the Ten Commandements in due time and place.

note well

Nota bene.

The ungodlie (said *Luther*) out of the Gospel do suck onely a carnal Freedom, and becom worse thereby; therefore not the Gospel, but the Law belongeth to them. Even as, when my little son *John* offendeth, if as then I should not whip him, but call him to the Table unto mee, and give him Sugar and Plums: thereby indeed I should make him worse, yea, should quite spoil him.

God's cool walking-place.

The Gospel is like a fresh, milde, and cool aër in the extreamest heat in Summer-time, that is, a solace and comfort in the anguish of the Conscience; not in the time of Winter, when it is cold enough already, that is, in the time of peace, when people are secure, and intend to bee justified by their works.

But as this heat is made and procured by the Sun, so likewise the terrifying of the Conscience must bee made and procured by the preaching of the Law, to the end wee may consider and know, that wee have offended and transgressed, not against the Laws of men, but against the Laws of God. And likewise the celestial refreshing Aër (which must raise up the Conscience again) must quicken and comfort the same, not through the comfort of any humane works and deserts, but through the preaching of the Gospel.

The State and Condition of good works. *Tit.* 3.

Now (said *Luther*) when in this manner the strength is refreshed and quickned again by the cool Aër of the Gospel; as then wee must not bee idle, lie down and snore, that is, when our Consciences are settled in peace, quieted and comforted through God's Spirit, then wee must shew also and approve our Faith by such good works which God hath commanded. But so long as wee live in this vale of miserie, wee shall bee plagued and vexed with Flies, with Beetles, and with Vermin, &c: that is, with the Divel, with the World, and with our own Flesh; yet, wee must press through, and not suffer our selvs to recoil.

That the Gospel hath delivered us from the Popes Idolatrie, Superstition, and from his innumerable blasphemies.

The goodness of our Saviour Christ in this our time.

IN what great darkness and false believing, in the Traditions and Ordinances of men, wee have lived, (said *Luther*), and how with so innumerable many of sundrie sorts of conflicts in the Consciences wee have been snared, confounded and captivated in Popedom, the same is yet witnessed by the Books of the Papists, and many people now living. From all which snares and horrors wee are now delivered and freed by Jesus Christ and His Gospel, and are called to the true Righteousness of Faith; insomuch that with good and peaceable Consciences wee now believ in God the Father, wee trust in Him, and have just caus to boast, that wee have sure and certain Remission of our sins through the bitter passion and death of Christ Jesus, full dearly bought and purchased. Who is able to extol and sufficiently to prais these Treasures of the Consciences, which every where are sounded out, spread abroad, offered and presented meerly by Grace? Wee are now (said *Luther*) conquerors of sin, of the Law, of death and of the Divel, and also wee are now freed and delivered from all humane traditions. If wee would think of and consider the tyrannie and torments but onely of the private or auricular Confession, (which is but one of the least Freedoms) then wee neither could nor might any waie shew our selvs sufficiently thankful to the Gospel for loosing us out of that one snare. In the time when Popedom stood and flourished

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among us, then every King would willingly have given Ten hundred thousands of Gilders, a Prince one hundred thousand, a Nobleman one thousand, a Gentleman one hundred, a Citizen and Countrie-man, twentie or ten, that they might have been freed from that tyrannie. But now seeing such freedom is obteined, for nothing, by Grace; it is regarded by no man, neither give wee so much as thanks to God for the same, but wee all are worse then wee were before. The Gospel bringeth Freedom also, (said *Luther*) both to the Papists, and to the *Waldenses*, or the *Hussites*, (as they are called) in *Bohemia* and *Moravia*, but they abuse the same, are unthankful, as wee all bee.

Of the difference of the Law and Gospel.

THe Old Testament (said *Luther*) chiefly is a Law-book, which teacheth what wee should do, or not do; and therewithall it sheweth Examples and Acts, how such Laws are observed and transgressed. But over and besides the Law, there are notwithstanding certain Promisses and Sentences of Grace, whereby the holie Patriarks and Prophets (as wee are) were preserved. But the New Testament is a Book, wherein is written the Gospel of God's Promisses, and besides also, the Acts of those that believed therein, and that did not believ. And it is nothing else, but an open and a publick preaching and declaration of Christ, set down in the Sentences of the Old Testament, and accomplished by Christ. And (said *Luther*) like as the proper and chief Doctrine of the New Testament is Grace and Peace, through the forgivenes of sins declared in Christ. Even so, the proper and chief Doctrine of the Old Testament is, to teach the Law, to discover sins, and it requireth goodnes and obedience.

Rom. 1. Ex fide, &c.

Hereat St *Paul* and the other Apostles aim in their Salutations.

Wee must take good heed, (said *Luther*) that out of Christ, wee make not a *Moses*; nor a Law out of the Gospel, as hitherto hath been don. For the Gospel properly requireth not our works, that thereby wee should becom justified and saved; nay, the Gospel flatly condemneth such works. But it requireth Faith in Christ, that Hee for us hath overcom sin, death and hell, hath made us righteous, and saved us, insomuch that now wee may with boldnes take His death and victorie upon us, as if wee our selvs had suffered and don it. But whereas Christ, and also St *Peter* and *Paul* in the Gospel do give many Commandements and Doctrines, and do expound the Law, the same wee must account of, as of all the other works and benefits of Christ. And as to know His Works and Actions, is not yet rightly to know the Gospel, (for thereby wee know not as yet that Hee hath overcom sin, death and the Divel); Even so likewise, it is not as yet to know the Gospel, when wee know such Doctrine and Commandements, but when the voice soundeth, which saith, Christ is thine own with Life, with Doctrine, with Works, Death, Resurrection, and with all what Hee hath, doth, and may do. By this wee see (said *Luther*) that Hee presseth and forceth not, but friendly teacheth, and saith, *Blessed are the poor*, &c. *Com to Mee all yee that are wearie and heavie laden*, &c. And the Apostles use these words, *I admonish, I exhort, I praie*, &c. insomuch as wee see in every place, that the Gospel is not a Law-book, but a direct milde preaching of Christ's benefits, shewed and given to bee our own, if wee believ. But on the contrarie, *Moses* in his Law-books presseth, fretteth, threatneth, striketh and horribly reproveth; for hee is a Law-writer and a fierce driver thereof.

The proper definition of the Gospel. note

Evangelical sound.

From hence it proceedeth (said *Luther*) that no Law is given to the Faithful, whereby they becom justified before God, as St *Paul* saith, becaus they are already justified and saved by Faith; the Law for them is not needful, but they shew and approve such their faith by works, they confess and teach the Gospel before people freely and undauntedly, and thereon do set up and venture their lives; and whatsoëver they do or take in hand, the same they direct to the good and profit of the Neighbors, to help them, according as they see and believ, that Christ hath don the like for them, and so do follow Christ's Example. For (said *Luther*) where Works and Love do not break through and and appear, there Faith is not perfect, but either is extinguished, or else is but drawn out of a self feigned imagination, a conceit and cogitation, as in these our times many such weening spirits are found among us, there the Gospel as yet taketh no hold, neither by such is Christ rightly known.

Christians exercise.

1 *Tim.* 4.

Wee

Heavens heighth above the Earth. *Psal.* 103.

Wee must in this sort make a true distinction, namely, Wee must place the Gospel up and above in Heaven, and leav the Law here below on earth; wee must take and receiv the righteousness of the Gospel, and must hold a heavenlie and a divine righteousness. On the contrarie, wee must value the righteousness of the Law, an earthlie and an humane righteousness, and must so properly, directly, and diligently separate and part the righteousness of the Gospel from the righteousness of the Law, even as properly and diligently as God hath separated, parted, and distinguished Heaven from Earth, Light from darkness, and the Day from the night, &c. in such sort that the Righteousness of the Gospel bee the Light and the Day; but the righteousness of the Law darkness and night; yea, (said *Luther*) I would wish, that wee could sunder, separate, and part them far further the one from the other. Therefore everie Christian should learn rightly to discern the Law and Grace in their hearts, and know how to use one from the other, not onely in words, as the Pope and other hereticks do, but in deed and in truth they mingle them together in everie particular, and (as it were) do make thereout a Cake. For they will in no wise grant, that onely Faith can justifie and save us without works. But if that were true, then is Christ nothing at all needful nor necessarie. From such doctrine God of his mercie bless and preserv mee and everie good Christian.

The Evangelical Law of the Papists, and the Description of them.

These two doctrines (Law and Gospel) are exceeding necessarie; wee must have them together and drive them throughly, yet with difference and great discretion, otherwise people will becom either presumptuous or desperate, specially when the Divel out of the Gospel maketh a Law. Therefore *Moses* exceeding well describeth these two Doctrines through the similitude of an upper and a lower Mill-stone. The upper stone maketh a noise and a rumbling, and beateth, which signifieth the Law, but God hath well and rightly perpended and hanged it, onely to drive, &c. But the lower stone is quiet and resteth, which signifieth the Gospel. God hath hung the upper stone verie fit and conveniently, so that it cannot grinde all to powder and in pieces, but hath hanged Grace both on the upper and lower stones.

Of the Gospel's Nature.

Casia is like *Cynnamom*, it hath strength to purge and cleans the eies; it is good also against the stinging of an Adder. It is also a picture of the Gospel, which expelleth darkness and bringeth light again; and is a general Physick, which wee ought to make use of against all the bitings and stingings of those poisoned worms, the Divel, his ministers and servants.

Against the Opposers of the Law.

Rejecters of the Law.

I Do much condemn (said *Luther*) the *Antinomians*, who, void of all shame, reject the Doctrine of the Law, whenas the same is both necessarie and profitable. But they see not the effect, the need, and the fruit thereof.. Therefore in that St *Austin* did picture the strength, the office and operation of the Law, the same was don by a very fit similitude, namely, that it discovereth our sins, and God's wrath against sin, and placeth them in our sight; moreover, that the Law is not in fault, but our evil and wicked nature and manners, even as a Heap of Lime is still and at quiet, until water bee poured thereon, but as then it beginneth to smoke and burneth, not that it is the water's fault, but it is the nature and kinde of the Lime, which will not endure water; but if Oil bee poured upon it, then it lieth still and burneth not: Even so it is with the Law and Gospel. It is an excelling fair similitude.

That St Paul *had much trouble with the Jews about the Law.*

S. *Paul's* swearing in the Combate.

ABout this Argument touching the Righteousness of the Law, St *Paul* throughly bestirred himself against God's people, as in *Rom.* 9, 10, 11, Chapters hee striveth with powerful Arguments and Grounds; it produced much sorrow of heart unto him.

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The Jews argument and ground was this, *Paul* kept the Law at Jerusalem, therefore (said they) wee must also keep it. *Answ.* True it is, *Paul* for a certain time kept the Law, by reason of the weak, to win them; but in this our time it is not so, neither agreeth it any waie therewith: therefore the Antient Fathers said well; *Distinque tempora & concordabis Scripturas,* Distinguish the times, then may wee easily reconcile the Scriptures together.

Of the Jews disturbances touching the Law.

THe Jews (said *Luther*) were much offended at St *Paul*'s preaching, namely, that the Law was now abolished by the coming of the promised *Messias*; it went to the hearts of the Jews which were jealous of God's honor, it stuck in their stomachs and touched them neerly. For indeed the Religion, God's Service, Sacrifices, Policie, the Government and the Temple were precious Jewels among that nation, which to bee cast off in such sort, was (doubtless) a great grief and offens to the People. Old Customs.

I verily believ (said *Luther*) it vexed to the heart the beloved St *Paul* himself before his conversion, as it is written, *Acts 9.* wee see also *Romans 9.* that *Paul* was much troubled about the same, yea after his conversion.

In this case, touching the distinguishing the Law from the Gospel, wee must utterly expel all humane and natural wisdom, reason and understanding, which are arch-enemies to faith, and they are of such a disposition, that, when wee lie in combate against sin and death, as then they fasten not upon Christ's Righteousness (for they know not, what that is) but they only depend upon their own Righteousness, or (when they do best) upon the Righteousness of the Law.

For, so soon as humane wisdom and the Law do consort together, so soon hath faith lost her virginitie and pureness. For, nothing is more advers and contrarie to faith, then the Law, and humane wisdom, reason and understanding, and these two (without exceeding great labor and pains taking) can never bee overcom, yet notwithstanding they must bee overcom, if wee intend to bee saved.

Now for as much as it is a business so dangerous and amiss to meddle with the Law, and that so soon wee get such a great and dangerous fall, as to bee thrown down from heaven into the bottomless pit of hell. Therefore truly (said *Luther*) it is very needful, that every Christian most diligently doth learn in the exactest manner, how to separate and distinguish these two pieces (Law and Gospel) the one from the other.

This a Christian may well yield unto, that the Law may rule and govern over thy bodie and members, over the old *Adam* which continually stirreth in thee, becaus the rest of thy sins do stil remain in thy flesh and blood, (yet for Christ's sake are not imputed to thee) but in any case, suffer not the Law to rule and govern thy Conscience: For that Bride and Queen must warily bee kept and preserved pure and undeflowred of the Law, and must bee brought and presented a pure Virgin to her true and onely Bridegroom Christ Jesus, &c. As St *Paul* speaketh, *I have espoused you to one Husband, that I may present you a chaste Virgin to Christ,* &c. 2 Cor. 11.

That all Laws *without Christ are mortal.*

VVHereas Christ is now com and revealed (said *Luther*) the Laws and cerimonies are becom hurtful and deadly sinful, yea also the Ten Commandments and all other Laws are mortal, if Christ cometh not thereto.

Moreover, the Conscience of a believing Christian must not bee ruled and governed by any Law, except only by the Law of the Spirit, which giveth life, by which wee are freed and loosed from the Law of the Letter and of death, and from the works and sins which it sturreth up; Not that the Law is evil of it self, but that it cannot help nor serv us to obtein the Righteousness which is acceptable to God.

It is (said *Luther*) an exceeding high and great matter, to have a Gracious God. Therfore wee must have also far another Mediator then *Moses*, or the Law, or our Free-

will,

will, or that Grace which the Sophisters do call the love given of God.

To conclude, wee neither must nor can do any thing at all hereunto, except only that wee take up into our hearts by faith that Treasure, which is Christ, although wee feel our selvs to bee full of sins.

Wee conclude with St *Paul*, that the whole world together with their Laws and Rights (bee they never so needful, also all manner of divine worshipping and humane sanctitie, bee they never so fair and glittering) without faith in Christ, are altogether concluded and remain under sin, death and everlasting damnation.

Gal. 3.

St *Paul* by no means will endure this addition, as to say, Faith with works do justifie, (as our adversaries do allege) but hee speaketh out roundly and plain, and saith, Faith onely justifieth.

That the Law *casteth all mankinde (which are without faith) under the curs.*

The state of the work-teachers.

ALl that are without *Abraham*'s faith are cursed, for it is written, *Cursed is every man that remaineth not in all that is written in this Book of the Law to do the same.* Which sentence St *Paul* produceth out of *Moses*, and strongly concludeth, that all such as deal with the works of the Law, meaning thereby to bee justified and saved before God, are under the curs.

Now, if those bee under the curs that go in hand with that Law which was given through *Moses* by God's command: how much more then are those under the curs, that go in hand with other Laws, which are devised by humane wit and understanding, as the Pope's Laws, and such like? Therfore those that intend to flie from that curs, let them seek to obtein the promised blessing, or *Abraham*'s faith, otherwise they must remain under the curs everlastingly.

Against the Patrons of works.

The Law is not necessarie to Justification, much less to Salvation, but contrariwise Righteousness, good Works and Salvation are necessarie to the fulfilling of the Law; that is, no man is justified and saved before God through the Law, much less through the works of the Law. But hee, that is justified and saved (which is don only by faith in Christ, who is the end and the fulfiling of the Law, as St *Paul* saith) the same as then doth good works, but they are not necessarie nor profitable to Salvation, which already is given and presented unto us meerly by Grace in Christ.

How wee may bee found wise before God.

Psal. 111.

HEe that will bee wise in the sight of God, let him begin to learn the Ten Commandments and God's Word, yea to learn Christ aright, as is written, *The fear of the Lord is the beginning of wisdom.*

Of the Curs of the Law.

A Christians burthen.

CHrist onely did bear the curs of the Law, there wee shall finde it. Likewise those that have the spiritual blessing, must bear the corporal curs, for, the rightous must suffer much, as the 34th *Psal.* saith.

The Consciences need and help against the same.

When Satan saith in thy heart, God will not pardon thy sins, nor bee gracious unto thee, I pray (said *Luther*) how wilt thou then, as a poor sinner raise up and comfort thy self, especially when other signs of God's wrath besides do beat upon thee, as sicknes, povertie, &c. And that thy heart beginneth to preach and say, Behold, here thou lyest in sicknes, thou art poor and forsaken of every one, &c. How canst thou as then know, that God is gracious unto thee? then thou must turn thy self to the other side, and say, Well, let it outwardly seem as it will, yea, and although mine own heart far otherwise felt it, yet, I know for certain, that I am Baptized, and through the Sacraments am united one bodie with my Lord and Saviour Christ, I have His Word to witnes and to assure mee of the same, which can neither fail nor deceiv mee, for God is true, and performeth what Hee promiseth.

If as then, Satan cometh trowling upon thee with another dart, and saith, O that

that is nothing, for, many are called, but few are chosen, (which indeed is a heavie temptation, whereon humane reason, wisdom and understanding much staggereth) then thou must not give way and place thereunto, otherwise thou losest this comfort, that thou art baptized, thou applies not Baptism to thy self, but fallest from it again, and so remaineth by the great heap, and forgettest Christ. As it is with them in Popedom, they are also called, they have Baptism, the Sacraments, and even that Christ which wee have, but when it cometh to the point, then they fall from Christ to their hoods and works.

But a true Christian, as straight as a line remaineth by Christ, and saith, Am not I good and godly? neither was St *Peter*, yet sure I am, that Christ is both good and godly, whom I have put on in Baptism, hee only is my righteousness, hee will stand well and stifly before God, although I bee a poor sinner, &c. *Mark 9.*

Those which only do give the honor unto God (said *Luther*) are his chosen; the other do saie also, God is gracious unto mee, for I hope and will amend and better my self, &c. But the same is only a Gallows sorrow, it proceedeth not from the heart, (although the wicked som-times have sorrow and intend to bee good) they depart from the way, they will deserv God's grace, which is nothing but a self-imagined and fained Devotion, and Intention which proceedeth out of humane and natural wit and wisdom, not from the Holie Spirit, Hee must onely and alone work upright and true repentance and faith through the word, without which, all is meere Hypocrisie. Those that pertain to the Kingdom of Grace, & è contra.

A Christian saith, I know, that through my own abilitie and strength I am able to accomplish nothing that is good, but the Holy Spirit, onely, must prepare and work it in me, I will do what through God's working I am able to do, but Christ is the Arch-Bishop of my soul, on him will I depend although I am a poor sinner. *Merè passivum.*

What God's righteousness is, and why the preaching of the Law is necessarie against the Antinomians.

THis word (God's righteousness) in former time, was a great thunder-clap to my heart (said *Luther*) for when in Popedom I read these words, *Deliver me in thy righteousness*, also, *in thy truth*, then I thought that righteousness to bee the fearful wrath of God, by which hee punished sins; I was then an utter enemie to St *Paul*, when I read, *the righteousness of God is revealed through the Gospel.*

But afterwards, when I saw how it went and followed one after another, as it is written; *The just liveth by his faith*, and when I had read St *Austine* upon that place, then I was exceeding glad, for I learned and saw, that God's righteousness, is his mercie, through which hee valueth and holdeth us justified; in this sort (said *Luther*) was I comforted. Poor unlearned people, like the Chamberlain, *Act.* 8.

But our *Antinomians* and assaulters of the Law, will flatter secure people, and make them good and godly through this word (Righteousness) when as the world is now grown to such a pass, that it will not bee afrighted, humbled nor broken with the thunder-claps of the Law, wee must now thunder and lighten with the Law, by reason of the great securitie wherein the most part of the vvhole vworld are drovvned. Embracers of Epicurism.

The Nobilitie, the Gentrie, Citizens and Farmers, &c. are novv become so haughtie and ungodly, that they regard no Ministers nor Preachers, and (said *Luther*) if vvee vvere not holpen somvvhat by great Princes and persons, vvee could not long subsist, therefore *Isaiah* saith vvell, *And Kings shall bee their Nurses, &c.*

CHAP.

CHAP. XIII.

THAT ONLY FAITH IN CHRIST justifieth before GOD.

Whether a man bee justified and accepted before God first, through faith, but afterwards is accomplished by works?

(Said *Luther*) answer thereunto thus, A Creature which already is created, it cannot bee said of the same, that it shall bee created, seeing it is created already. Even so, one that is justified already, of him it cannot bee said, that hee shall bee justified, becaus hee is justified already.

As som did strive, and still do hold.

It were senslesly spoken to saie, Wee are at the first justified by faith, but afterwards, Justification must bee finished and settled by works. These words (namely, *The Righteous man is a new Creature of God, and is called the first-born of his Creatures*) do stop the mouths of all mankinde. Therefore it followeth, that our works help nothing to justification. For *our*, or, the *works of the Law*, do not make us new creatures of God, but, as God onely hath begun to make us new creatures by faith, so doth hee also continue, end, and finish it.

Ephes. 2.

Wee are created in Christ Jesus to good works, therefore works neither make, nor create us, otherwise wee were not God's creatures, but (as they saie concerning this point) wee should bee the creatures of our works. And although our works make us not their creatures (as they cannot) yet (according to their meaning) they force God to do so.

All manner of Evasions taken away.

If the beginning of a new Creature bee without the works of the Law, then also is both the middle and the end; otherwise these three, beginning, middle, and end, were not one manner of Creature nor of one Creator, nor of one Generation, but an uglie monster created partly without works, partly for the works sake; and God, who is moved without works to begin, should bee moved through works to accomplish that which hee hath begun. But the faithful, or the just, are born of God, works bear no creature (but God onely) therefore works justifie not.

Joh. 1.

Of Philip Melanchon's *disputations held onely with* Luther, *about the Article of Justification*, Anno 1536.

This was botched in again afterwards in the *Lipsian* decree or *Interim*.

Philip Melanchon said to *Luther*, The opinion of St *Austine* of justification (as it seemeth) was more pertinent, fit, and convenient when hee disputed not, then it was when hee used to speak and dispute; for thus hee saith, Wee ought to censure or hold, that wee are justified by faith, that is, by our Regeneration, or by beeing made new Creatures. Now if it bee so, then wee are not justified onely by faith, but by all the gifts and virtues of God given unto us. That is St *Austins* opinion. From hence cometh also that *Gratia gratum faciens* of the School Divines, Grace which maketh accepted. They allege also that Love is the same Grace that maketh us acceptable before God. Now what is your opinion, (*Sir*) do you hold, that a man is justified by this Regeneration, as Is St *Austin's* opinion?

note bene

Declaration altogether without craft.

Luther answered, and said, I hold this, and am certain, that the true meaning of the Gospel, and of the Apostles is, that wee are justified before God *Gratis*, for nothing, onely by God's meer mercie, wherewith and by reason whereof, hee imputeth righteousnes unto us in Christ.

Of

Of Melancthon's *replie to* Luther *by waie of opposition.*

I Hold not (said *Melancthon*) that a humane Creature is justified onely by God's mercie; my Reason, Our Righteousnes, which is a good Conscience, is needful by reason of works: Or, will you not grant to saie, Man is justified *principaliter*, principally, by faith; *minùs principaliter* (in the least measure) by works? yet, in such sort, that faith bee named Expectation, and that the same Expectation certainly remaining, may bee so understood, that the fulfilling of the Law is not required, but that faith giveth supplie to that which in the Law is wanting. You will permit, that there are two sorts of Righteousnesses needful before God, namely, of Faith, and the other of a good Conscience, in which Faith supplieth what in the Law is wanting; which is nothing elſ then to saie, A man is justified not onely by Faith. For to bee justified you never understood (as *Austin*) to bee from the beginning of the Regeneration. *Austin* holdeth not, that a man is saved meerly for nothing, but is saved by reason of the virtues which are given unto him. I desire your grave opinion touching this of *Austin:* for his opinion of deserts is directly opposite to your meaning, yet hee taketh not deserts away, but onely of the ungodly. *Nota bene.* note

Luther's *answer to this Replie.*

I hold (said *Luther*) that a man is, will bee, and remaineth justified (or the person justified) onely by God's mercie; for that is the compleat Righteousnes which is placed against God's wrath, sin and death, and which devoureth all, which maketh a humane Creature directly holie and innocent, as were hee altogether without sin. For in that God imputeth Righteousnes to Mankinde *Gratis*, for nothing, the same suffereth no sin to remain: as *John* saith, *Whoso is born of God sinneth not:* for to bee born of God, and to bee a sinner, the same is contrarie the one to the other. *Joh. 1. 3.*

According to this Righteousnes of Faith, a man is named justified, and not in the behalf of his works or fruits which God requireth, recompenceth, or rewardeth; the same (said *Luther*) do I call, an external or an outward Righteousnes, a Righteousnes of works, which in this flesh and life neither may nor can bee pure nor holie.

Therefore it taketh away neither sin nor death, neither is it able to resist them, but onely it shunneth future and great sins.

Of further and more rich Expositions and Answers of Luther *concerning* Melancthon's *Questions propounded unto him.*

I ask (said *Melancthon*) touching St *Paul* (Regenerated) where through (after hee by water and the spirit was regenerated) hee became justified thence forward, that is, was accepted?

Luther's *Answer.*

For none other cauſ, but onely by reason of the same Regeneration by Faith, through which hee became justified, and remaineth justified everlastingly. *1 Pet. 1.*

Of Melancth. *second Question.*

Was hee justified onely by reason of God's mercie? or (principally) by reason of the mercie, and (in the least part) by reason of his works and virtues? *Nota bene.*

Luther's *Answer.*

No, (said *Luther*) but the virtues and works were valued by God to bee good and upright for the sake of St *Paul*'s person, who was justified. Like as a work is pleasing or displeasing, good or evil, for the person's sake that performeth it. As also is spoken thereof in *Terence*. For (said *Luther*) a good work don by an evil person, hath no respect by men, neither is it acceptable. Regard to the person.

Of Melancthon's *third Interlocution.*

It seemeth (said *Melancthon*) that *Paul* was not justified onely by mercie. For your

Hitting *A.* and *M.* in the teeth.

ſelf teacheth, that the Righteouſneſs of works is neceſſarie, yea, and thereto before God. And *Paul* (who believed and did good works) pleaſed God; but if hee had not don them, then hee would not have pleaſed God. Therefore our Righteouſneſs (if no more) is a little piece of the cauſ, that wee becom juſtified before God.

Of Luther's *Anſwer.*

Properties neceſſitie.

It is neceſſarie (ſaid *Luther*) but not out of need or compulſion of the Law, but out of the neceſſitie of a willing minde, which followeth without all Let or Hinderance. As the Sun of neceſſitie ſhineth, if otherwiſe it bee a Sun, not by reaſon of any Law, but by Nature, or (as I may ſaie) by reaſon of the immutabilitie, for thereunto it is creäted, of purpoſe to ſhine.

Even ſo one that is juſtified and regenerated doth good works, not by reaſon of any Law, or by compulſion (for no Law is given to one that is juſtified) but out of unchangeable neceſſitie. Moreover, St *Paul* ſaith, *Wee are God's work-mayſhip, creäted in Chriſt Jeſus to good works*, &c.

Epheſ. 2.

Melancthon's *fourth Replie.*

Sophiſtical miſconſtruing.

Sadoletus (ſaid *Melancthon*) laieth therefore the fault in us, in that our Doctrine is againſt our ſelvs in teaching, that wee are juſtified onely by faith, and yet wee ſaie, The Righteouſneſs of works is neceſſarie.

Luther's *Anſwer.*

Proof of good works.

Yea, (ſaid *Luther*) for the Hypocrites and falſ Brethren do make a ſhew, as if they believed, for which cauſ, works are required, to the end, they in their Hypocriſie may bee confounded. Like as *Elias* required works of *Baal*'s Prieſts, and ſaid, *Call upon the Name of your God*, &c. when as *Baal* thereby was confounded; For God in ſuch manner doth nothing by reaſon of neceſſitie, but goodneſs, and yet without the Law.

Melancthon's *fifth Replie.*

Cauſa ſine qua non.

When you ſaie, Wee are juſtified onely by faith, do you underſtand that (*only*) from the beginning, namely, of the Remiſſion of ſins? Or, is your opinion that *Paul* was regenerated, and pleaſed God (alſo afterwards) not by reaſon of his own obedience or virtues (yet in part) but onely for the ſake of God's mercie?

Luther's *Anſwer.*

From the Beginning, from the Middle, and from the End. The Obedience (as before I ſaid) pleaſed God for *Paul*'s ſake who believed; for otherwiſe, his Obedience had not been pleaſing. And foraſmuch as the perſon is juſtified, it is and remaineth juſtified ſo long as faith endureth. Therefore (ſaid *Luther*) this dividing of parts is nothing worth, when wee bring in three ſeveral parts, the Beginning, the Middle, and the End of the Perſons Juſtification. The works therefore do ſhine through the Glaſs of Faith, and for faith's ſake they are acceptable to God, not for the works ſake; otherwiſe the after following works were better and more ſtrong then Faith to juſtifie mankinde; as thoſe which ſhould make one juſtified longer, namely, in the midſt and end of one's life. Even ſo, Faith would juſtifie onely in the beginning, but afterwards, when it is gon away or vaniſhed, then it ſhould leav the Honor to the works, and ſo ſhould becom vain, in that it had left off and ceaſed.

Melancthon's *ſixth Replie.*

In Latine it is called, *Cauſa partialis.*

Sir! you ſaie, *Paul* was juſtified, that is, was received to everlaſting life, onely for mercie's ſake. Againſt which, I ſaie, if the piece-meal or partial Cauſ, namely, our obedience followeth not; then wee are not ſaved, according to theſe words, *Wo is mee, if I preach not the Goſpel*, 1 Cor. 9.

Luther's

Luther's *Answer.*

No piecing or partial Caus (said *Luther*) apprdacheth thereunto; For Faith is powerful continually without ceasing; otherwise, it is no Faith. Therefore what the works are, or of what value, the same they are through the Honor and Power of Faith, which undeniably is the Sun or Sun-beam of this shining. In the time of the *Interim* it was brought in.

Melanct. *seventh Replie.*

In *Austin* (said *Melancthon*) these words (*Solâ fide*) excludeth directly the works.

Luther's *Answer.*

Whether it bee so or no: These words of *Austin* do sufficiently shew, that hee is of our opinion, where hee saith, Well may I bee afraid, but I do not therefore despair: For I think upon and remember the wounds of the Lord. And further, *in Libro Confessionis*, hee saith, Wo bee to the life of that humane Creature (bee it never so good and worthie of praise) that dis-regardeth God's Mercie. Misunderstanding of Justification.

Hereby (said *Luther*) hee sheweth plainly, that Faith is Active and powerful in the Beginning, Middle, and End, that is, continually. As also the *Psalm* saith, *By Thee is forgiveness*, &c. Also, *Enter not into judgment with thy servant*, &c. *Psal.* 103. *Psal.* 143.

Melanct. *eighth Replie.*

Is this saying true, The Righteousness of works is necessarie to Salvation? *Nota bene.*

Luther's *Answer.*

No, (said *Luther*) works do not procure nor obtein Salvation, but they are present by and with Faith, which obtaineth Righteousness; as I of necessitie must bee present at my salvation. The opinion of *Sadoletus* may bee this, that faith is a work required by God's Laws, as Love, Obedience, Chastitie, &c. Therefore, hee that believeth hath fulfilled the first part of the Law, and so hath a beginning to Righteousness, but when this beginning is present, then other works are required which are commanded in the Law, which must bee don after and besides Faith.

Hereby wee see (said *Luther*) that *Sadoletus* understandeth nothing in this Case: for if Faith were a commanded work, then his opinion were right, and faith in that sort would regenerate one in the beginning, as other good works would also renew one afterwards. Hee is not alone, but hath many Assistants.

But wee saie, That Faith is a work of God's Promiss, or a gift of the holie Spirit, which indeed is necessarie to the fulfilling of the Law, but it is not obtained by the Law nor by works. But this presented gift (Faith) regenerateth one continually without ceasing; nevertheless, the regenerated person doth new works; but new works do not make a new person. Insomuch now, wee see, that the works of St *Paul* were not therefore pleasing to God, becaus they were good works, but becaus they were don by *Paul*, who pleased God, which works had not been pleasing to God, if in case *Paul*'s person had not been pleasing to God.

Therefore (said *Luther*) wee can attribute to works in themselvs no righteousness before God, although they adorn the person accidentally, and make illustrious by certain and sure Recompence, but they justifie not the person: For wee are all justified after one kinde of sort in and by one Christ; wee are altogether acceptable and pleasing according to the person; yet one star excelleth another in brightness, but God loveth no less the star (*Saturnus*) then hee loveth the *Sun* and *Moon*. *Opera per accidens ornant fidem, sed non sunt de ejus substantia.*

To conclude, a faithful person is a new Creature, a new Tree. Therefore all these speeches which in the Law are usual, belong not to this Case: As to saie, *A faithful Person must do good works:* neither were it rightly spoken, to saie, *The Sun shall shine: A good Tree shall bring forth good Fruit:* or, *Three and seven shall bee Ten*, &c. For the Sun shall not shine, but it doth shine by nature unbidden, it is thereunto creäted. Likewise, A good Tree bringeth forth good fruit without bidding: Three and seven are ten alreadie, and shall not bee &c. Insomuch that wee speak not of what shall bee don, but

of what already is don. Except wee would understand it severally, and in this manner. It is a Sun, therefore it must shine; thou art a faithful person, therefore thou must do good works. But this kinde of Language is spoken against a colored Faith or Sun. It were ridiculous to speak so of the upright Faith, or of the true Sun.

Whether those that are justified by faith, do good works of necessitie?

L*uther* answered and said, No; *First*, becaus *no Law* was or is *made for the righteous*, 1 Tim. 1. whereby it followeth not, that the Righteous must or shall do good works.

All are not good Logicians, which pretend to bee.

Secondly, they do err which speak in this manner, The Righteous must do good works, *Fallacia consequentiæ & consequentis*; for they make out of the necessitie of the caus, or necessitie of the Law, out of the necessitie of the consequence, which alreadie is concluded, they make a necessitie of that which in future shall and must bee, out of the necessitie which is immutable, they make a necessitie of compelling and forcing.

And therefore it is even as unfitly spoken, when they saie, *The righteous shall do good works*, as if they should saie, *God shall do good, The Sun shall shine*, &c. whenas all these do follow by necessitie of the Caus, and by consequence of that which is concluded; or, that I may deliver it more plainly, All these follow by nature and willingly without the commanding of any Law, uncompelled and unforced.

Now in that wee humane Creatures do not know how and what wee ought to do according to the first Creation when *Adam* and *Eve* were created in righteousness. Therefore God gave the Law, thereby to shew and witness, that now wee are not the workmanship of God but of the Divel.

Heavenlie Physick for sins sickness.

Moreover, God also sent Christ, who hath delivered and sanctified all that believ in Him, from the curs, insomuch that now they are justified and saved by Faith, &c.

But those sins and offenses which still remain in them (over which all their life time from their hearts they sigh and complain) the same are not imputed unto them for Christ's sake in whom they believ; and do belong to this Article, *I believ the Remission of sins.*

Of a writing sent by Philip Melancthon *to* John Brentius *touching Justification.*

I *Have received thy long Letter, and am thereupon much taken with Joie and Gladness; I praie thee, write often and largely unto mee. I well discern and mark what it is that moveth and vexeth thee concerning Faith, by reason* St Austin's *opinion is yet in thy minde, which is com so far, as that hee meaneth the Righteousness of humane naturall understanding (bee it never so good) is before God not valued for righteousness. This his opinion is upright and good. Further, his opinion is, that wee are held for righteous, by reason of the fulfilling of the Law, which the holy Spirit worketh in us; thou also believest that a man is justified by faith; for by faith wee receiv the holie Ghost, and thou believest, that afterwards wee may bee justified by fulfilling of the Law through the assistance of the holy Ghost.*

Melancthon agst Jon by works Inbownately!

Note

This *Sola* is afterwards cathiered.

This opinion setteth and groundeth the fulfilling of the Law upon our pureness or compleatness. The regeneration which the holie Spirit worketh in us, must indeed follow after faith, but wee are thereby not justified before God; therefore, my advice is, that thou look not at all upon the regeneration, nor upon the Law, but have thou regard to the Promisses, and hold for certain, that wee are justified for Christ's sake, that is, wee are acceptable before God, and do finde peace of Conscience, not by reason of this regeneration. For this regeneration is sufficient to nothing; therefore wee are justified onely by faith, and are acceptable before God for Christ's sake; let our Regeneration bee as it can; and although of necessitie it must follow, yet it is not able to settle the Conscience in peace. Neither doth Love (which is the fulfilling of the Law) justifie, but *onely* faith; not that faith is compleat in us, but that it fastneth Christ, of whom wee take hold only by Faith. *Austin* (said *Melancthon*) obteined not sufficiently the opinion of St *Paul*, although hee shot nearer therat then School-Divines. But I do produce *Austin* oftentimes in my writings, becaus hee hath by all men a great repute and esteem, but hee doth not sufficiently declare the righteousness of Faith.

Believ

Believ mee, loving *Brentius*, about the righteousnes of Faith there is a great, yea, and thereto a dark dissention and hate, which thou as then wilt rightly understand, when in every particular thou removest the Law out of thy sight and the fulfilling of the same, which *Austin* highly exalteth, and directest thy minde onely to the bare Promiss, and holdest sure and certain, that wee are justified for Christ's sake, that is, wee are accepted, and do finde peace.

This is the right meaning, which declareth Christ's honor and highly the same extolleth, and which unmeasurably raiseth up and comforteth the Consciences. Indeed I undertook to shew and make the same cleer in the *Apologie*, but it was not convenient, by reason of the adversaries, which construe and expound every thing in the worst sens; howsoëver I shewed even this my opinion clear and plainly, as I now write to thee. I would fain know when the Conscience would bee settled in peace and hope, if it should hold, that wee are held justified before God first as then, when the Regeneration in us is compleat? What were that els, but to bee justified by the Law, and not through the promiss meerly *Gratis*? The Consequence of this Doctrine.

I said above, If the Righteousnes (as wee are Righteous before God) bee attributed to Love, then it is attributed to our works, (I mean here, the works which the Holie Spirit doth, or worketh): In like manner, that faith onely justifieth, not becaus it is a new work of the Holie Spirit in us, but becaus it taketh hold on God's mercie given and offered unto us in Christ, and with joy and gladnes receiveth the same, for whose sake wee are accepted, and not for the sake of the Gifts of the Spirit in us. Thou wilt easily understand this case, when thou departest from the opinion and meaning of *Austin*; and I hope also, that our Apologie will fit and help thee thereunto, although as yet I speak weakly and in fear, touching so waightie a business which cannot bee rightly understood without combate in the Conscience. People in every particular must hear the preaching of the Law and of Repentance, yet notwithstanding in the mean time, that this opinion of the Gospel bee not shut up in silence, I praie thee, write again unto mee, what thou holdest of this my writing and also of my Apologie, and shew mee, if at this time thou art sufficiently answered upon thy Questions: farewel. The caus of faith's saving.

Philip Melancthon.

Of Luther's *Addition to the foresaid* Melancthon's *writing.*

AND I, my Loving *Brentius*, to the end I may the better understand this case, do use to think in this manner, namely, as if in my heart were no Qualitie or Virtue at all, which is called Faith, and Love, (as the Sophists do speak and dream thereof) but I set all on Christ, and saie, My *Formalis Justitia*, that is, my sure, my constant and Compleat Righteousnes (in which is no want nor failing, but is, as before God it ought to bee) is Christ my Lord and Saviour. To the end in such sort I may make my self free, and may work my self out of the sight of the Law and of works, yea, also, out of the sight of that Christ, who seemeth and by mee is understood to bee (as it were) either a Teacher, or a Giver, I saie, I will not know such a Christ, but I will have, that Christ himself is my Gift and Doctrine, and that in him I have all, as hee saith, *I am the Waie, the Truth, and the Life.* Hee saith not, I shew or give the Waie, the Truth, and the Life, as if hee wrought in mee, and nevertheles were out of me otherwhere: No, I will none of that, but hee shall bee in mee, in mee hee shall remain, speak, &c. To the end there bee in him (in Christ) the Righteousnes which is acceptable before God. Farewel. Christ. 2 Cor. 5.

Martin Luther.

Of the Nature of Faith.

IT is unpossible (said *Luther*) that a Papist should understand this Article, *I believ the forgivenes of sins.* For the Papists are drowned in their Cogitations (as I also was among them) of the cleaving to, or adherent Righteousnes. note

For great Pride and Humilitie.

The Scripture nameth the faithful, a people of God's Saints. It is sin and shame (said *Luther*) that wee should forget this glorious and comfortable Name and Title. From hence it is, that the Papists are such upright sinners, they will not bee sinners; and again, they will neither bee holie, nor held so to bee. And in this sort it goeth on both sides with them untoward and crosslie; insomuch that they neither believ the Gospel which comforteth, nor the Law which punisheth.

But here one may saie, The sins which daily wee commit, do offend and anger God; How then can wee bee holie? *Answ.* A mother's Love to her Childe is much stronger then are the Excrements and scurff thereof. Even so, God's Love towards us is far stronger then our filthiness and uncleanness. Therefore although wee bee sinners, yet wee lose not thereby the Childe-hood, neither do wee fall from Grace by reason of our sins.

Yea, may one saie again, Wee sin without ceasing, and where sin is, there the holie Spirit is not: therefore wee are not holie, becaus the holie Spirit is not in us, who maketh holie. *Answer.* The Text saith plainly, *The holie Ghost shall glorifie mee, &c.* Now where Christ is, there is the holie Spirit. Now Christ is in the faithful (although they have and feel sins, do confess the same, and with sorrow of heart do complain thereover) therefore sins do not separate Christ from those that believ.

Joh. 16.

Helpless idolatrie.

The God of the Turks helpeth no longer nor further, (as they think) then when they bee good and godlie people (in like manner also the God of the Papists.) But when Turk and Papist begin to feel their sins and unworthiness (as in times of trials and temptations is don, or in death's need) then they tremble and despair. This is the Faith of the Pope and of the Turk.

But a true Christian faith, *I believ in Jesus Christ my Lord and Saviour*, who gave Himself for my sins, and is at God's right hand, and intercedeth for mee: Fall I into sin (as alas! oftentimes I do) so am I sorrie for it, I rise again and am an enemie unto sin, &c.

Insomuch now that wee plainly see, that the true Christian Faith is far different from the faith and religion of the Pope and Turk.

Humane strength and nature is not able to accomplish this true Christian Faith without the Holie Spirit. It can nor will no further then to foot and take its refuge to own deserts and good works.

But hee that can saie, I am a Childe of God through Christ who is my Righteousness, and despaireth not, although hee bee destitute of good works, (as it alwaies faileth us thereon) hee believeth rightly. But Grace is so great, that it amazeth an humane Creature, and is very difficult to bee believed. Insomuch that Faith giveth the honor to God, that Hee can and will perform what Hee promiseth, namely, that Hee maketh sinners righteous. *Rom. 4.*

Against unexperienced and Epicures.

It is an exceeding hard matter to believ, that God is merciful unto us for the sake of Christ. O! mans heart is too straight and narrow to entertein the same, neither can it easily take hold thereof.

As I was a young man (said *Luther*) at *Eisleben*, I went with the rest in Procession on the Daie of *Corpus Christi*, and had on mee my Priests Attire, it happened, that I was in such sort affrighted before the Sacrament which Doctor *Staupitz* carried, that my sweat brake out, beeing in so great an Anguish that I thought I should have fallen down stark dead. Now when the Procession was ended, I confessed and opened my grief to Doctor *Staupitz*, hee said, O, your thoughts are not Christs. These words I received with joy, and they were very comfortable unto mee.

F. W.

But is it not to bee lamented, that wee are so wavering and weak in Faith? Christ giveth Himself unto us with all that Hee is and hath; Hee offereth unto us His celestial everlasting wealth, as His Grace, Remission of sins, Eternal Righteousness, Life and Salvation; Hee nameth us His Brethren and Co-heirs; yet nevertheless wee are in time of necessitie affrighted and do flie from Him, when wee have most need of His help and comfort.

This putteth mee in minde (said *Luther*) of a passage that happened in my youth time, namely, In the time of Shrovetide, (as was usual) my self and another Boie went

about

about to sing before people's doors for Puddings, a certain Townſ-man merrily diſpoſed, came towards us (one daie) crying aloud, What will theſe whoreſon Boies? and with ſuch words hee ran towards us, having in his hand two Puddings, which hee offered unto us. But wee, beeing ſcared at his firſt feigned Geſture in running and calling, ran and flew from him, who, in truth, meant us no harm, but intended to do us good. And in that hee might not fail of his good purpoſe, hee called with a milde voice unto us, inſomuch that at laſt, wee turned unto him and received his Puddings.

Even thus do wee carrie our ſelvs towards our loving Lord God, who ſpared not his onely Son, but gave Him for us, and with him hath given us all things; yet notwithſtanding, wee flie from him and think, Hee is not our gracious God, but a ſevere and ſtern Judg.

Of the Children's Faith.

THe little Children (ſaid *Luther*) do ſtand in the beſt Terms with God Almightie concerning their Lives and Faith. Wee old doting fools do torment our ſelvs and have ſorrow of heart with our diſputings touching the Word, whether it bee true or not: How can it bee poſſible? &c. But the Children with ſimple pure faith do hold the ſame to bee certain and true, without all doubting.

Now if wee intend to bee ſaved, wee muſt according to their Example give our ſelvs onely to the Word. But the wicked and craftie ſpirit, before wee bee aware, can maſter-like draw the ſame away from us, by preſenting new dealings and buſineſs to keep us in Action. Therefore beſt it were for us ſoon to die, and to bee covered over with ſhovels.

The loving Children do live innocently, they know of no ſins, they are without malice, wrath, covetouſneſs, misbelief, &c. Therefore they are merrie and poſſeſs a good Conſcience, they fear no danger, whether wars, peſtilence, or death. They will take an Apple rather then a Crown: What they hear concerning Chriſt, of the life to com, &c, the ſame do they believ ſimply and plainly, and prattle merrily thereof. From whence Chriſt ſpeaketh unto us old ones earneſtly to follow their Examples, where hee ſaith, *Whoſoever ſhall not receiv the Kingdom of God as a little Childe ſhall in no wiſe enter therein.* For the Children believ aright, and Chriſt loveth them with their childiſh ſports. On the contrarie, Hee is an enemie to the wiſdom of the world, *Matth.* 11.

Children beloved of God.

Mark 10.

Of the Nature of a right Faith.

THe Nature of an upright and true Faith (which holdeth it ſelf onely to Chriſt) is, not much to diſpute, Whether thou haſt don many good works whereby thou mighteſt bee ſaved? Or, whether thou haſt committed many ſins whereby thou maiſt bee damned? But it concludeth in moſt ſimple and plain ſort for certain; that although thou haſt don many good works, yet therby thou art not righteous before God. And again, although thou haſt committed great ſins, yet that thereby thou art not damned.

note

But (ſaid *Luther*) I will herewith not diſhonor nor blaſpheme good works, much leſs will I applaud ſin. But this, I ſaie, Hee that will ſtand before the Judgment ſeat of God, and will bee found a Childe of Grace, hee ſhall and muſt onely and diligently have regard, how hee may keep and take hold on Chriſt through faith, leſt Chriſt bee made unprofitable unto him, in that hee relieth upon the Law, to bee juſtified and ſaved thereby.

Againſt the imputations of the Papiſts, and others.

Who are the upright Saints?

UPright and true Saints are all the Servants of the Church, temporal Princes and Magiſtrates, Parents, Children, Maſters and Miſtreſſes of Families, houſ-ſervants, and what ſtate and calling elſ, which of God is inſtituted and ordained, who firſt of all do hold and believ, that Chriſt is their wiſdom, their Righteouſneſs, Sanctification and

and Redemption, and who afterwards do perform in their Vocations, what God commandeth and laieth upon them, and do abstein from the lusts and sins of the flesh.

But inasmuch as all are not alike strong, and that in som still manie faults, weaknesses and offenses are seen and found, the same doth neither hurt nor hinder them of their Sanctification, so far forth, as they sin not of evil purpose and premeditation, but onely out of weakness. For a Christian indeed doth feel the lusts of the flesh, but hee resisteth them from beeing accomplished; and although now and then hee doth oversee, stumble and fall into sin, yet it is forgiven him, when hee riseth again, and holdeth himself on Christ, who will not, *That the lost sheep bee hunted away, but must bee sought after.* Luke 15. Ezek. 34.

Of Questions answered by LUTHER.

WHy do Christians make use of their natural wisdom and understanding, seeing the same must bee shut up and don aside in matters concerning Faith, as beeing such, which not onely understandeth not the same, but also is and striveth against it; therefore it is in an upright, good and godlie Christian nothing worth; nay, it rather hindereth.

Answ. The natural wisdom of an humane creature (said *Luther*) in matter of Faith (until hee bee regenerated and born anew) is altogether darkness, it knoweth and understandeth nothing in divine causes. But in a faithful person (which is regenerate and enlightned by the holie Spirit through the Word) it is a fair and glorious instrument and workmanship of God: For even as all God's gifts, natural instruments and expert faculties are hurtful to the ungodlie; even so are they wholsom and saving to the good and godlie. Natural wisdom, eloquence, languages, &c. do further and serv Faith, when as before they hindered Faith.

The enlightned natural understanding, through Faith, receiveth life from Faith; for it was dead, and now is made alive again: Like as our bodies in the light of the daie when it is clear and bright, are better disposed and more safe, also do rise more readily, do move, go, stir, &c. then they do in the dark night; even so it is with natural humane reason and understanding, which now resisteth and striveth no more so hardly against Faith, as before it was enlightned it did, but now it rather furthereth and advanceth Faith.

Regenerated Creatures by God.

Likewise also the Tongue, which before blasphemed God, now laudeth, extolleth and praiseth GOD and his Grace: Like as my Tongue (said *Luther*) is now another manner of Tongue then it was before in Popedom, now it is enlightned. This is the Regeneration which is don by the Holie Ghost through the Word, onely in that it is now of another minde.

Rom. 8.

Natural reason and understanding is subject to vanitie, as also other creatures of God are, namely, to foolerie; but Faith separateth vanitie from the essence or substance.

David made use of bows, swords and other weapons, and saith, *I relie not upon my Bow*, &c. yet hee casteth them not away.

A sanctified and an upright Christian likewise saith, My Wife, my Children, my Art, Wisdom, my Monie and Wealth do help and avail mee nothing in Heaven; yet I cast them not away nor reject them, vvhen God bestovveth such benefits upon mee, but I part and separate the substance from the vanitie and foolerie which cleaveth thereunto. Gold (said *Luther*) is and remaineth Gold as well when a whore carrieth it about her as an honest, good and godlie woman. The bodie of a strumpet is even as well God's Creature, as the bodie of an honest Matron, &c. In this manner ought wee to part, to put away and to separate vanitie and foolerie from the thing and substance, or from the Creature given and of God created.

Job 2.

Job knew how to make this separation, when hee onely did reprove his wife. *Thou* (said hee) *speakest like one of the foolish women*, &c. He saith not, Thou speakest as a woman which useth to fool. Hee spared the kinde or the Generation. But this the common people and greatest sort cannot do; for they finde fault with and reject the substance of the Creature, together with the abuse or vanitie thereof, wherein they do

not

not well; for if the good were not (saie they) then neither would the evil bee. Of this *Aristotle* the heathen speaketh and saith, What is evil cannot bee abused, becaus God hath forbidden to do the same; but that which is good is abused to sin and wickednes against God's Will and Command, who created it good and to bee used.

The Nature of true Faith.

UPright and faithful Christians do alwaies think, they are not faithful nor do believ; and therefore they strive, wrastle, and are diligent without ceasing to keep and to encreas faith. Like as good and artificial workmen do alwaies see and mark, that somthing (yea much) is failing and wanting in their workmanship. But the Palterers and Botchers do mean and think, that nothing is wanting in what they do and make, but that every thing is well and compleat. Like as the Jews think, they have the Ten Commandements at their fingers End, when as, in truth, they neither learn nor regard them.

That Faith in Christ is a Christian's onely Comfort.

GOd permitteth us (said *Luther*) to dallie and plaie with Apples, Pears, with Nuts, &c. Also Hee giveth us leav to sport with our Children, Wives, and with all his Creatures. But wee must not use to do so with God and with His Majestie, (as wee use to saie) *It is not good dallying with Edg tools.* Our onely Comfort is, I believ in Christ, let us keep but onely that, so shall wee bee and remain well secured against all enemies.

Non patitur ludum, &c.

Of God's Justice and Righteousness.

THese words (said *Luther*) God's Justice and Righteousness heretofore were like horrible Thunder-claps in my Conscience; I was sorely affrighted at hearing of them, and thought, If God bee Just, then surely Hee will punish, &c. But when I began more diligently to consider of those words, then came in my minde this sentence of *Habac. 2. The just liveth by his faith.* Also, *The Righteousness which is acceptable before God, is revealed without adding of the Law.* Then I was of another minde, and presently thought, If the just shall live by faith, and that the Righteousness which is acceptable before God shall save all those that believ, then surely those words will not terrifie poor sinners and sorrowful Consciences, but rather will comfort them. In such wise was I refreshed and strengthened, and was assured, that God's Righteousness is not that wherewith Hee punisheth as a stern Judg, but wherewith Hee justifieth and saveth sinners which do repent. This Art I received onely of the holie Ghost.

To encreas in God's Word, note

That no man can teach purely and rightly of faith, nor can undervalue or reject the Righteousness of works, except hee bee well experienced, and hath run through the Pikes.

TRuly (said *Luther*) it is a great and a bold presumption in an humane Creature, that hee dareth to boast and brag of his own proper Righteousness of faith: It is a very hard matter, that a man should dare to saie, I am the Childe of God, and am comforted and solaced through the unmeasurable Grace and Mercie of my heavenlie Father. I saie (said *Luther*) to do this from the heart, is not in everie man's power. Therefore no man is able to teach pure and rightly touching Faith, nor can vilifie or reject the Righteousness of works, without sound practice and experience. St *Paul* was well exercised in this Art; hee speaketh more basely and vilely of the Law, then any archheretick can speak of the Sacrament of the Altar, of Baptism, or then the Jews have spoken thereof; For hee nameth the Law, an Office of death, of sin and of damnation; yea, hee holdeth all the works of the Law (and what the Law requireth, without Christ) to bee mischievous and base, which *Moses* (if hee had then lived) would doubtless have taken very ill at *Paul*'s hands. It was spoken (according to humane and natural reason, wisdom and understanding) too too scornfully and basely.

The boasting of an upright Christian. *Gal. 6.*

Phil. 3.

That

That Faith is understood only in Trials and Temptations.

1 Pet. 4.5. WIthout Trials and Temptations (said *Luther*) no man knoweth what Faith and the strength thereof is; it is understood only in times of trouble and adversitie. But I mean and speak not here of carnal sins, which according to their nature do trie and vex the sanctified, but I mean the spiritual Trials and Temptations, which onely such understand as have found and felt them.

Of a Christian's Righteousness.

THe Righteousness of a true Christian (which compleatly and fully justifieth before God) is only faith in Christ. Like as the white Color whiteth a wall, and Fire or Heat maketh water hot.

That Faith scorneth Adversities.

This is now also pleasing to few of such. GOd contemneth and scorneth the angrie Princes, as is written in the second *Psalm.* In like manner, (said *Luther*) stout and couragious Christian Preachers, which have Faith, regard nothing at all the anger and raging of the world; For where faith is, there is also contemning and deriding (although Satan also mocked and derided, when hee said to Christ, *Art thou the Son of God? so command that these stones bee made bread,* &c. And as the Jews said, *Hee calleth for Elias,* &c.) The flouting and scorning of a true and an upright Christian must exceed the scorning and flouting of the Divel and the Jews, and in despight of them must keep the Field. Therefore as the Divel hath sworn our deaths and to cast us down to hell, even so again in stead thereof, must wee climb over him up into Heaven, and with our feet must spurn him into hell.

That Faith is tried by the Cross.

THe Faith of the Cross (said *Luther*) doth the deed; for faith cannot subsist without the Cross. But when the water (as wee use to saie) runneth above the chin, as then wee see what faith's strength is, and what it is able to do. It is not a speculation or an imagined cogitation, but a sure and certain confidence of the heart in God, and a work of the holie Ghost.

Of the strength of Faith.

IF I (said *Luther*) had so much Faith as I should have; I would long since have beaten and overcom the great Turk, and made other Tyrants to crowch; I have been well plagued with them, but it faileth mee of Faith; yet, a weak faith is also a faith; for God saith, *My Grace is sufficient for thee; in weakness I am strong.* Matth. 21.

Of what Joseph *of* Arimathea *did believe touching Christ.*

Matth. 17. *Joseph* of *Arimathea* (said *Luther*) at Jerusalem, had a faith in Christ like as the Apostles had, they thought Christ would have been a worldlie and temporal Potentate, therefore hee (*Joseph*) took care of Him as of a good Friend, and buried Him honorably; Hee believed not that Christ should rise again from death, and becom a spiritual everlasting King. The same faith had also the Apostles.

Of Abraham's *faith.*

The advantage and heavinesse of faith. WHen *Abraham* (said *Luther*) shall rise again at the last daie, then hee will chide us by reason of our unbelief, and will saie, I had not the hundreth part of the Promisses which yee have, and yet I believed. This Example of *Abraham* exceedeth all humane natural reason, wit, wisdom and understanding; in that hee overcame the Paternal Love which hee bare towards his onely Son *Isaac*, (in whom the Promisses were, that his seed should multiplie as the stars of Heaven, and as the Sand on the Seashore) and dis-regarding all, was more obedient to God, and against the Law of nature would

would have sacrificed and slaughtered his Son. How at that time for the space of three daies hee felt himself in his Breast; how (doubtless) his heart yerned and panted, what pauses and trials hee had, the same is not to bee expressed.

Likewise the Example of *Jacob* is remarkable, when in his old Age hee had lost his dearest beloved Son *Joseph*, knew not otherwise, but that hee had been slain and devoured of wilde beasts. *I will now* (said hee) *go down to my Son into the Grave*; which sheweth how great the sorrow of his heart was.

In such sort God exercised them with trials and temptations through their Children.

Of the certaintie of Faith in the Word through the holie Ghost.

WEe do not separate faith from the holie Ghost, which is the certaintie it self in the Word, and not without the Word, but is given through the Word, and not without it.

I certainly do believ, (said *Luther*) that *John* Prince Elector of Saxon (a good and godlie Prince) was indued with the holie Ghost at *Auspurge*, where (at the imperial Diet) hee would not suffer the Preaching of the Gospel to bee neglected nor intermitted, notwithstanding the Emperor's straight Command to the contrarie. For his Highness told the Emperor plainly, that hee could no less want God's Word, then his meat and drink. And, when at the last, the Emperor *Charls* by force caused the Preaching of the Gospel to bee silenced, then the Prince Elector rather would have departed from the Diet, then that hee would want the hearing of God's Word. Insomuch as I held it then fitting to write unto his Highness, humbly entreating him (for a time) to yield in that behalf to the Emperor's pleasure, and to remain by the Diet, specially seeing that Citie pertained to the Emperor, upon the reading of which my Letter, his Highness said, I know not, whether I, or my *Martin* plaieth the Fool. His Highness took my advice and remained by the Diet. This my Letter is printed in the fifth Jewish Tome.

Of the Holiness and Sanctitie of Friers.

IN Popedom (said *Luther*) I was also a presumptuous worker of seeming Holiness; when I celebrated that abominable Idol the Mass, then I presumptuously trusted and relied thereupon. But at that time I saw not the Knave which thereunder laie hid, I did not put my confidence in God, but in my own Righteousness and good works; I rendred no thanks for the Sacrament, but God must bee glad to give mee thanks, in that I would vouchsafe to sacrifice and offer up His Son unto Him. This may rightly bee said, to blaspheme and to scorn, and deride God. And when one went to saie Mass, hee used this Proverb, *I will go, and will lift up a Childe to a Virgin.* *Luther's Frier's Holiness.*

How Faith and Hope are distinguished.

FAith and Hope (said *Luther*) are divers waies distinguished: First, in regard of the *Subject*, wherein every thing consisteth. For Faith is, and consisteth in a Persons understanding, but Hope consisteth in the Will; these two cannot bee separated, they are like the two Cherubims over the Throne of Grace. *1. Ratione Subjecti.*

Secondly, in regard of the *Office*, for Faith inditeth, distinguisheth and teacheth, and it is the knowledg and acknowledgment. But Hope admonisheth, awakeneth, heareth, exspecteth and suffereth. *2. Officii.*

Thirdly, in regard of the *Object*, Faith looketh to the Word or Promiss, which is Truth; but Hope looketh on that which the Word promisseth, that is, to the good, or benefits. *3. Objecti.*

Fourthly, in regard of *Order* in degree; Faith is first, and before all Adversities and troubles, and is life's beginning, *Hebr.* 11. But Hope followeth after and proceedeth of trouble. *Rom.* 5. *4. Ordinis.*

Fifthly,

5. Contrarietatis. Fifthly, *ex contrariis*, by reason of the *Contrarietie*; for Faith fighteth against Errors and Heresies; It proveth, censureth and judgeth the spirits and doctrines. But Hope striveth against troubles and vexations, and among the evil it exspecteth good.

Therefore (said *Luther*) Faith in Divinitie is the wisdom and providence, and belongeth to the Doctrine. But Hope is the Courage and Joifulness in Divinitie, and pertaineth to Admonition. Faith is the *Dialectica*, for it is altogether wit and wisdom. But Hope is the *Rhetorica*, for it is altogether a joyful heart which is comforted and raised up.

Courage and understanding. Now like as wisdom or understanding is unprofitable and atchieveth nothing without Courage and Joifulness; Even so, Faith without Hope is nothing worth; for Hope endureth and overcometh misfortune and evil. And like as a joiful heart (without understanding and providence) is unskilful boldness and insolence; even so, Hope without Faith is presumption in the spirit. Faith is the Key to the sacred Scriptures, and is the right *Cabala*, or expounding, which one receiveth and learneth of another; like as the Prophets delivered the Doctrine to their Disciples, and alwaies inherited the same one upon another. In like manner (said *Luther*) do wee teach and speak touching Faith and other Articles of Faith far otherwise then externally, insomuch (as it may bee rightly said) that it is such a Doctrine which is reached and given over into the hands from one to another, and remaineth continually in one School. Faith is not a Qualitie (as the School-men saie) but it is a Gift of God.

Cabala.

Faith.

The Articles of the Christian Faith by humane reason and understanding are held to bee meer foolishness, it taketh them to bee such things, as would go about to make one believ that, which in truth is nothing so. Therefore it is necessarie to hold stedfast by the Word, what God therein sheweth and saith unto us, the same cannot lie nor deceiv, let humane wit and wisdom saie what it pleaseth.

Morian Friers. Three years past (said *Luther*) a Frier out of the *Morians* Countrie was here with us at *Wittemberg*; wee disputed with him by an Interpreter, and when hee was satisfied in the Articles of Faith by God's Word, hee then said, This is a good *Credo*, meaning a good Faith.

Every thing that is don in the world (said *Luther*) is don in Hope. No Husbandman would sow one Grain of Corn if hee hoped not that it would grow up and becom seed. No Batchellor would marrie a wife, if hee hoped not to have Children. No Merchant or Tradesman would labor and take pains, if hee did not hope and exspect to reap benefit thereby, &c.

How much more then doth Hope advance and further us to everlasting Life and Salvation?

Of the weakness of Faith.

Doctrine of proof. 2 Tim. 4. *PHilip Melancthon* lately discoursing with mee (said *Luther*) told mee, that the same daie hee had read the sentence of St *Paul*, (where hee saith, *Reposita est mihi Corona Justitiæ,*) and said, I am not able to believ so stedfastly. I told him again (said *Luther*), That I am verily persuaded St *Paul* himself neither did nor could believ so strongly, as hee spake thereof. Neither can I believ so strong and stedfastly, as I can preach, and as other people do think I can believ. Truly it were not good (in a manner) that wee accomplished every thing according as God commandeth, for then, God thereby would lose his Godhead and would becom a lier, neither could hee then remain upright and true. The sentence of St *Paul* to the *Romans* would also be overthrown, if in every point wee fulfilled God's Command; where hee saith, *God hath shut up all under sin, to the end hee may have mercie on all*; The Lord's Praier, the Articles of Faith, (specially of the Remission of sins) were altogether needless, and Faith would bee idle and in vain.

Of Faith, and the caus thereof.

Faith's adherencie. FAith's substance is our will (said *Luther*), the manner or kinde thereof is, that wee take hold on Christ by divine Instinct. But the final caus and fruit of Faith is, that it

it purifieth the heart, maketh Children of God, and bringeth with it the Remission of sins.

The definition of Faith proceedeth from hence, namely, Faith is a Gift and a Present of God in our hearts, that thereby wee fasten and take hold on Christ, for whose sake wee obtein remission of sins, everlasting Life and Salvation, by meer Grace without any of our deserts or worthiness.

Now forasmuch as this upright Faith in Christ produceth Remission of sins, therefore it followeth undeniably, that neither our works, our hoods, devotion or vows do make us to bee saved.

When *Dialectica* hath finished her Office, and briefly described Faith, then cometh *Rhetorica* thereunto, adorneth and enlargeth it with words, and sheweth that Faith produceth Remission of sins, and maketh God's Children. Those that are God's Children have the sweet and loving Angels to their friends and servants; they are Lords over the Divel, over Death, and Hell.

That Faith onely justifieth and saveth.

ADam (said *Luther*) received the Promiss of the woman's seed ere and before hee had don any work or sacrifice, to the end that God's Truth might stand fast, namely, that wee are justified before God altogether without works, and do obtain forgiveness of sins meerly by Grace. Ah! (said *Luther*) whoso were able to believ this well and stedfastly, the same were a Doctor above all the Doctors in the whole world. *Adam's* Justification. note

That Faith must bee in every particular.

FAith is not onely necessarie, that thereby the ungodly do becom justified and saved before God, and that through the same their hearts are settled in peace, but also it is necessarie in every respect; to the end St *Paul*'s sentence may stand firm and true, where hee saith, *Now that wee are justified by Faith, wee have peace with God through our Lord Jesus Christ.* For if a man hath a Son, and believeth not that the same is his own and true begotten Childe, what restless cogitations then will his heart both have and feel? And soon after this discourse, *Luther* said, I did not think that my Expositions (and what else I wrote upon the Epistle of St *Paul* to the *Galathians*) had been so weak as my Adversaries esteem them; Oh, they are naught for this world, my first Fight and Combate was against the confidence in works, (of which the world so stifly braggeth and boasteth) as should the same bee necessarie to Salvation. The necessitie of Faith. *Rom. 5.*

How wee may becom upright, good and godlie.

WHen wee abstain from Lying, from deceiving, from stealing, murthering and from Adulterie, as then (said *Luther*) wee shall bee upright, good and honest; that is, when wee are covered and shoveled over with Earth; for St *Paul* saith, *Hee that is dead is freed from sin.* The sentence of S. *Paul*, where hee saith, *So then it is not of him that willeth, nor of him that runneth, &c.* sheweth no less then that *Paul* herein dealt with Predestination, but hee in that place speaketh onely against the Jews and the Righteousness of the Law. For hee will saie thus much, Yee Jews and all true Christians must despair of your own righteousness, or of the works of the Law, and must give the honor onely to God, and saie, Wee have not begun our Justification, but God is the right worker and Master-builder of the same, Hee hath laid the first stone, Hee is the Beginning, the Middle, and the End of our Salvation through his Word and Sacraments. *Psal. 90.* *Rom. 6.* *Rom. 9.* Declaring of S. *Paul's* sentence, *Rom 9.*

In this manner (said *Luther*) when I was in my Monkerie and Monasterie at *Erffurt*, was I also a Woulder and a Runner, but I ran the longer the further from the true Righteousness which availeth before God. Therefore what I now have was not gotten by that Race which then I ran, but of God. In such sort S. *Paul* in that place note

ſpeaketh altogether againſt Preſumption, to the end wee may learn to ſaie, Lord, what goodneſs ſoëver is in and on us, the ſame is onely and alone thy Grace and Mercie.

St *Paul* in that ſort bringeth in this ſpeech, *Hee hath mercie on whom hee will have mercie*, &c. That is, No man is able to accompliſh any thing without my Remiſſion of ſins. To conclude, all this is ſpoken againſt the proud and haughtie ſpirits; as if God would ſaie, To whom I give it, the ſame ſhall have it; yee ſhall not overcom nor win it with your Holineſs. How (ſaid *Luther*) could God do more for us? Hee ſaith, Yee ſhall have my Grace freely given unto you, but if yee ſeek and will have it by your own works and deſerts, or for the ſake of your virtues, the ſame I neither can nor will endure; I will rather tear and rend it all in pieces, and will deſtroie Prieſthood, Kingdom, and my Law. But if yee exſpect of mee Grace and Mercie, then ſurely yee ſhall have it.

That without Faith, God himſelf is unprofitable.

WHen God ſpeaketh a Word, then wee ought to believ it; for neither God himſelf, nor the holie Spirit is any waie profitable, but onely in and by the Word. What availeth it the Divel (ſaid *Luther*) that acknowledgeth God to bee his Lord, whenas hee believeth not that God is gracious unto him?

That the Article of the Juſtification which is acceptable before God, preſerveth us from all Errors.

Erroneous underſtanding.

ALl hereticks (ſaid *Luther*) continually have failed onely in this one point, that they not rightly underſtand nor know the Article of Juſtification, how wee are juſtified before God. For if that were loſt, then manifold errors of neceſſitie muſt enſue. If wee had not this Article certainly and uprightly, then (ſaid *Luther*) were it unpoſſible that wee could cenſure and judg the Popes falſ doctrine of Indulgences and other abominable errors, much leſs ſhould wee bee able to overcom greater ſpiritual errors and vexations. If wee permit onely Chriſt to bee our Saviour, then wee have won, for hee is the onely Girdle which claſpeth the whole bodie together, as St *Paul* excellently teacheth, and ſaith, That hee might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in Him.

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Epheſ. 1.

If (ſaid *Luther*) wee intend to look and to have regard to the ſpiritual Birth and ſubſtance of a true Chriſtian, then wee ſhall ſoon extinguiſh all deſerts of good works; for they ſerv us to no uſe, neither to purchaſe Sanctification, nor to deliver us from ſin, death, divel or hell.

Children's Juſtification.

Little Children are ſaved onely by Faith without any good works; therefore Faith onely juſtifieth. If God's power bee able to effect that in one, then Hee is alſo able to accompliſh it in all; for the power of the Childe effecteth it not, but the power of Faith; neither is it don through the Childe's weakneſs or diſabilitie: For then, *eſſet impotentia illa per ſe meritum vel æquipollens merito:* for then that weakneſs would bee merit by it ſelf, or equipollent to merit. It is a miſchievous thing (ſaid *Luther*) that wee miſerable ſinful wretches will upbraid God, and hit him in the teeth with our works, and think thereby to bee juſtified before God; but God will not allow thereof: My own Conſcience telleth mee (ſaid *Luther*) that I cannot bee juſtified by works, yet the Papiſts will not believ it. Wee ought (with *Pſal.* 51.) to ſaie, *Tibi ſoli peccavi, & malum coram te feci, ut juſtificeris in ſermonibus tuis*, i. e. *Againſt Thee onely have I ſinned, and don this evil in thy ſight, that thou mighteſt bee juſtified in Thy ſaying:* Wee ſhould alwaies carrie in minde, that it is ſaid, *Demitte nobis debita noſtra:* i. e. *Forgive us our debts:* Wee ought directly to ſaie, Wee neither will nor deſire to bee Righteous before the Judgment ſeat of God, but much rather willingly to confeſs our ſelvs to bee ſinners. What could wee more eaſily ſaie, then this, Wee poor Creatures are ſinners, but Thou (O God) art Righteous! As then (ſaid *Luther*) the Caſe with us were clear. But wee are our own hang-men, and tormentors of our ſelvs. The Spirit ought indeed to ſaie, I am Righteous and Juſt; but the fleſh muſt ſaie, I am a ſinner, Thou (O God) art Righteous, *ut juſtificeris in ſermonibus tuis.*

That wee are more apt and readie to fear the Divel, then to believ in Christ who comforteth us. And of the difference of sins.

WEe are better prepared and more inclined to Despair, then to Hope; for Hope proceedeth from the holie Spirit, and is his work; but Despair cometh of our spirit, and is our strength, our work and Act; therefore God hath forbidden it under highest pain and punishment. Now in that wee sooner and more do believ God's threatnings and punishments, then his Promisses and rewards; the same is called, Our natural reason, wisdom and understanding, or the spirit of Mankinde; for to hope and believ is far another thing then to cogitate and speculate. How wee are qualified. *Nota bene.*

All sectaries and seducers (said *Luther*) have failed of this Article of the Remission of sins; I am verily persuaded they have evil Consciences, which I prove thus, When mishaps fall out before their eies, so that they bee in danger and distress, then they despair; As *Arrius* and *Muntzer* did. Therefore I hold, they know that they do unjustly, and make a sport of God's Word: As *Adam* did in Paradise, and as humane reason and understanding alwaies useth to do, when although they sin, yet they think, all is safe and well. In such sort doth God suffer them to fall from sin into sinning against the holy Ghost, insomuch that they sin wittingly and wilfully. Sea-faring Christians. *Matt.8.*

George Prince of Saxon and the Bishop of *Mentz* are plunged into that sin, wherein they see and know themselvs to do unjustly, yet they ceas not therefrom; they do not onely persist in that sin, but also they crave no remission for the same. This is a sin against the holy Ghost. For when one feeleth that hee doth unjustly, and maketh an evil Conscience thereof, then it is not a sin against the holie Ghost. But when one sinneth, and yet maketh a good Conscience thereof, then it is a sin against the holie Ghost, wherein hee wittingly and wilfully giveth God the lie; when one knoweth himself to bee in the wrong, and yet will defend and maintain it, that is most fearful.

Wee ought not to doubt (said *Luther*) nor to despair of such a sinner that repenteth, and is sorrie for his sins; confesseth the same, and desireth forgiveness, although hee fall continually into sin again. But wee must have regard to this, That if such an one dieth in his sins, then it is very dangerous and doubtful.

I hold (said *Luther*) that many Kings of Israël were preserved and saved; as *Ahab*: I will not doubt of *Solomon*. Wee see also that Histories do press upon the Remission of sins, all consisteth in that little point and prick which Christ calleth, *Circled.*

That the chiefest Article of Christian Doctrine is touching the Soul's Salvation.

THis Article (how wee are saved) is the chiefest of the whole Christian Doctrine. All divine Disputations must have regard and bee directed thereunto. All the Prophets chiefly agitated the same, and thereabout turmoiled themselvs. For when this Article (concerning the Salvation of our Souls) is kept fast and sure by a constant Faith, as then all other Articles do draw on softly after, as that of the holie Trinitie, &c. God (said *Luther*) hath declared no Article so plainly and openly as this, namely, that only by Christ wee are saved; And although hee spake much of the holie Trinitie, yet Hee resteth continually upon this Article of the Salvation of our Souls; other Articles are of great weight, but this surpasseth all. For by reason of this, all the works of the Papists are instituted and set forward, that thereby they might obtain everlasting Salvation. But they are deceived, for without Christ there is no Salvation. Divine Cyclopedia. note

Where this Article is and remaineth pure and clean, there remaineth also the Church pure; but if the same bee falsified, then the Church is made a whore, and is gon, as wee have well seen in Popedom.

How wee are made good before God.

Humane opinions of goodness.

A Capuchin Frier saith, Wear a Gray Coat and a Hood, wear a Halter about thee, and put Clogs on thy Feet. A preaching Frier saith, Put on a black hood. A Papist saith, Do this or that work, hear Mass, praie, fast, give Alms, &c. But a true Christian saith, I am made good, righteous, and saved onely by faith in Christ without any of my works or deserts. Now (said *Luther*) compare these together, and judg, which may bee the true Righteousness.

Of the presuming of Faith.

Expounding of S. *Paul's* speech, 1 *Cor.*13.

WHere St *Paul* speaketh of Love, 1 *Cor.*13. and highly extolleth the same; hee thereby reproveth the false and mouth-Christians, which began well, and boasted of Faith, whenas none at all was in them, but by meer presumption was extinguished. As in like sort, *Matth.*7. *The hypocrites will saie unto mee at that daie, Lord, Lord, have wee not prophesied in thy Name?* &c. In this manner *Balaam* blessed and confessed the God of Israël with a true faith and spirit, and with outward work and action, but (said *Luther*) hee fell again, and became presumptuous. Also, *Thomas Muntzer*, when once hee had denied the Faith, then afterwards hee became presumptuous and insolently bold.

Pretended color of Faith.

And in such manner all presumptuous persons do carrie themselvs, and dream, that under the Color of Faith, they may do what they pleas. As *Ananias* and *Sapphira*, *Act.*5. *Saul* also at the first was a man admired, but afterwards hee was presumptuous, thought all was good and right which hee did or took in hand, and was pleasing to God. The like was also don, *Act.*15. when they held a Council, Whether they should impose upon the Christian's *Moses* Law, or, Whether good works were necessarie to Salvation?

Therefore St *Paul* saith, *Love believeth all things, hopeth all things, endureth all things*, &c. yet many times the wickedness of people do overcom and make her faint; therefore hee saith, *Hee that standeth, let him take heed lest hee fall*; Hee requireth such a faith which is not feigned and false; Hee sheweth thereby and giveth to understand, that, out of an upright faith, a feigned faith useth to proceed, if wee live not in God's fear, if wee watch and praie not.

Of the weakness of Faith.

The strife between the Spirit and the flesh.

CHrist saith, *The spirit is willing, but the flesh is weak:* Christ speaketh there of Himself. St *Paul* also saith, The spirit willingly would give himself wholly unto God, would trust in him, and bee obedient; but natural reason and understanding, flesh and bloud resisteth, it neither will nor can go forward. Therefore our Lord God must needs have patience and bear with us. God will not put out the glimmering Flax, the Faithful have as yet but onely the first-Fruits of the Spirit, they have not the fulfilling, or the Tenth.

Of St Paul's *weakness in Faith.*

Faith's stroak.

NOw (said *Luther*) do I well understand, that St *Paul* was also weak in Faith; From whence hee boasted, and said, *I am a Servant of God, and an Apostle of Jesus Christ.* An Angel stood by him at Sea, and comforted him, and when hee came to *Rome*, hee was comforted as hee saw the Brethren came out to meet him. Hereby wee see (said *Luther*) what the Communion and Companie doth of such as fear God. And the Lord commanded the Disciples to remain together in one place, before they received the holie Ghost, and should comfort one another among themselvs; for Christ well knew, that Adversaries would assault them.

Of an Example of Faith in the time of Dearth.

AT *Elsleben* (said *Luther*) I was well acquainted with a godly Matron, who in the time of the last dearth with two Children, had suffered extream want and need. Now when shee had spent all her provision, and had nothing more to live upon, shee trimmed her self with her Children, and went towards a fresh Well or Fountain to drink, in her going shee praied that God would bee pleased to preserv and keep her in that fierce time of dearth. Upon the waie a man met her, questioned

and

and disputed with her, Whether shee thought to get somthing to eat also at the Fountain? shee said, Yea, why not? for all things are possible to God and easie to bee don; Hee that fed the great multitude of the people of Israël fourtie years with *Manna* in the wilderness; Hee can also preserv mee and mine with drinking of water. Now as shee remained so stedfast in that minde; the man said unto her, (Doubtless an Angel), Behold, seeing thou art in belief so confident, go home, and thou shalt finde three Bushels of Meal, &c. And according to the man's words, shee found it so. Christian *Dialectica*, *Matth.* 4.

That a man must bee certain of his Faith.

HEe that is not certain of his Faith (said *Luther*) cannot subsist; but Faith's foundation whereupon it buildeth, is the true understanding of God's Word; whoso hath the same pure and unfalsified, hee is able to stand stedfast, and to get the victorie in the Combate against all the Gates of Hell. But whoso is not certain of his Doctrine and Faith, and yet will dispute thereof, the same hath lost.

A Preacher (yea, every Christian) should and must bee certain and sure of his Religion and Doctrine, and not build upon a weening, or go about with humane thinkings, but must bee sure of the Caus. St *Paul* calleth the same *Plerophoria*, to the end it may out-stand all trials and vexations, and may also bee able to answer the Divel and all his angels (yea, also God Himself) without wavering; for in divine Causes wee must not go upon uncertainties, but upon sure Grounds. *Plerophoria.*

A Christian must bee well armed, grounded and furnished with Sentences out of God's Word, that so hee may withstand and defend himself against the Divel, if in Case hee should bee enticed to embrace another Doctrine, and in that manner must help to defend and maintein Religion. Christian-like Providence.

That Peace and Unitie will never bee in the Church in matters of Religion.

THere will never bee a general Council (said *Luther*) where people will agree together without the holie Ghost. God permitteth the same to bee don even for this Caus: That Hee Himself will bee Judg, and not endure that men shall judg. Therefore hee commandeth every one to know certain what hee believeth; It will not help, that thou saist, Thou hast heard it so and so preached, the Divel careth nothing for that. But when thou hast God's Word, then thou maist saie, Here I have the Word, what need I enquire any further or care what the Council saith? Herewith the Divel is beaten back. Caus of division.

Now seeing God will have, that his Word shall endure no Judg but Himself; therefore no man must presume in this Case to decide; therefore wee can exspect no rest, peace nor unitie.

And (said *Luther*) if in case (as God forbid) there should bee rest and quietness? then the Gospel had an End: for wheresoëver that cometh, it raiseth Tumults; and if not, then it is no upright Gospel. Therefore Christ saith, *I am com to kindle a Fire on Earth, what would I rather, then that it were alreadie kindled? Do you think that I am com to make peace? I tell you, Nay, but rather division.* This Divinitie and Doctrine touching Faith, is no where more and richly declared, then out of St *Paul* and *John*. *Luke* 12.

That wee ought justly to bewail our weakness in Faith.

WHen at the last daie wee shall live again (said *Luther*) wee shall then spew and spit at our selvs, and saie, Fie on thee, in that thou hast not been more courageous, bold and strong to believ in Christ, and to have endured all manner of adversities, crosses, and persecutions, seeing the glorie is so great. If I were now in the world, I would not stick to suffer ten thousand times more. *Rom.* 8.

Of a Christian's greatest Art.

A Christian's title.

ALthough a man knew and were able to do as much as the Angels in Heaven, yet all this would not make him a Christian, unless hee knew Christ and believed in him. Therefore God saith, *Let not the wise man glorie in his wisdom, neither let the mightie man glorie in might; let not the rich man glorie in his riches: but let him that glorieth, glorie in this, that hee understandeth and knoweth mee, that I am the Lord, which doth exercise loving Kindeness, Judgment, and Righteousness*, &c.

Jer. 9.

That Faith is the most acceptable service of God.

Faith's Celsitude.

FAith is a service of God which pleaseth him above all services; therefore Christ extolleth highly the Canaanitish woman, Hee calleth her no more a dog, as where Hee saith, *It is not good to take the Children's bread, and throw it to the dogs*; For that which followeth after, sheweth clearly, that Christ did not mean from his heart what hee said, but onely therewith to exercise the woman's faith.

That Faith is the onely Rule in Divinitie.

Compendium Theologiæ.

THere is but onely one Rule and Article in Divinitie, hee that hath and knoweth not the same well, is no Divine; namely, upright faith and confidence in Christ, in this Article all the other do flow and issue forth again, and without this Article the other are nothing. The Divel (said *Luther*) hath opposed this Article from the beginning of the world, and would long since willingly have rooted it out, and in stead thereof have foisted in his Craft. Sorrowful, broken, tormented and vexed hearts (said *Luther*) do well rellish this Article, and they onely understand the same.

That the Justification of Faith and Works ought not to bee separated.

WEe must not suffer nor permit (said *Luther*) the separating and dividing of the Justification of Faith and Works, as if they were two divided sorts of Justifications, as the Sophists teach, but in true Christians is onely one Justification of Faith and Works. Like as God and man is one person, bodie and soul one man; for so soon as they bee divided, then Faith is gon, and works remain, which produceth a double Hypocrisie. For if good works bee don, then surely they are don by Faith, otherwise they cannot bee good; if an upright Faith bee present, then the same bestirreth it self, and will bee seen to do good works, otherwise it is but onely a feigned faith; as Christ saith, *The branch that remaineth in the vine bringeth forth fruit.*

Joh. 15.

Good heed in searching of Scriptures.

I was long in Error under Popedom (said *Luther*); I knew not how I was therein, I smelt somthing, but knew not what it was, but when I read of the Love of God, what that signified *passivè*, namely, that it is called such a Love, wherewith wee are loved of God, then I began to alter my minde, before that time I understood that love *Activè*, wherewith wee loved God; I saw perfectly that it was of the same Love which oftentimes in the Scripture is named such a Love, wherewith God loveth us; but in the Hebrew tongue the *Genitives* of Love are hard, yet other Sentences afterwards do explain them.

That Regeneration onely maketh God's Children.

THe Article of our Justification before God (said *Luther*) is, as it useth to bee with a Son which is born an Heir of all his Father's goods, and cometh not thereunto by deserts; hee succeedeth (without any works or desets) in his Father's wealth. But yet in the mean time, his Father admonisheth him to do such and such business with diligence, promiseth him also a Gift to make his Son the more willing to effect it with good Courage. As when hee saith to his Son, If thou wilt bee good, follow mee, and bee obedient, and studie diligently; then I will buy thee a fine Coat, &c. Or, Com hither to mee, and I will give thee an Apple, &c. In such sort doth hee teach his Son to go by the Bench, whenas nevertheless the whole Inheritance belongeth unto him by nature, yet the Father will make the Childe pliable and willing by Promises, to do that which his Father pleaseth to have don.

Even

Even so (said *Luther*) goeth God about with us, Hee is loving unto us with friendly sweet words, promiseth unto us spiritual, everlasting, corporal and temporal goods, whenas notwithstanding everlasting life is given and presented unto those that believ in Christ by meer Grace and Mercie, for nothing, without any deserts, works or worthinesses, as *Filiis Adoptionis*, which com thereunto through water and the holy Ghost.

And in this wise ought wee to teach in the Chuch and in the Assemblie of God; namely, that God will have upright and good works, which hee hath commanded, not such as wee our selvs do and take in hand, out of our own choice and devotion, or good meaning, (as the Friers and Priests teach in Popedom) for such works are not pleasing to God, as Christ saith, *In vain do they serv mee, teaching for doctrines the commandements of men*, &c. Wee must teach of good works (said *Luther*) yet alwaies, that the Article of Justification remain pure and unfalsified, namely, that Faith onely in Christ justifieth and saveth. For Christ neither can nor will endure any beside Himself, Hee will have the Bride alone, Hee is full of Jealousie. *Matth. 15.* * *

If wee should teach thus, and saie, If thou believest, thou shalt bee saved, whatsoëver thou doest; That (said *Luther*) were stark naught; For Faith is either falf and faigned, or although it bee upright, yet it is extinguished, when people witting and wilfully do against God's Command. And the holy Spirit which is given to the faithful departeth and is lost through evil works don against the Conscience, as the Example of *David* sufficiently witnesseth, 1 *Reg.* 12. & *Psalm* 51. Hurtful opinions in som people.

Therefore wee must know, that such Promisses and Rewards, are but onely *Pedagogia*, or nurtring of Children, whereby God draweth and enticeth us, (like an honest and godlie Father) maketh us willing and prompt to do good, and to serv our Neighbors, not thereby to deserv everlasting life; for Hee giveth and presenteth the same unto us onely and alone out of meer Grace and Mercie.

Of Objections against this, That Faith onely justifieth.

DOctor *Carlestad* (said *Luther*) argueth thus: True it is, that Faith justifieth, but Faith is a work of the First Commandement, therefore it justifieth as a work. Moreover, All that the Law commandeth, the same is a work of the Law. Now Faith is commanded, therefore Faith is a work of the Law. Again, what God will have, the same is commanded; God will have Faith, therefore Faith is commanded.

Luther's *Answer.*

St *Paul* (said *Luther*) speaketh in such sort of the Law, that hee separateth it from the Promiss, which is far another thing then the Law. The Law is terrestrial, but the Promiss is celestial; God giveth the Law, to the end thereby wee may bee rouzed up and made pliant; for the Commandements do go and proceed against the proud and haughtie, which contemn God's Gifts, now a Gift or a Present cannot bee a Commandement. The ground of all proofs.

Therefore wee must answer according to this Rule, *Verba sunt accipienda secundùm subjectam materiam*, Words must bee taken and understood according to the matter and business touching which they speak. Or, as the Lawyer saith, *In Casu & Exemplis*, according to the Case and Examples words must bee understood and censured, that is, wee must stand fast and remain upon the chief caus, and take the words no otherwise then whereto they are spoken, and concerning the business present in hand, not to run out, to wrest and construe them after another sens and meaning. St *Paul* calleth that the work of the Law, which is don and acted through the knowledg of the Law by a constrained will without the holy Spirit, so that the same is a work of the Law, which the Law earnestly requireth and strictly will have don; it is not a voluntarie work, but a forced work of the rod; *Non est voluntatis opus, sed virgæ.* Against supposed Freedom.

In such manner must that sentence bee understood, (Apoc. 14. *And their works do follow them*), *secundùm subjectam materiam*, according to the Case as the words do sound, not that wee should do somthing in imitation of them, but that their works shall stand, and remain against the Divel; for they are dead, and do sleep in the Lord.

From

From whence wee are justified from the beginning.

THe beginning of our Justification (how wee are justified before God and saved) proceedeth meerly through God's Grace and Promiss, from hence, *Abraham* (notwithstanding hee was idolatrous) was justified, and *Moses* also, who was a murtherer; to them fell and happened Sanctification and Salvation suddenly and unawares.

Of the Principal and Chiefest Article of Christian Doctrine.

The Word's Ability.

THe Article of Justification and of the Remission of sins is the most principal and precious Article, very comfortable, and to which Satan is an utter enemie. Therefore St *Paul* very valiantly graceth himself; hee continually graceth, Grace upon Grace, therewith to spight the Divel; For the Divel by no means would suffer Christ to rule and govern; But Christ will rule and govern (said *Luther*) maugre the Divel in Hell, and all his instruments on earth; as St *John* in his Epistle saith, *Hee that is in you is greater then hee which is in the world.*

note

The nature of people's hearts

The Majestie of the glorie of the Article of Justification (said *Luther*) is altogether unknown to humane wit and wisdom, seeing that by nature wee are inclined more diligently to attain to the righteousness of works, then to the bare mercie of God, which for nothing is given and presented unto us by Grace for the sake of Christ. Therefore that similitude of the Laborers which the Husbandman hired into his Vineyard, is a powerful thunder-clap against such carnal cogitations of humane wisdom.

Of a Historie related by Luther *ex vitis Patrum.*

Historie of an old Father.

note.

WEe read in that Historie (said *Luther*) of an old Hermite that had lead a very strict kinde of life, and was reputed to bee a living Saint, who fell deadly sick. Now as another old Father (with a young Brother) came to visit him in his Cell, there came running towards them a Murtherer, who went with them to the sick Hermite, but remained without at the door, and hearing of the holiness and of the strict kinde of life which the old sick man had led and performed, hee was much thereat astonied, and said, Ah! in such manner should I also have lived: the old sick man hearing him speak, said, Yea, thou shouldest indeed have don, and lived as I have, if thou hadst intended to bee saved, at the uttering of which words, hee presently departed this life.

God's wonderful Providence.

But the young Brother saw, that the soul of the old Hermite was carried by the Divil in the aër, at the sight whereof hee wept bitterly. Now when the other old Father and the young Brother went away, the Murtherer followed after them, had sorrow and grief for his sins committed, and intended to make his Confession, and to receiv Absolution of his sins through faith in Christ, hasted and ran so fast, that hee fell swiftly, brake his neck and died, the young Brother saw that the Angels came and took his soul, at the sight of which, hee joyfully laughed.

Now when the old Father saw that the young brother behaved himself so strangely, in weeping bitterly at the death of the holie man, and now laughed for Joy at the mishap and death of the murtherer: Hee asked him the Reason? The young brother answered and said, I have carried my self therein like a true Christian; for as I saw that the proud holie old man was damned, the same moved mee to weep and lament; but as I beheld this poor sinner converted and was saved, I had just cauf thereat to laugh and rejoice. And even so likewise (said *Luther*) goeth it in the Kingdom of Christ, *The last shall bee first, and the first shall bee last.* For God can endure no sins less then the Pride and Presumption of our own righteousness.

Of the Consequences of Faith.

A Christian's Ornament.

BElievest thou? then thou wilt speak boldly. Speakest thou boldly? then thou must suffer. Suffereſt thou? then thou shalt bee comforted. For (said *Luther*) Faith, the Confession thereof, and the Cross, do follow one after another.

That the Enemies of the Gospel must bear witness touching the Doctrine of the Righteousness of Faith, that thereby onely wee are justified before God.

John Frederick, Prince Elector of Saxon, told mee himself, (said *Luther*) That, as Prince *John* (the eldest Son of Prince *George*) was near the time of his death, hee desired to receiv the Communion under both kindes. But when his Father was advertised thereof, hee caused an *Austine* Frier to bee called to his Son, to give him good instructions for his souls health. And to advise him to receiv the Sacrament *sub una specie*, or under one kinde, and that hee should tell his Son, Hee was the same Frier which was inwardly acquainted with *Martin Luther*, and was very conversant with him, and the better to make the Prince believ him, the Frier said, That *Luther* himself lately had advised certain persons to receiv the Communion under one kinde. Now when this good and godlie Prince was thus pitifully induced to give credit to the said Friers false information, hee then received the Communion under one kinde.

But when the Prince his Father saw that his Son drew near to his last Gasp, and needs must die, then hee comforted his Son with the Article of Justification by Faith in Christ, and did put him in minde, onely to have regard to the Saviour of the world, and utterly to forget all his own works and deserts; and also that hee should banish out of heart the Invocating of the Saints. note

Now when the Son in his Conscience felt a great solace and comfort by these his Father's admonishions; hee asked his Father, Why hee did not caus the same comfortable Doctrine to bee preached openly through all his Countries? His Father answered and said, Loving Childe, wee must saie thus onely to those that are dying, and not to the sound and healthful.

Whereupon, (said *Luther*) I told the Prince Elector, that his Highness might perfectly discern, how wilfully our Adversaries do oppose the acknowledged truth. *Albert* Bishop of *Mentz* and Prince *George* do know and confess, That our Doctrine is God's Word; and yet, becaus it proceedeth not from the Pope, they refuse it; but their own Consciences do strike them down to ground, therefore (said *Luther*) I fear them not.

CHAP. XIIII.

OF GOOD WORKS.

De Justitia Activa & Passiva.

THe Divel (said *Luther*) will have in us onely *Activam Justitiam*, Righteousness which wee our selvs do act and accomplish; whenas wee have but onely *Justitiam Passivam*, a suffering, or a strange Righteousness, but this the Divel will not afford us; and in *Justitia activa* wee are lost, no Humane Creature can subsist therein. But when wee give the Divel his dispatch, and saie, Satan, I live in Christ's Righteousness, and not in mine own. Have I sinned? Let Christ answer for it, &c. Then the Divel must bee packing and gon. The Divel's assaults. *

The Righteous (which are justified and saved before God onely by faith in Christ) do willingly good works of themselvs: As St *Paul* saith, *Yee are saved by Grace through faith, and that not of your selvs, it is the Gift of God: not of works, lest any man should boast; for wee are His workmanship created in Christ Jesus unto good works, &c.* Ephes. 2.

But

But in that wee do not what wee ought, according to the first Creätion, when *Adam* and *Eve* were creäted, the reason thereof is, wee have utterly lost that Image, and wee are now becom the Vizards of the Divel, spoiled through Original sin.

Of the Love towards the Neighbor.

The nature of upright Love.

THe Love towards the Neighbor (said *Luther*) must bee like a pure and chaste Love between Bride and Bridegroom, where all faults are connived, covered and born with, and onely the virtues regarded.

Nota bene.

In Cerimonies and Ordinances the Kingdom of Love must have the precedencie and govern, and not Tyrannie. It must bee a willing Love, not a halter Love; it must altogether bee directed and construed for the good and profit of the Neighbor; and the greater hee bee that doth govern, the more (said *Luther*) hee ought to serv according to love.

Of the Works of Christians.

The caus of this speech, *Sola fides.*

EVen the good Works of the Saints and upright Christians are unpure and foul; when wee behold them onely in themselvs separated from Faith, which is don, when wee trust and relie thereupon; therefore it is necessarie that they bee damned and made sinful (as they shall and must bee) when they are separated from faith, and will bee made as a waie to Righteousnes.

But forasmuch as Faith by nature is and must bee before works; therefore (said *Luther*) wee saie rightly, that wee are justified onely by faith, in that wee believ Justification is not don by works; becaus as yet they are not present nor effected, but by the Word, which promisseth Grace, which calleth and saith plainly, That the faithful do pleas God, they are saved, and have remission of sins.

note

Then afterwards wee do good works by Faith, thus is Faith known and ingrossed; yea, almost it is even felt by the works. Like as Christ onely and the Godhead is also Lord, whom wee can neither see nor comprehend. But after Hee was made Man, then Hee was both visible and comprehensible; as St *John* saith, *The Word which our hands have handled*, &c. for so soon as wee separate and divide them, then there is no where any God, and flesh sustaineth a double hurt.

If (said *Luther*) wee should bee justified for the work's sake which follow after Faith; then wee should not bee justified neither by Faith, nor for Christ's sake; but through our selvs, as those which do accomplish works according to Faith, which were to denie Christ; for Christ is not fastned, nor taken hold on by works, but by Faith in the heart. Therefore it doth and must of necessitie follow, that wee are justified onely by Faith without either fore-going or succeeding works. But the works are praised for Faith's sake, they are held for good and pleasing to God; insomuch that the Righteousnes of works is also of Faith, from whence they flow and proceed, and not Faith out of Works.

note.

Against the defending of works.

Now so falf and unright as it is, to saie, That the Just are ordained to Salvation through works in future to bee don, so falf is also that which they allege, Wee are justified and saved through the works of Faith which formerly are don and accomplished. Faith is not acceptable for the work's sake, but works are don for Faith's sake. Neither doth Faith wait and attend upon works, thereby to bee justified; but works do attend upon Faith, that they through the same are acceptable and good; insomuch now that faith is *Activa justitia operum, & opera sunt passiva justitia fidei*, that is, Faith as the operative Righteousnes worketh and produceth good works; but works are the passive or suffering Righteousnes, Effects and Fruits. Otherwise, and without this, the works would bee the operative caus of Righteousnes, as without which the Effects and Fruits of Righteousnes could not subsist nor bee; yea also notwithstanding Faith were present (as a caus) yet without any Effect and Fruit of Righteousnes; in a word, Faith were nothing worth, it were feigned and lost.

To

To do good Works.

MAny there are (said *Luther*) which are not worthie to do so much as one good work; and truly, it is a great matter, that a humane creature should bee esteemed worthie to do a good work. 1 Tim. 3.

What people they are, whose works are pleasing to God.

TRue it is (said *Luther*) good works are well pleasing to God, of those which have Remission of their sins through faith in Christ, the same also have their reward. But when the heart dependeth and trusteth thereupon, and thinketh thereby to have a gracious God, as then, in stead of good works, they are in the sight of God stark naught; for confidence and trusting must look onely on God's mercie in Christ. Wee must not ballance our works with Grace, O no! but they must bee don, as in obedience; for wee are bound to make this Confession to God, (who is so good, so gracious, and so merciful a Father): *When wee have don all that wee ought to do, yet wee are unprofitable servants.* Acceptable works. Luke 17.

Of that Sentence, Give, so shall bee given unto you.

THis is a true speech (said *Luther*) which maketh people poor and rich, it is that which maintaineth my houf; I ought not to boast (said *Luther*), but I well know what I give in the year: If my gracious Lord and Master (the Prince Elector) should give a Gentleman two thousand Gilders, yet hee should hardly maintain my houfkeeping one year; and I have but three hundred Gilders Pension *per Annum*; yet God giveth sufficient and blesseth it. Povertie maketh rich.

There is in *Austria* a Monasterie, which in former time was very rich, and remained rich so long as it willingly gave to the poor, but when it ceased in giving, then it became poor, as it is still to this daie. It fell out, that not long since, a poor man came thither and desired Alms, which was denied; the poor man demanded the caus, why they refused to give for God's sake? The Porter belonging to the Monasterie answered and said, Wee are becom poor: whereupon the poor man said, The caus of your povertie is this, Yee have had in this Monasterie two Brethren, the one yee have thrust out, and the other is gon secretly away of himself. For after the one Brother (*Date*) was put out and cashiered, so hath the other Brother (*Dabitur*) also lost himself. Liberalitie's Reward.

And indeed (said *Luther*) it is true, the world is bound to help the Neighbor three manner of waies, with giving, lending, and with selling. But no man giveth, but robbeth, scrapeth, and draweth all to himself, would willingly take and steal, but give nothing; neither will any man lend, but practise usurie, wring, rend, and tear. No man selleth, but over-reacheth and deceiveth his Neighbor, therefore *Dabitur* is gon, and our Lord God will bless no more so richly. Beloved, (said *Luther*): Hee that intendeth to have any thing, the same must also give, a Liberal hand was never in want nor emptie. The mustering of the world.

Of Merit.

DEsert (said *Luther*) is a work, for the sake of which Christ rewardeth: but such a work is no where to bee found, for Christ giveth it by reason of the Promiss. Like as when the Prince Elector should saie to mee, Com to the Court, and I will give thee one hundred Gilders, &c. Now I perform a work in going to the Court; yet I receiv not that Gift by reason of my work in going thither, but by reason of the promiss which the Prince made unto mee. God's Gifts. note

That wee ought highly to regard the works of our Vocation and Calling.

I Much admire (said *Luther*) the madness and bitterness of *Witzell*, in undertaking to write much against the Protestants, whenas hee neither had caus nor matter; but (as wee use to saie) brake a Caus from the Hedg, and sought occasion; as hee did in defaming and blaspheming this our speech, where wee saie, The works and labors of a *Witzell's* blasphemie.

Farmer

Farmer or Husbandman, or of any other good and godlie Christian (if they bee don in Faith,) are far better in the sight of God, then the works of all Monks, Friers and Nuns, &c. Therefore this poor, simple, and ignorant fellow (said *Luther*) maketh himself very angrie and busie against us; hee looketh not upon the works which God hath commanded, and imposed upon every one in his Vocation, State and Calling, the same hee regardeth not, but gapeth onely after superstitious, prancing and shining works, which God neither commandeth nor regardeth.

The works of one's Calling.

St *Paul* in his Epistles wrote more richly and naturally of good works and virtues, then all the Philosophers; For hee extolleth highly, and gloriously praiseth the works of good and godlie Christians in their Vocations and Callings. Let *Witzell* know, (said *Luther*) that *David*'s wars and battles, which hee fought, were more pleasing to God, then the fastings and prayings of the best, of the honestest, and of the holiest Monks and Friers; much more then the works of our now ridiculous and superstitious Friers.

That Giving must bee don with a free heart, and simply, without exspecting requital.

Greedie of recompens.

IN an Evening, *Luther* (walking abroad to take the aër) gave Alms to the poor; Doctor *Jonas* beeing with him, gave also somthing, and said, Who knoweth whether God will give it mee again, or no: Whereat *Luther* smiling, answered him, and said, You speak as if God had not given you this, which now you have given to the poor. Wee must give freely and willingly, said *Luther*.

God's requital

Anno 1539. the 21. of *Januarie*, an English Doctor, named *Anthonie Barnes*, asked *Luther*, If an upright Christian and Fearer of God (who alreadie was justified by faith in Christ) deserved or merited any thing by reason of his works following after his Justification? For (said hee) this Question is very frequent in *England*. *Luther* answered him and said, First, wee must know, that wee are still sinners, yea also, even after wee bee alreadie justified, as wee believ and praie for the Remission of our sins in this life, *Forgive us our trespasses*, &c. And, *Therefore all the Saints shall praie unto thee*, &c. Also, *Enter not into judgment with thy servants*, &c. This meaning and sentence is sure, that wee are all sinners and do all live under Grace, and the forgivenes of sins.

Psal. 143.

Secondly, God promiseth recompens and reward to those that do good; therefore (may you saie) wee deserv and merit then somthing. Well, (said *Luther*) bee it so, that God recompenseth and rewardeth people's good works; but notwithstanding, severally, as one star differeth from another. And the same is altogether don under the forgivenes of sins; for, seeing Heaven, that is, seeing Righteousnes is under Grace; How much more are the stars under Grace? For like as the stars make not Heaven, but onely do trim and adorn it; even so, the works do not merit Heaven, but do adorn and trim Faith which justifieth.

Wee ought simply and plainly to believ the Word; and when wee are justified, and do such works as God hath commanded, as then wee are like the stars.

Christus est Factotum.

This one onely Argument, (*I believ in Jesus Christ, suffered under Pontius Pilate*, &c.) solveth all, is all in all, our works are nothing.

To conclude, the Article of Justification in Christ solveth all; for if Christ hath merited my Justification by His Passion and Death, (which is most sure and certain); then (said *Luther*) can I never merit it; in Christ are Gifts, not deserts. Now seeing that the Head and principal Righteousnes is nothing, therefore the Accidental Righteousnes can bee nothing. *Justitia substantialis*, is the Righteousnes of Faith. *Accidentalis Justitia*, are the Gifts; but God crowneth no Gifts but onely those which are His Gifts.

Of this word Merit or Desert.

True divine signification.

THis word (*Merit* or *Desert*) is well explained and declared by St *Austine*, against the fallacies and deceits of the Sophists and School-debaters, that saie, The Virgin *Marie*,

Marie, with her Virginitie, deserved to bee the mother of Christ the Son of God, that is, shee was fit and apt to bear in her Virgin Bodie: O, (said *Luther*) what a daintie merit was that? a fine desert! Just as if I should saie, This, or that Tree deserveth to bear fruit.

St *Austine* with diligence looked upon this word, Desert, and concluded out of the Virgin *Marie*'s words, (Behold, the Hand-maid of the Lord! *Hee hath regarded the Lowlinesse of his Handmaiden*) that it stood not upon our deserts, but altogether upon God's Grace; for our works or deserts are nothing at all. But the desert of our Justification (in beeing held justified before God) is meerly Grace; otherwise, Christ died in vain, without Christ wee are *non facientes, sed patientes*; wee onely suffer, and not work; for in Gifts must bee a difference. This error (said *Luther*) proceedeth from confusing and mingling together the Law and Gospel; for when each doctrine remaineth not in his Circle, as God hath ordeined it, as then wee make of Heaven a Hell, and again of Hell a Heaven.

Of Hospitals.

IN *Italie* (said *Luther*) the Hospitals are very well provided, fair buildings, good meat and drink, they have diligent attendance, and Learned Physicians, the Bedding and furniture are clean and neat, the dwelling places fairly painted. So soon as a sick person is brought in, they take off his Cloths in the presence of a publique Notarie, who truly taketh notice thereof in writing, they are well and warily laid up, and they put upon him a white Coat, and lay him in a well prepared Bed. Soon after, they bring two Physicians, and the servants bring meat and drink in pure Glass vessels and Cups, which they touch onely with one Finger. Then also certain married Matrones and women (whose faces are covered) do com and minister to the poor, as unknown, and afterwards go home again. Order of the *Italians* for the poor.

Now (said *Luther*) these works are good and laudable, onely, the mischief is, that thereby they think to merit Heaven, and to bee justified and saved by reason of such their works, which spoileth all.

Of the Doctrine of the Sophists, touching good works.

THe Sophists (said *Luther*) which are seen and learned in Philosophie, so often as they finde in God's Word a sentence that commandeth good works to bee don, or, *Verbum Subjunctivi modi*, words of wishing, then they construe them in such manner, that the same good work must bee such as proceedeth from man's natural reason and understanding, and out of a good will. For without this no work can bee good *moraliter*. Sophistrie.

But wee teach not out of *Aristotle*'s Philosophie, but out of the Philosophie and Word of our Lord and Saviour Christ, that humane natural will and understanding is not justified but onely by Faith, which the holy Ghost worketh in the Word, so that in such sort good works do flow and are don out of Faith. The Prophet *Jeremie* saith, *Lord, thou beholdest the truth.* And, *I did not command it them on the day when I led them out*, &c. Also, *I will not reprove thee, becaus of thy sacrifices*, &c. *Jer. 5. Jer. 3. Psal. 50.*

Whereto Anger and Jealousie is good.

IHave no better work (said *Luther*) then Anger and Jealousie; for when I am angrie, I can indite well, I can praie and preach, as then my whole disposition is quickned, my understanding sharpned, and all unpleasant cogitations and vexations do depart.

Doctor *Justus Jonas* asked mee, (said *Luther*) if the cogitations and words of the Prophet *Jeremie* were Christian-like, where hee curseth the daie of his Birth, *Jer.* 20. I answered him, and said, Wee must now and then wake up our Lord God with such words. It was indeed a right murmuring in *Jeremie*. Our Saviour Christ spake also in that sort, *O faithless and perverse generation! How long shall I bee with you, and suffer you?* Words of passion, *Luke 9.*

Moses also in such manner set God the stool before the door (as wee saie) where hee said, *Have I begotten this multitude of people? I am not their Father*, &c.

It is not possible, but a man must griev very much, when from his heart hee meaneth good, and yet is not regarded. I (said *Luther*) can never bee rid of these cogitations, in wishing I had never begun this business with the Pope. Likewise, I wish my self rather dead, then to hear or see God's Word and his Servants contemned, this is our Natures frailtie.

Those that condemn such passions are *Theologi in arte speculativa*, who plaie with thoughts and deal with speculations; but when they themselvs com into that Case, then they will well finde it, and bee sensible thereof. Such Histories are very great, wee ought not to dispute of them with cogitations and speculations.

Of Patience.

Sustine & abstine.

PAtience (said *Luther*) is the best virtue, which in holie Writ is highly praised and extolled by the holie Ghost. And howsoëver the Philosophers and learned Heathen do also much exalt and applaud it; yet they cannot place the same nor settle it before the will and assistance of God; for they neither know nor understand any thing certainly thereof. *Epictetus* the sage and understanding Grecian Heathen said very well, *Suffer and abstain*, as also the Hebrews saie with good words,

Believ not all thou hearest,
Speak not all thou knowest,
Do not all thou canst.

Of the expounding the Prophet Isaiah's *speech*, In beeing still and in hope, yee are made strong.

Suffer, Paul to Tim.

THis sentence was expounded by *Luther* in this sort, If thou intendest to vanquish the greatest, the most abominable and wickedst Enemie, (who is able otherwise, not beeing vanquished, to devour thee; yea, to mischiev thee both in bodie and soul, against whom thou shouldst buy and prepare thy self with all sorts of weapons, and shouldest give all thy wealth to learn this Art:) Then know, that there is a sweet and loving Physical Herb which serveth for the same, and that Herb is named *Patientia*.

But thou wilt saie, How may I attain to this Physick? *Answ.* Take unto thee Faith, who saith, No Creature can do mee mischief without the will of God. Now in case thou receivest by thine Enemie hurt and mischief, so is the same don by the sweet and gracious will of God, in such sort, that the Enemie hurteth and mischieveth himself a thousand times more. From hence floweth unto mee (a Christian) the Love, which saith, I will (in stead of the evil which mine enemie doth unto mee) do him all the good I can, I will heap Coals of Fire upon his head. This (said *Luther*) is the Armor and Harnish of a Christian, therewith to beat and overcom those enemies that seem to bee like huge Mountains. To conclude in a word, Love teacheth to suffer and endure all things.

Rom.13.

Of the Comfort against the Envie of many.

Psal.119.120.

ACertain honest and God-fearing man at *Wittemberg*, lately told mee (said *Luther*), hee lived peaceably with every one, hurted no man, but was still and quiet; yet notwithstanding (said hee) many people were enemies unto him; I comforted him (said *Luther*) in this manner, and said, Arm your self with patience, and give them no caus of Envie. I praie, What caus do wee give the Divel? what aileth him to bee so great an enemie unto us? but onely, becaus hee hath not that which God hath; I know none other caus of his vehement hatred towards us. Therefore when God giveth thee to eat, then eat; when Hee causeth thee to fast, have patience; giveth Hee Honor, take it; hurt or shame, endure it; casteth Hee thee into prison, murmure not; will Hee make thee a Lord, follow him; casteth Hee thee down again, so care thou not for it, not regard it.

That

That Patience is necessarie in every particular.

I (said *Luther*) must have Patience with the Pope; I must have Patience with Hereticks and Seducers; I must have Patience with with the roaring Courtiers; I must have Patience with my servants; I must have Patience with *Kate* my wife; to conclude, the Patiences are so many, that my whole life is nothing but Patience. The Prophet *Isaiah* saith, *In beeing silent and hoping, consisteth our strength*, that is, Have Patience, suffer, hope, and despair not in your Consciences. Those that suffer evil. 2 Tim. 2.

Of one of Luther's *sayings.*

IN luctu gaudium: In mourning Joie.
In gaudio luctus: In Joie mourning.
Gaudendum in Domino: Joiful in the Lord.
Lugendum in nobis: Mourning in our selvs.

That the Death of the Saints bringeth more good then their Life.

I Could wish (said *Luther*) that the Adversaries slew mee, for my death would bee more profitable to the Church, then my life. *Sampson* at his death slew more of the Philistines then when hee lived. Therefore would I with a willing heart go to the wars with my Lord and Master (the Prince Elector) against the Turk and Pope. *Judg. 16.*

What Works are pleasing to God, or not.

IN all our works (said *Luther*) wee must have regard to God's Command and Word: Those works which are don by God's Command, the same are not works of our wills and chusing; but wee are onely God's Instruments and work-tools wherewith Hee worketh, they are not our, but God's works. Like as the works of the Law, are called such works as are don by command of the Law, not free-willingly. Therefore all works which are not don out of God's Command, are works of our hands, don without God's Word, they are works of ungodlinesse and are damned, specially when people think thereby to bee justified before God. A righteous Person doth good works unforced and free-willingly to God's Honor, who hath commanded them to bee don, and to the good and profit of the Neighbor; for such a person cannot chuse, but must do good works voluntarily; like as a good Tree which by nature bringeth forth good fruit. Therefore (said *Luther*) the two Kingdoms of the Turk and Pope are in the last end of the world; they are the two abominations, the one is of the Priests government, the other, the government of Lies. Therefore the world's end is neer. The Virtues, and vices of works.

Of three sorts of giving Alms.

THere are three sorts (said *Luther*) of giving Alms: First, that wee give towards the maintainance of Preaching. Secondly, that wee give to our poor friends which are of our kindred, as to Parents, to Children, &c. Thirdly, that wee give also to other poor people and strangers which dwell among us, and cannot live without the help of other people.

Of four chief and principal Virtues.

THe Antient (said *Luther*) have described four principal Virtues: Moderation, which preserveth the bodie: Justice, which maintaineth the State and Commonwealth: Courage or Manlinesse, which resisteth and defendeth: And Wisdom, which governeth all. Proof of Virtues.

That the Church-Cerimonies must bee voluntarie and free.

This is called *Adiaphoron.*

IT was the Custom somtimes, (said *Luther*) in burying of the dead, that they laid their Faces or Heads towards the Sun-rising, by reason of a spiritual Mysterie and signification which thereby was shewed; but the same was freely observed without Law and superstition. Even so all Laws and Cerimonies should bee free in the Church, and not bee don by compulsion, as such things which neither justifie nor condemn in the sight of God, but to bee observed for the sake of honest and civil Discipline.

Of the Righteousness of works.

THe Righteousness of works and hypocrisie are the most mischievous diseases, born upon us, and not easily expelled, specially when they are confirmed and settled upon us by use and practice; for all mankinde will have dealings with Almightie God, and dispute with him according to their humane natural understanding, and will make satisfaction to God for their sins with their own strength and self chosen works. Therefore (said *Luther*) for my part, I have so often deceived our Lord God by promising to bee upright and good, that I will promiss no more, but will onely praie for a happie hour, when it shall pleas God to make mee good.

That good works justifie not before God.

This furtheth the Operators.

NOt long since (said *Luther*) a popish Doctor argued with mee in this manner, Evil works are damned, therefore good works do justifie. I answered, and said, This your Argument is nothing worth, it concludeth not *Ratione contrariorum*, they are not placed aright the one against the other; for evil works are evil in a compleat measure, becaus they proceed from a heart that altogether is spoiled and evil. But good works, yea, even in an upright Christian, which is regenerated through the Word by the holie Ghost, are uncompleatly good; for they proceed out of a weak obedience which but a little is recovered and restored. Whoso can saie from his heart, I am a sinner, but God is righteous; And whoso at the point of death from his heart can saie, Lord Jesus Christ, I commit my spirit into thy hands, the same may assure himself of true righteousness, and that hee is not in the number of those that blaspheme God, in relying upon their own works and righteousness.

Final Praier.

That works deserv not Grace, Life, and Salvation, the same is plain and apparent also by this; Works are not of the spiritual Birth, but they are onely the Fruits thereof; wee are not God's Children and Heirs by works. But when wee are created, made, and in such sort regenerated, as then, first, wee do good works. Therefore ere and before wee can do good works, wee must have Grace, Life, and Salvation.

Matt. 12.

Now wee are created, begotten, and born righteous by the Word, and are not screwed nor prepared to the same by the Law, or by works.

Of Cerimonies used in the Advent.

TOuching the Cerimonies used in the Feast of Advent, the same (said *Luther*) were instituted and ordered in the best Christian meaning; namely, to render thanks unto God, for the humanitie of his dearly beloved Son and our blessed Saviour Christ, which goodness and mercie of God towards us His people, is so unspeakable, that no humane Creature can sufficiently comprehend the same with all his cogitations, nor seriously contemplate thereof. But this and other Cerimonies at last were used and practised to abominable Idolatrie. Then the *Rorate* became also a lamentable external great lascivious and a whoring Cerimonie, insomuch that in the time of the *Rorate* Mass such horrible bawderie and lecherie was driven and practised, that a man is scarce able to express the same.

Rorate Mass in Advent.

Of

Of this word Merit.

THis word, *Merit*, is a high, a great, and a dangerous word: For (said *Luther*) when a man heareth or readeth the sentence, where Christ saith, (*Wilt thou live, then keep God's Commandements.* Also, *Do this, and thou shalt live.* And, *If thou wilt bee perfect, go, and sell all thou hast, and give to the poor*) then they conclude out of natural reason and humane understanding, therefore it is a Merit. Therefore, wee must alwaies extenuate that word, *Merit*, wee must altogether slight and dis-regard it. To conclude, the true preaching of (*Merit*) is this, In Grace wee are all alike, but in Gifts and Deserts, merits or in works, wee are unalike and different. *Luke 10. Matth. 19.*

As on a time, *Luther* intended to preach touching Merits, (would shew what Merit is, would define and divide it, how manifold different, what was the operative caus, why in one place it is a Merit, and again in another it is not, &c.) in the time of his Praier, the Conception, which hee had collected in his minde concerning the same, fell from his memorie, the like to which in no former time happened unto him; whereby God shewed him, that Hee onely would bee Preacher of that point and subject, and not man. *Luther* at the same time said, I was not worthy (nor yee my Hearers) that I should explain this Article, nor speak thereof.

Of the glorious boastings and precious virtues of the works of our own Righteousness and of the Law, taken out of the Epistle of St Paul *to the* Galatians.

HEe (said *Luther*) that will bee justified before God by the Law and by his own works, the same, first, nota bene

1. Turneth himself from Christ's Grace, whereunto hee is called.
2. Hee departeth from the true Gospel, and receiveth another.
3. Hee confuseth the hearts of the faithful.
4. Hee perverteth the Gospel of Christ.
5. Hee is accursed.
6. His preaching tendeth to pleas men.
7. Hee seeketh the prais of men, not of God.
8. Hee is not the Servant of Christ.
9. Hee preacheth humane things, not by Jesus Christ's Revelation.
10. Hee is nothing profited by the highest and best Righteousness of the Law.
11. Hee disturbeth God's Assemblie, and the Christian Church.
12. Hee undertaketh to bee justified by unpossible means, namely, by the Law.
13. Hee maketh again them to bee sinners, which are justified in Christ.
14. Hee maketh Christ again an offering for sins.
15. Hee buildeth up sin again, which before was broken down.
16. Hee maketh himself a Malefactor.
17. Hee rejecteth the Grace of God.
18. Hee holdeth that Christ died in vain.
19. Hee is a foolish Galathian.
20. Hee is bewitched.
21. Hee hearkneth not to the Truth.
22. Hee crucifieth Christ.
23. Hee holdeth the holie Ghost is received by Works.
24. Hee forsaketh the Spirit, and cleaveth to the flesh.
25. Hee is under the Curs.
26. Hee maketh an Addition to God's Testament, and rejecteth God's Ordinances.
27. Hee maketh sins greater.
28. Hee remaineth included under sin.
29. Hee serveth the weak Laws.
30. The Gospel to him is preached in vain.

31. His Actions and Sufferings are all in vain.
32. Hee is a servant, and a son of the bond-woman.
33. Hee is thrust out with the bond-woman from the inheritance.
34. Hee maketh Christ unprofitable unto him.
35. Hee is bound to fulfill the whole Law.
36. Hee hath forsaken Christ.
37. Hee is fallen from Grace.
38. Hee suffereth himself to bee seduced from the Truth.
39. Hee is induced to believ that which is not divine and godlie.
40. Hee permitteth himself to bee leavened with the leaven of destruction.
41. Hee is damned in teaching the same.
42. Hee biteth himself with others, and with them will bee utterly devoured.
43. His doings are altogether works of the flesh.
44. Hee valueth Himself much, whenas there is nothing in him.
45. Hee boasteth himself without God.
46. Hee maketh himself acceptable according to the flesh, by those which are carnally minded.
47. Hee is an Enemie to the Cross of Christ, and to persecution.
48. Hee fulfilleth nothing less, then the Law.
49. Hee onely extolleth the Doctrine of the Flesh.
50. All is lost in and on him, what hee is, hath, knoweth or can is nothing worth, &c.

CHAP. XV.

OF PRAIER.

What Power Praier hath.

NO humane Creature can believ (said *Luther*) how powerful Praier is, and what it is able to effect, but onely those that by experience have learned it.

Luther's Experience of Praier.

It is a great matter when in extreme need one as then can take hold on Praier. I know, so often as I have earnestly praied, that I have been richly heard, and have obtained more then I praied for; indeed, God somtimes deferred, but notwithstanding Hee came.

Ecclesiasticus saith, *The Praier of a good and godlie Christian availeth more to health, then the Physitians Physick.*

James 5.

O, (said *Luther*) how great an upright and godlie Christian's Praier is! how powerful with God, that a poor humane Creature should speak with God's high Majestie in Heaven, and not bee affrighted? but, on the contrarie, knoweth that God friendly smileth upon him for Christ's sake His dearly beloved Son and our Saviour. The Heart and Conscience (in this act of praying) must not flie and recoil backwards by reason of the sins and unworthiness, and must not stand in doubt, nor bee scared away.

Historie of a Bavarian.

Wee must not do (said *Luther*) as the *Bavarian* did, who with great Devotion called upon St *Leonard*, an Idol, set up in a Church in *Bavaria*, behinde which Idol stood one who answered the *Bavarian* and said, Fie on thee, *Bavarian*; and in that sort oftentimes was repulsed and could not bee heard: at last, the *Bavarian* went away, and said, Fie on thee, *Leonard*.

But (said *Luther*) when wee praie, wee must not let it com to, Fie upon thee; but must certainly hold, conclude, and believ, that wee alreadie are heard in that for which wee

wee praie with Faith in Christ. Therefore the Ancient finely described Praier, namely, that it is, *Ascensus mentis ad Deum*, a climbing up of the heart unto God, that is, lifteth it self up, crieth and sigheth to God: Neither I my self (said *Luther*) nor none other that I know have rightly understood the definition of this *Ascensus*. Indeed wee have boasted and talked much of the climbing up of the heart; but wee failed in *Syntaxi*, wee could not bring thereunto the word *Deum*; nay, wee flew from God, wee were afraid to draw near unto Him, and to praie through Christ, in whom Praier's strength wholly consisteth; wee alwaies praied in Popedom *Conditionaliter*, with Condition, uncertainly and at hap hazard.

But let us praie in heart, somtimes also with our lips; for Praier (by our loving God) supporteth the world, otherwise, without Praier it would stand in a far more lamentable state.

Of the power of Praier, and of the Lord's Praier.

OUr Saviour Christ (said *Luther*) in most excellent manner and briefly with very few words, comprehended, in the Lord's Praier, all needs and necessities; but, without trouble, trials, and vexations, Praier cannot rightly bee made. Therefore *David* saith well, *Call on mee in the time of need*, &c. without need it is onely a cold prattling, and goeth not from the heart, the common saying is, *Need teacheth to praie*. And although the Papists saie, that God well understandeth all the words of those that praie, yet St *Bernard* is far of another opinion, where hee saith, God heareth not the words of one that praieth, unless hee that praieth heareth them first himself. The Pope (said *Luther*) is a meer Tormentor and a Hangman of the Conscience. The Assemblie of his greased and Religious crew in praying was altogether like the croaking of Frogs, which edified nothing at all. It was meer Sophistrie and deceiving, fruitless and unprofitable.

Inducement to Praier.

Good speech of S. *Bernard*.

Praier is a strong Wall and a Fort of the Church, it is a godlie Christian's Weapon, which no man knoweth nor findeth, but onely a true and faithful Christian, who hath the Spirit of Grace and of Praier. O, what an excelling Master was Hee that penned these words in the Lord's Praier, wherein is fastned an endless *Rhetorica* and Art of speech, and in which all necessities and dealings are conteined.

The Churches defens.

The First three Petitions do comprehend so great and celestial things, that no heart is able to search them out. The fourth Petition conteineth the whole Policie and Oeconomie, or the temporal and Houf-government, and all things necessarie for this life. The fifth Praier striveth and fighteth against our own Divel of an evil Conscience, that is, aswell against Original as also against sins committed, which trouble the Conscience, &c. Truly (said *Luther*) they were penned by a man of wisdom indeed, which no earthly humane Creature could have don.

The Contents of the Lord's Praier.

Wee cannot praie without Faith in Christ the Mediator. The Turks, the Jews, and the ungodlie may or can rehearf and speak the words of Praier after one, but they cannot praie. And although the Apostles were taught this Praier by Christ, and praied often, yet they praied not as they should have praied: For Christ saith, *Hitherto yee have not praied in My Name*; whenas (doubtless) they had praied much, and spoken the words. But when the holie Ghost came, as then first, they praied aright in the Name of Christ. If praying and reading of Praier bee but onely a bare work (as the Papists hold it to bee) then the Righteousness of the Law is nothing worth. The upright Praier of a godlie Christian is a strong Hedg, as God Himself saith, *And I sought for a man among them, that should make up the Hedg, and stand in the Gap before mee for the Land, that I should not destroie it, but I found none*, &c. Therefore (said *Luther*) when others do blaspheme, let us praie. *David* saith, *Hee doth the will of them that fear Him, and heareth their Praiers*.

What belongeth to Praier.

Joh. 16.

Ezek. 22.

Psal. 145.

That wee must daily go on in Praying.

I (said *Luther*) have every daie enough to do, to praie. And when I laie mee to rest and to sleep, and praie the Lord's Praier, and afterwards take hold on two or three Sentences out of the Bible, and so take my sleep, then am I well satisfied.

A Christian's going to rest.

Of

Of the Praiers of a certain Frier.

I Knew (said *Luther*) a Frier sitting *super latrinam*, reading the *Horas Canonicas*; the Divel appeared unto him, and said, *Monachus super latrinam, non debet legere primam.* Whereupon the Frier made the Divel this Answer:

Purgo meum ventrem,
Et colo Deum Omnipotentem,
Tibi quæ infra,
Deo Omnipotenti quod supra est.

That Preachers ought to join their Praiers together.

Quasi manu facta, as *Ter.* saith in *Apol.*

DOctor *Aepinus*, Superintendent of Hamborough, coming to *Wittemberg* to speak with *Luther*, who (after his dispatch, and at his taking leav) said, I commend my self and our Church at *Hamborough* to your Praiers; *Luther* answered him, and said, Loving *Aepine*, the Caus is not ours, but God's: Let us join our Praiers together, as then the caus will bee holpen. I will praie against the Pope and the Turk so long as I live: And I like it well, that you take such cours at *Hamborough*, earnestly to praie against *Mahomet* and the Pope.

Of the Caus of Praier.

THe Operative Caus of Praier (or *Efficiens Caussa*) is onely Faith for it self; *per accidens*, is Necessitie. *Forma*, is Grace, which (without desert) taketh hold on, meerly for nothing and without any works. *Materia circa quam*, is God's Command and Promiss. *Finis*, is the Hearing and the Deliverance.

God (said *Luther*) giveth unto us the Lord's Praier, that wee may praie for Faith; for the Ten Commandements are too high for us, and out of our reach.

Of the Power of Praier.

Followeth also unacknowledged liberalitie.

GOd alwaies giveth more then wee praie for; when wee (truly) praie for a piece of Bread, so giveth God a whole Acre of Land. When my wife (said *Luther*) was sick, I praied to God, that shee might live, so hee not onely granted that Request, but also therewith hee hath given us a goodlie Farm at *Zolsdorf*, and thereto hath blessed us with a fruitful year. At that time my wife said unto mee, Sir! how is it, that in Popedom they praie so often with great vehemencie, but wee are very cold and careless in praying? I answered her, The Divel driveth on his servants continually, they are diligent and take great pains in their false-worshipping, but wee, indeed, are Ice cold therein and negligent.

Of Luther's *Praier for a gracious Rain.*

IN the year 1532 in all *Germanie* was a great Drought, the Corn in the Fields in lamentable sort began to wither. On the ninth of *June* the same year, *Luther* called together the whole Assemblie into the Church, directed his Praier (with deep sighs) to God in manner following:

Praiers hinderances.

O Lord, behold our Praiers for thy Promiss sake, wee have praied and our hearts have sighed, but the covetousness of the Rich Farmers doth hinder and hem in thy blessing; For seeing that through thy Gospel they are unbridled, they think it free for them to live and do what they pleas; They now fear neither Hell nor Purgatorie, but saie, I believ, therefore I shall bee saved; they becom haughtie spightful Mammonists, and accursed covetous cut-throats, that suck out Land and people. Moreover, also the Usurers among the Gentrie in every place deal wickedly, insomuch (as it seemeth) thou, O God, wilt now visite us (together with them) with the rod; yet nevertheless, thou hast still means whereby to maintain those that are thine, although thou suffereſt no rain to fall among the ungodlie.

And

And as hee had ſaid thus, Hee lifted his eies up towards Heaven, praied, and ſaid, Lord God, thou haſt alwaies through the mouth of Thy Servant *David* ſaid, *The Lord is nigh unto all that call upon Him faithfully; Hee doth the will of thoſe that fear Him, and heareth their praiers, and helpeth them out of need.* How is it (Lord) that thou giveſt no rain, ſeeing wee have cried and praied ſo long unto Thee? *Thy will bee don,* (O Lord!) wee know that although thou giveſt not Rain; yet notwithſtanding thou wilt give us ſomthing better, a ſtill, a quiet, and a peaceable life. Now wee praie (O Lord) from the bottom of our hearts. If thou (O Lord) wilt not bee pleaſed to hear and give us Rain, then the ungodlie will ſaie, Chriſt thy onely Son is a Lier. For Hee ſaith, *Verily, verily, I ſaie unto you, whatſoever yee praie the Father in My Name, the ſame Hee will give unto you,* &c. Inſomuch that they will give Thy Son the lie. I know, O Lord, that wee do crie unto Thee from our hearts, with yerning and ſighing, why then doſt Thou not hear us? Now, even the ſame daie, and within the ſpace of half an hour after the people went from Church, it began to rain ſo ſweet and mildly (and continued in that moderate temper a whole fortnight) that the grounds thereby were changed and refreſhed in moſt miraculous manner. This happened *June* 9. 1532.

Of Papiſtical Praiers.

THe praying in Popedom (ſaid *Luther*) is a meer tormenting of the Conſciences, onely a prating and tongue-threſhing, no praying, but a work of obedience. From thence proceeded a confuſed Sea-full of *Horas canonicas*, the howling and babbling in Cells and Monaſteries, where they read and ſang the Pſalms and Collects without all ſpiritual Devotion, inſomuch that they neither underſtood the words, ſentences, nor the meaning. Praiers of Papiſts.

In what manner, and how I tormented my ſelf (ſaid *Luther*) with thoſe *Horis Canonicis* before the Goſpel came, (which by reaſon of many buſineſſes I often intermitted) I am not able to expreſs. On the Saturdaies, I uſed to lock my ſelf up in my Cell, and accompliſhed what the whole week I intermitted and neglected. But at laſt I was troubled with ſo many affairs, that I was fain oftentimes to omit alſo my Saturdaies Devotions. At length, when I ſaw that *Amsdorff*, and others flouted and derided ſuch manner of Devotion, then I left it quite off. *Luther's* torment with *Horis Canonicis.*

It was a great torment, from which wee are now delivered by the Goſpel. Although (ſaid *Luther*) I had don no more but onely this, namely, Freed people from that torment, yet they might well give mee thanks for it. Many innumerable laws and works were taught and impoſed upon people without the ſpirit, as in the Book *Rationale divinorum* many abominable things are written. *Rationale divinorum.*

Of Luther's *Admonition to praie.*

ANno 1539, the 6th of *Januarie*, on the twelf daie, *Luther* admoniſhed the people earneſtly to praie againſt the raging and ſwelling of the Divel in thoſe blinde Papiſts, which inſtigated the Emperor, and other Kings and Potentates, againſt the Goſpel. They are altogether mad and fooliſh with their blaſpheming, and yet will maintain and defend the ſame in moſt wilful and wicked ſort. And wee alſo our ſelvs do ſtir up God's wrath with our ſinful life and unthankfulneſs. Therefore let us repent, amend our ſelvs, and praie that God would direct, turn and preſerv the Emperors heart (which is in His hand) to planting and maintaining of the Goſpel, that hee would not raiſ wars againſt the revealed Truth, and in ſtead thereof maintain the miſchievous horrors and errors of Popedom, and of thoſe Vermine. For wee (through God's Grace) have the upright and pure Word of God, the Sacraments, and (together with his divine Ordinances) do know how to live a Chriſtian kinde of life; and hee concluded in this manner following: Earneſt admonition to Praier, as it is now very neceſſarie.

Loving Lord God, govern mee, that with ſpiritual Eies I maie ſee, know, and acknowledg my Original diſeaſ and weakneſs, and bee led to the true knowledg of Chriſt, and through the holie Spirit may bee governed, cleanſed, and ſanctified, *Amen.*

To

To praie for Peace.

Melanct. Letter.

Luther receiving a Letter written unto him (from the Imperial Assemblie) by *Philip Melancthon*, after the reading of which, hee said, What *Philip Melancthon* writeth hath hands and feet, hath Autoritie and Gravitie, it is of weight, conteined in few words, as alwaies I have found by his Letters. But, I perceiv, wee must have wars; for the Papists would willingly go on, but they want a good stomack, neither may wee endure the case to stand in these Terms. Let it therefore proceed *in nomine Domini*, (said *Luther*) I will commit all things to God, and will bee *Crito* in the plaie. I will praie, that God would convert our Adversaries, wee have a good Caus on our side, who would not fight, and venture bodie and bloud *pro Sacris*, for the Holidom, which is God's Word? And besides, the temporal Laws and statutes of Policie do also concur and agree with our proceedings; for wee alwaies have desired and called for peace, but our Princes are provoked and drawn to defend themselvs and their Subjects, and of necessitie must resist wrongful power, our Adversaries will not suffer us to live in peace. This Letter (said *Luther*) was written ten daies since, by this time, it is concluded, what shall bee don. The everlasting merciful God give his Grace thereunto: Let us watch and praie, for Satan sleepeth not.

Extream caus of defens.

Bloud-thirstiness of Christ's enemies.

The 11th of *March* 1539. *Luther* admonished the people to give thanks to God, for preserving them that year in peace; For (said hee) wee see apparently, that God watcheth and resisteth the bloud-thirstie Papists, who out of a Diabolical hate do rage and swell against us, and everie year do thirst after our bloud, but God oftentimes hath put them to shame, and will, as in wonderful wise God this year hath afforded us peace, in taking away that ungodly man, Prince *George*, who lately was slain. Therefore wee ought justly to give God thanks for the same, praie and repent; For there is no hope of peace, seeing the Pope governeth and the Gospel shineth; God preserv us from bloudshed: Let us praie.

I (said *Luther*) cannot imagine, how there can be peace between us and the Papists; for neither part will yield to the other; and there is an everlasting war between the woman's seed and the old serpent, they never are wearie of wars. Temporal Kings and Potentates (when they are wearie of warring) do agree upon Cessation of Arms; but in this case, there can bee no such conditions and means hoped for; For wee neither can nor will depart from the Confession of true Christian Religion and God's Word, neither on the other side will they desist from their idolatrie and blaspheming, the Divel will not suffer his feet to bee chopt off, neither will Christ have hindered the preaching of His Word; therefore I cannot see how any peace or truce may bee between Christ and *Belial*.

Of Temporal Peace.

Luther's Prophesie.

WOrldlie and outward Peace, is one of the highest Gifts of God, but wee abuse it too much, every one liveth after his own will and pleasure against God and the Magistrate. O, how soundly will our Gentrie and Farmers in *Germanie* paie for this before one hundred and fiftie years com to an end, (as alreadie they have don in *Hungaria* and in *Austria*) but afterwards God will restore them again, and beat down Popedom. Let us not ceas to praie.

Of Unitie and Concord.

School-debate.

Gal 6.

Psal. 34.

THrough Concord small things and wealth do encreas, (as the Heathen said) but dissention is dangerous and hurtful, specially in Schools, in Professions, high Arts, and in the Professors thereof, wherein the one ought to reach the hand to the other, should kiss and embrace each other. But when wee bite and devour one another, then let us take heed lest wee bee swallowed up together. Therefore (said *Luther*) let us praie and strive; for the Word of Faith and the Praiers of the Just are the most powerful weapons; moreover, God Himself sendeth His holie Angels round about them

them that fear Him. Wee ought valiantly to fight, for wee are under a Lord of Hosts, and a Prince of war; therefore with one hand wee must build, and in the other hand take the sword, that is, wee must both teach, and resist. It was, doubtless, an earnest proceeding of the Jews, when they had the Hammer in one hand and walled, and presently again drew their swords and fought; wee may well praie against the old serpent (said *Luther*) that bruiseth Christ in the heel.

It is now time to watch, for wee are the Mark they shoot at, our Adversaries intend to make a Confederacie against us with the Turk; they aim at us, wee must venture it; for Antichrist will war and get the victorie against the Saints of God, as *Daniel* saith. Wee (said *Luther*) stand outwardly in the greatest danger by reason of Treacherie and Treason; the Papists endeavour with monie to greas and corrupt our Captains and Officers. An Ass loaden with monie may do any thing, as *Cornelius Tacitus* writeth of us Germans; wee have taught them to take monie, there is neither Fidelitie nor Truth more on earth. The *Italians* and *Spaniards* combine against us onely for their profit sake.

This was accomplished *Ann.* 1547. *April* 24.

Of Discord among the Officers of the Church.

A Minister of the Church at the same time exhibited a Petition to *Luther*, therein complaining of the disobedience of his Curate, whereat *Luther* sighed and said, Ah Lord God, what an enemie is the Divel unto us, in sowing discord among the servants of the Word! Hee kindleth alwaies one Fire after another, O let us quench them by Praier, by Reconciliation, and by forbearing one another; seeing God hath made an union among us, touching the pure and upright doctrine, therefore wee must not suffer nor permit the least mite of uncleanness, but all must bee gathered pure and unfalsified: Therein wee must abandon all Patience, connivancie and Love; *for a little leaven* (saith St *Paul*) *leaveneth the whole Lump.*

Of Praiers powerful Abilitie.

TO praie from the heart, (said *Luther*) and the sighs of the poor oppressed people, do make such an Alarum, and crie in Heaven, that God and all the Angels must hear the same. O, (said *Luther*) our Lord God hath a sharp listning Ear. *Eccles.* 35.

Of Luther's *Admonition to praie against the Divel and the Pope.*

ON the 25th of *December*, beeing *Luther*'s Birth-daie hee preached, and earnestly admonished the people to praie, that God would alwaies preserv his Word pure and unfalsified among us, that the cours thereof might not bee hindered, but have prosperous fruit and success against the raging and assaults of Satan, specially against the bloud-thirstie Papists, who are the most bitter enemies to God's Word: for from them wee have nothing else to exspect, then that without intermission they take Counsel against the Word of the Gospel, and to prepare for us (that profess the same) a Bath of bloud. Therefore, loving Christian Brethren, (said *Luther*) let our Praiers bee poured out from our hearts, and let us repent; Let us bee not onely Hearers of the Word, but live according thereunto; And seeing the whole world, Papists, Sectaries, Epicures, &c. have raised so great a stink in the Nostrils of God; let us therefore by heartie Praier kindle before Him an Incens of sweet Franckincens.

That Praier is certainly heard.

WHen wee praie to God in an upright faith earnestly from the heart, then (said *Luther*) most certainly wee shall bee heard; and shall receiv what wee have praied for and desired; Although, somtimes, not so suddenly at that instant, at that time, in that measure, or even the self-same for which wee praie; yet wee obtein far better, greater, and more glorious gifts then wee hoped for: as St *Paul* witnesseth, and saith, *Wee know not what wee should praie for as wee ought*, &c. Like as, when I (said *Luther*)

The certaintie of a godlie Praier.

Rom. 8.

ther) praie, that Prince *George* might die, and therein am not heard; I must not therefore think, that my praier is in vain: For, it may it, it is better, that one ungodlie Prince should live, then if hee were dead, that in stead of him there should com six, seaven, or more ungodlie Rulers. God most certainly heareth them that praie in Faith, and granteth when and how hee pleaseth, and knoweth most profitable for them. Wee must also know, that when our praiers tend to the sanctifying of his Name, and to the encreas and honor of his Kingdom (also that wee praie according to his will) then most certainly hee heareth. But when wee praie contrarie to these points, then wee are not heard; for God doth nothing against His Name, His Kingdom, and His Will.

Of the sighing of the heart.

WHen *Moses*, with the Children of Israel, came to the Red Sea, then hee cried with trembling and quaking, yet hee opened not his mouth, neither was his voice heard on earth by the people: Doubtless (said *Luther*) hee cried and sighed in his heart, and said, Ah, Lord God, what cours shall I now take? which waie shall I now turn my self? How am I com to this streight? No help or counsel can save us: Before us is the Sea; Behinde us are our Enemies the Egyptians; On both sides, high and huge Mountains, I am the caus that all this people shall now bee destroied, &c. Then answered God, and said, *Wherefore criest thou unto Mee?* As if God should saie, What an Alarum, a shreeking and a loud crying dost thou make, that the whole heavens must ring therewith, &c? But, alas, (said *Luther*) wee read such Examples, as dead Letters, humane reason, wisdom and understanding is not able to search this passage out. The waie through the red Sea is full as broad, and far wide (if not further) as *Wittemberg* lieth from *Coburgk*, that is, thirtie Dutch miles, (English 120. at least): The people were also constrained in the night season to rest, to bait and eat (doubtless) therein; For six hundred thousand men (besides women and children, said *Luther*) would require a good time to pass through, although they went one hundred and fiftie in rank and file: It was a passage beyond all humane conceit, the shreeking of *Moses* was but low and still in the hearing of the people, but it filled both the great ears of God in Heaven, insomuch that God said, *Wherefore criest thou unto Mee?*

Exod. 14.

The breadth of the Red sea.

Ita fides in infirmitate & miraculis procedit.

Of the popish Praiers, Horæ Canonicæ.

CErtain Students at *Bononia* sought of the Pope a Dispensation touching praying the *Horas Canonicas*: The Pope thereupon wrote unto them thus, *Surge maniùs, & ora citiùs*, i. e. *Rise earlier, and praie sooner*; Which Rule was followed by *Mercurinus*, Chancellor to the Emperor *Charls* the Fifth, who on a time arose early up in haste to praie; the Divel appeared unto him in the likeness of a poor Soul, and said unto him, *Tu non justa hora oras*; i. e. *Thou praiest not a full hour*. In such sort (said *Luther*) could the Divel scoff and flout them. In my time, there was a Brother in the Monasterie at *Erffurt*, who by reason of many businesses neglected divers hours in praying, and whereas hee could obtein no dispensation, therefore hee was forced to hire one to praie for him, that so hee might have time to read twice in the daie. It is unpossible that God should not hear the Praiers which with faith are made in Christ, although God giveth not according to the measure, manner, and time, which wee describe unto him, hee will not bee tied. In such sort dealt God with the mother of St *Austine*, shee praied to God that her Son (*Austine*) might bee converted, but, as yet, it would not bee, then shee ran to the Learned, intreating them to persuade and advise him thereunto. At last, shee propounded unto him a Marriage with a Christian Virgin, that thereby hee might bee drawn back, and brought to the Christian Faith, but all would not do as yet. But when our Lord God came thereto, Hee came to the purpose, and made of him such an *Austine*, that hee became a great light to the Church. St *James* saith, *Praie one for another, for the Praier of the Righteous is heard*, &c. The same is the best sentence in that Epistl. Praier (said *Luther*) is a powerful thing; for God hath

Mercurinus.

Mother's Love

hath bound and tied Himself thereunto. Christ penned the Lord's Praier according to the manner of the Jews, that is, Hee directed it onely to the Father; whenas notwithstanding, they that praie in the same manner, are heard for the Son's sake. This was don (said *Luther*) becaus Christ would not bee praised before his death.

Of the Praiers of Children.

Luther (hearing his Children praie against the Turk and Pope) said, Although they understand not what they praie, yet the Praiers of Children are good; for their voices as yet are pure, and they have no Opposites. Childrens Praiers.

Of certain Sentences in Scripture.

Justus Jonas asked *Luther*, if these Sentences in Scripture did not contradict the one the other; where God saith to *Abraham*, *If I finde ten*, (in Sodom) *I will not destroie it.* And where *Ezekiel* saith, *Though these three men, Noah, Daniel, and Job were in it, yet would I not hear*, &c. And where *Jeremie* saith, *Therefore praie not thou for this people*, &c? *Luther* answered him, and said, No, they are not against one another; for in *Ezekiel* it was forbidden them that they should not praie, but it was not so with *Abraham.* Therefore wee must have regard to the Word, when God saith, Thou shalt not praie, then wee may well ceas. Gen. 18. Ezek. 14. Jer. 7.

That wee must in praying commit all things to God.

God saith, *Hearken unto mee, O hous of Jacob, and all the remnant of the Hous of Israel, which are born by mee, from the bellie, which are carried from the womb; and even to your old age I am hee, and even to hoarie hairs will I carrie and will deliver you*, &c. Therefore (said *Luther*) laie it upon him, commit it onely to him. St *Peter* also saith, *Cast all your care upon Him.* And *Psal.* 55. *O cast thy burthen upon the Lord, and Hee shall nourish thee, and shall not suffer the righteous to fall for ever.* O, (said *Luther*) these are comfortable Sentences: But wee will do and accomplish all our selvs, and thereby forget God, and make evil worse. Yea (maie one saie) I have truly committed my praier unto God, but Hee will not com, Hee delaieth too long. O, (said *Luther*,) *Wait upon the Lord*; wee must attend and hold out, for Hee cometh most certainly at last. It is far better, that wee wait upon the Lord, then to betake our selvs to the Pope's side, or to the Bishop of *Mentz*, by whom notwithstanding wee have no hope; for they cannot help themselvs, they are poor worm-sacks. I hear (said *Luther*) that *Eck* is dead, I am sorrie for that unworthie man, I well hoped, hee would have acknowledged his blaspheming of God, but hee did not; hee used boasting, bragging, lecherie, whoring, &c. wherein hee grew old, and by continual practice they became natural unto him, insomuch that hee is now dead and lost. Isai. 46. 1 Pet. 5. Psal. 130.

Of the Power of Praier.

As the King of *Persia* (said *Luther*) laid siege to the Citie *Nasili*, the bishop that was therein, saw that hee was too weak (by man's help) to defend the Citie against so mightie a King: Wherefore hee went upon the wall, lifted up his hands to heaven, and praied, making a Cross over the enemies. Whereupon immediately the Eies of the Horses in the whole Armie in such sort were pestered with an innumerable multitude of flies stinging them, that with their Riders they ran away, and so raised the siege, whereby the Citie was preserved. In such manner could God divert the wicked enterprises of the Papists against us, if wee would diligently praie. Praier of a godly Bishop.

Of Luther's *earnest Praier for the coming of the last Daie of Judgment.*

Ah, Lord God, grant that the Joiful Daie of thy sanctified appearance may soon approach, that wee may bee delivered out of this offensive wicked world, the

kingdom of the Divel, and may bee freed from the horrible Plagues which outwardly and inwardly wee must suffer, as well of wicked people as of our own Consciences. Destroie in us (O Lord) the old *Adam*, that is, our bodie full of sin, and inclined to all wicked lust, may bee changed and delivered from all mishaps corporal and spiritual, sweet Saviour, that so wee may com at last to our glorious deliverance.

That God in Praying requireth the heart.

A Frier that lived with mee in the Monasterie (said *Luther*) used daily to convey himself into a private Corner to praie. Now as hee became wearied and tired therewith, hee asked God, if such his continual praying and devotion so long a time, might not now suffice? whereupon hee heard a voice, that said, *Redde mihi mediam Lunam, Solem, & Canis iram*, Give mee the half-Moon, the Sun, and the anger of the Dog, *id est, COR*. And true it is, (said *Luther*) God will not have onely external Gestures and behaviours, but Hee will have the Calling of the heart. It is not to bee imagined, how difficult a heartie Praier is. Therefore to an upright Praier belongeth, *Dimidium Sphæræ, Sphæram, cum principe Romam exigit à nobis Summi Creator Olympi*, that is, *COR*, the Heart; for Praier must proceed from the Heart.

That a true Christian praieth alwaies.

The Longing of the heart.

THe Praiers of upright Christians are without ceasing, though they praie not alwaies with their mouth, yet their hearts do praie continually sleeping and waking; for the sigh of a true Christian is a Praier. As the *Psalm* saith, *Becaus of the deep sighing of the poor, I will up, saith the Lord*, &c. In like manner, a true Christian carrieth alwaies the Cross, though hee feeleth it not alwaies.

Psal.12.

Of the strength of the Lord's Praier.

Praiers of an Assemblie.

THe Lord's Praier (said *Luther*) bindeth the People together, and knitteth them one in another; insomuch that one praieth for another and together one with another; and it is so strong and powerful, that it driveth even death away.

That wee must hold on in Praier.

PRaier preserveth the Church, and hitherto it hath don the best for the Church; therefore (said *Luther*) wee must continually praie. From whence Christ saith, *Ask, and ye shall have; seek, and yee shall finde; knock, and it shall bee opened unto you.*

The Gestures which Christ requireth in praying.

First, when wee are in trouble, Hee will have us to praie; for God oftentimes (as it were) hideth Himself, and will not hear; yea, Hee will not suffer Himself many times to bee found. Then wee must seek Him, that is, wee must continue in Praier. When wee seek Him, then Hee oftentimes locketh up Himself (as it were) into a private Chamber; Now, if wee intend to com in unto Him, then wee must Knock, and when wee have knockt once or twice, then Hee beginneth a little to hear.

At last, when wee make too much knocking, then Hee openeth, and saith, What will yee have? Lord (saie wee) wee would have this or that, then, saith Hee, Take it unto you. In such sort must wee persist in praying and waken God up. I am persuaded (said *Luther*) that many good and godly people are still among us, which praie diligently. This sentence, or word, *Praie*, will have nothing elf but Praie, Call, Crie, Knock, Rap, &c. And this wee must do continually without ceasing.

CHAP. XVI.

OF THE CONFESSION AND CONSTANCIE OF THE DOCTRINE.

THe Word and Article of Juſtification (how wee are juſtified and ſaved before God) expelleth and overcometh all ſorrow, all perplexities, miſfortunes and adverſities; And without this Article there is neither help nor advice.

Wee read in the Hiſtories of the Church, (ſaid *Luther*) that *Julian* the Emperor forced his ſervants and ſouldiers to denie Chriſt, but when many of them refuſed to do the ſame, hee cauſed them to bee executed with the ſword, and they went joifully to their deaths. Among them was a proper young youth, for whom earneſt interceſſion was made, that hee might bee the firſt to die. But *Julian* commanded to releaſ him, and therewith to trie, whether hee would remain conſtant or no? Now when hee kneeled down and offered his Neck to the block and ſtroak, the Executioner was charged, not to ſtrike, but to let him riſe again. Then the youth ſtood up, and ſaid, Ah, ſweet Jeſu, Am not I worthy to ſuffer for Thy ſake? Theſe were words of a great faith, (ſaid *Luther*) which overcometh the fear of death. In this ſort the Divel ſeeketh now after us, therefore wee muſt earneſtly encounter and reſiſt him. *Julian's Government.*

When Governors and Rulers are enemies to God's Word, then our dutie is to depart, to ſell and forſake all wee have, to flie from one place to another, as Chriſt commandeth. Wee muſt make and prepare no uproars nor tumults, by reaſon of the Goſpel, but wee muſt ſuffer all things. *Ungodlie Rulers.*

What Chriſt requireth of us.

CHriſt requireth of us nothing more, then that wee ſhould confeſs him, and ſpeak freely and undauntedly of Him. But here thou wilt ſaie, Yea, if I do ſo, then I ſhall bee ſtruck on the Lips? Chriſt anſwereth thereunto, and ſaith, *Call upon Mee in the time of trouble, ſo will I hear thee, and thou ſhalt praiſ Mee.* And, *Hee ſhall call upon Mee, and I will hear him, yea, I am with him in trouble, I will deliver him, and bring him to honor*, &c. *Pſal. 50. Pſal. 91.*

No lighter nor more eaſie work is on earth then the upright and true ſervice of God, to do what God commandeth in his Word; wee ſhould onely believ and ſpeak, but then certain it is, that wee ſhall ſuffer and bee humbled with perſecutions, ſo hath Chriſt promiſſed to bee as then with us, and to help us.

That every Chriſtian is tied to confeſs Chriſt.

EVery Chriſtian, ſpecially thoſe in Offices, ſhould alwaies bee ready (when need requireth) boldly to ſtand up and confeſs his Saviour Chriſt, to maintain his Faith, and alwaies bee armed againſt the World, the Divel, Sectaries, and what elſ the Divel were able to produce. But no man will do this, except hee bee ſo ſure of his Doctrine and Religion, as that, although I my ſelf ſhould plaie the fool, and ſhould recant and denie this my Doctrine and Religion (which God forbid) hee notwithſtanding therefore would not yield, but ſaie, If *Luther*, or an Angel from Heaven, ſhould teach otherwiſe, *Let him bee accurſed.* *Gal. 1.*

Of the Constancie of Johannes *Prince Elector of Saxon, touching the Confession of the Gospel.*

IN the year 1530. Emperor *Charls* the Fifth summoned a Diet at *Auspurg*, intending to bring the differences in Causses of Religion to an agreement; Hee practised at that time by all craftie means to draw the said Prince Elector from the Confession of the Gospel; but the Prince (dis-regarding all flattering friendships, malice and threatnings) would not yield, no, not the breadth of an hair, from the true Religion and Word of God, though hee was compassed with many eminent dangers, but on the contrarie, hee cheered up and comforted his Learned Divines (which hee brought with him to the Diet) as *Philip Melancthon, Justus Jonas, George Spalatine*, and *John Agricola*, and charged those of his Council to tell His Divines, That they should deal uprightly to the honor and praise of God, and that they should regard neither his person, his Countries, nor people.

Princelie Courage.

Therefore (said *Luther*) this Prince Elector held constantly over God's Word, with an excelling Princely courage; For, if hee had wavered, then all his Council would have let go hands, and feet, and have forsaken the Gospel: For, even at that time, to appeal the Emperor's wrath, his Counsellors were readie to mediate, to temper and to qualifie *Gratiam Dei & hominum*. But the Prince Elector sent them word, and charged them once again, not to look after his welfare in this world, but to speak, and write that which is upright and just in the sight of God. And hee sent for one of his chiefest Privie Counsellors, named Lord *John von Minkwitz*, and said unto him, You have heard my Father saie, (running with him at Tilt) that to sit upright on horse-back maketh a good Tilter. If therefore it bee good, and laudable in temporal Tilting to sit upright: How much more is it now praise-worthie in God's Cause, to sit, to stand, and to go uprightly and just? But the same (said *Luther*) is a work of the Holie Ghost.

The picture of a laudable Prince.

Of the constant Confession of Henrie *Prince of Saxon of the Gospel.*

WHen God had laid hold (said *Luther*) on Prince *Henrie*'s Elder Brother, *George*, and punished him; insomuch that all his Sons died before himself; then hee sent to his brother Prince *Henrie*, (beeing at *Fryberg*) and shewed him, that if hee would forsake the Gospel, hee would as then make him heir of his Countries, and people: Otherwise, hee intended (by his will) to convey them over to the Emperor, and others. Whereupon Prince *Henrie* answered and said, By *Marie*, (which was his usual word) rather then I will do so, and denie my Saviour Christ, I and my *Kate*, (each of us with a staff in our hands) will beg our bread out of his Countries. In such sort did hee constantly remain by God's Word, and not long after by the sudden death of his brother, hee became a great and powerful Prince. For most certain it is, (said *Luther*) God honoreth them that love, and honor Him and His Word.

That God careth for the Confessors of the Gospel.

IN the year 1539, (said *Luther*) the Papists secretly practised by warlike provision utterly to destroie the Protestant state in *Germanie*. For *Charls* the Emperor (under color to treat upon Articles of Peace) ordered an Assemblie to meet at *Frankfurt* on the *Main*. To which assemblie came *John Frederick* Prince Elector Saxon, *Frederick* Prince Elector Palatine, *Joachim* Prince Elector Brandenburg, *Philip Landgrave* of Hessen, and other Princes more. The Emperor sent thither his Counsellors, to lead the Protestants by the Noses: for under hand a Leavie was made of twentie nine thousand choice and pickt out souldiers about *Breme*, and *Luneburg*, which on a sudden should have fallen upon the Protestants. But the Elector of Saxon, and Landgrave *Philip* (by God's Care and Providence) drew that Armie to their side, insomuch, that even those, which should have been imploied for the rooting out of the Gospel, were sent by God to fight for maintaining and establishing of the same.

At

At that time (ſaid *Luther*) died at *Frankfurt* that Arch-enemie to the Goſpel, *George* Prince of Saxon, which great Link beeing by God torn from the chain, all preparations of war did ceaſ. Thanks bee to Thee, Everlaſting God, (ſaid *Luther*) in that Thou wakeſt, when wee do ſleep. Let us therefore praie, and ſaie, *Domine, diſſipa Gentes, quæ bella volunt.* I make no doubt (ſaid hee) but God will ſend them wars their fill.

CHAP. XVII.

OF HOLIE BAPTISM.

Of the Holie Sacraments.

GOd oftentimes (ſaid *Luther*) hath altered His Sacraments and Signs in the world; for from *Adam*'s time to *Abraham*'s, the Church for Sacraments had Offerings and Sacrifices, inſomuch that Fire came down from Heaven, kindled and burned their Sacrifices, which was a far more glorious ſign, then thoſe which wee have. Afterwards, *Noah* had for a ſign the Rain-bow. *Abraham* thereupon had the Circumciſion. The Circumciſion ſtood and remained until Chriſt came. From the time of Chriſt, to this preſent daie, Baptiſm hath continued. *Signa ſunt ſubinde facta minora, Res autem & facta ſubinde creverunt.* Affixed ſigns for ſecuritie.

But (ſaid *Luther*) wee ſhould faſten and binde together the ſign and the promiſs, and not tear and rend them aſunder. It were a great Error, for a man to leav and forſake the ſign, and to ſaie, God is a God of the Gentiles, therefore I will not bee baptized. Or, that a Jew ſhould ſaie, I am the Son of *Abraham*, therefore I will not bee circumciſed. For the Promiſs alwaies ſtandeth ſo, as Letters, or Covenants and Seals ought to ſtand and bee joined together; for the Seal, which is ſet unto the Letter or Covenant, confirmeth, ſtrengthneth, and ſecureth the Covenant. *Neutrum ſine altero valet.* No Credit is to bee given to a Seal that is ſet to a Blank paper, whereon nothing is written; and again, A bare writing without a Seal is of no force. Som have ſnatcht up Circumciſion without the Promiſs. *Vide Joſeph. contra Appionem.*

Even ſo is it likewiſe with the Sacraments, therefore wee ought to trace and ſeek after Baptiſm: For *Verba & Signa ſunt conjuncta:* Haſt thou the Covenant? Then look alſo that it bee ſealed, *Promiſsio addita Aquæ, facit Baptiſmum.* *Abraham* had God's Word, and therewith alſo hee had the Circumciſion: Even ſo, Baptiſm is a water faſtned in God's Word; Baptiſm giveth now ſo much to us, as Circumciſion then gave to them. *Abraham* was circumciſed, and in that Circumciſion Chriſt was promiſed unto him; The ſame promiſs have wee alſo in the New Teſtament, where God ſaith, I will bee your God, therefore bee yee baptized.

But (ſaid *Luther*) when the Promiſs, or the Word, is gon, then Circumciſion is nothing worth; for it availeth the Turks nothing at all, that they are circumciſed, to this daie; for the Promiſs is gon. And if the ſame were gon alſo from Baptiſm: Then would I (ſaid *Luther*) nothing regard the water. From hence the Fathers, which received the Promiſs, ſaid, That God would bee their God. After which, then they were circumciſed. It is the Promiſs that doth the deed. To adde to God's Word.

Whether a Childe, that is but half born, ought to bee baptised?

A Childe (said *Luther*) that is not fully born, and hath but onely one hand, one foot, &c. ought not to bee baptised; it must bee fully born before it bee baptised: As Christ saith, *Except a man bee born*, &c. Touching this an error proceeded from *Aristotle*, who wrote, That the soul is in every piece or joint of an humane Creature.

John 3.

Whether a Childe might not bee baptised with Milk or Beer, in case of necessitie, when Water could not bee had?

Necessitie in baptizing.

THe same (said *Luther*) must bee committed to God's Judgment; yet notwithstanding, every thing that may bee called bathing, or to bathe withall, the same serveth, and is fit also for baptizing.

Of Baptisms power and operation.

Possessed weenings.

Luther, on a time, asked his wife, If shee believed, that shee was sanctified? Shee much wondring thereat, said, How can I bee sanctified, that am a great sinner? whereupon *Luther* said, Behold, the popish horrors, in what sort they wound the hearts, they have taken possession of Marrow and Bone, insomuch that they are able to see, but onely the outward shew of godlinesse and sanctitie, which an humane Creature doth of himself.

The power of Baptism in the Saints.

And turning unto her, hee said, If thou believest, that thou art baptized a Christian, so must thou also believ, that thou art sanctified: For holie Baptism hath such power, that it altereth and changeth sins; not, that they are no more present in us, but that they do not condemn us. The operation and power of Baptism is so great, that it taketh away all troubles and vexations. Whereupon his wife replied, and said, I am sanctified, in that I do believ; but I am a sinner, in beeing an humane Creature. *Luther* said, No; A Christian is wholy and altogether sanctified; for, if the Divel should fetch away the sinner, where would then the sanctified believing Christian bee? Therefore this difference and answer of thine is nothing worth. Wee must take sure hold on Baptism by faith, as then wee shall bee, yea, alreadie are sanctified. In this sort *David* nameth himself holie.

Christ's Sanctification.

The witness of our Saviour Christ concerning Children.

WEe must not gaze nor look at that sentence, (*Mark* 10.) with Calvs eies, (said *Luther*) or, as a Cow gazeth at a new gate, but wee must deal therewith, as they use to saie at Court, Princes Letters ought to bee read thrice over, that is, must bee often read and reviewed; for, they are written seriously; so likewise, wee must diligently weigh and consider this sentence; for therein is contained a fair Promiss, That the Kingdom of Heaven shall bee the Children's. Therefore they must bee baptized. They that are old do commonly fall from the Childhood of God, and becom Children of the Divel. God said to the Children in the old Testament, *I will bee your God*, in sign whereof, I circumcise you, *Et sic cicumcisi sunt populus Dei.* The Children received the Circumcision in the Law upon this Word and Promiss, *I will bee thy God*, the same bringeth the Covenant upon the promissed seed, *Messias*.

Searching of Scripture. *Joh. 5.*

Of the End of Circumcision.

CIrcumcision now is no more of value, (said *Luther*) for it was to continue onely until Christ. But whereas it is objected, that the daie of Circumcising was appointed directly in the Law on the eighth daie, on which daie the Children were to bee Circumcised; but in baptizing there is no certain daie appointed. I answer thereunto (said *Luther*), I regard nothing at all the sign or offering, but I look to the Word. The

eighth

eighth daie doth nothing thereunto, neither is the Commandement nor the sign any waie pertinent. For *Abraham* was justified before hee was circumcised; wee ought highly to regard the Word and Promiss. True it is, circumcising was commanded and appointed on the eighth daie, but (said *Luther*) daie here, daie there, Command here, command there, it is not the chiefest point, but the main business is this, *I will bee thy God, and the God of thy seed,* upon this, *Abraham* was to bee circumcised. Neither is it of any Consequence, whether they bee old or young which are baptized, but this is to bee regarded which God the heavenly Father saith, *I am the God of all the Gentiles,* and have given for them my Son, thereupon bee yee baptized; otherwise, wee that are Gentiles could not saie, *God is our God,* except before wee had heard the divine Word; for hee that hath not the Word, the same hath not God.

Of three sorts of Babtizing.

THe Antient Teachers (said *Luther*) ordained three sorts of baptizing; First, of Water; second, of the Spirit; and thirdly, of Bloud; these were observed in the Church. The *Catechumenes* were baptized in water; others, that could not get such water-bathing (and nevertheless did believ) were saved in and through the holie Spirit, as *Cornelius* was saved, before hee was baptized. The third sort were baptized in Bloud, that is, in Martyrdom. *Act. 10.*

The Papists (said *Luther*) alledge a Fable, that *Constantine* the Emperor was baptized by Pope *Melchyades*, whenas the Histories do plainly shew, that hee was baptized at *Nicomedia* by *Eusebius* Bishop of that place, in the 65. year of his Age, and in the 31 year of his reign, five years after Pope *Sylvester*. Popish Fable of the baptizing of *Constantine.*

That upon Baptism the Cross followeth.

FOrasmuch (said *Luther*) as wee are baptized, and do confess Christ; therefore wee must stand as a mark, to bee shot at by the world and the Divel.

Of LUTHER'S *Arguments concerning baptizing of Children.*

CHildren should soon bee baptized, (said *Luther*) and not lie so long unchristned; specially, seeing Christ saith, *Suffer little Children to come unto Mee, and hinder them not,* &c. For they must bee baptized upon God's Word, they entertain the Word, their childish simplicitie or ignorance hindereth them nothing at all; neither in the Circumcision was the same regarded; *John* the *Baptist* heard the Salutation of *Marie* in his mother's womb. Wee read no where (said *Luther*) that hee was baptized, but that hee first began to baptize. Hee that contemneth God's Word, must of necessitie contemn also all God's Ordinances; hee cannot see the glorie of Baptism. The causses or reasons why Children must bee baptized, are these; First, God giveth to Children the holie Ghost, therefore they ought to bee baptized: For if God had not pleasure in their baptizing, then hee would not give the holy Spirit unto them. But whereas God hath given to many people (which were young baptized) the holie Spirit, and the gift of expounding the holie Scriptures. Therewith Hee hath confirmed the baptizing of Children; otherwise, and without the same, hee would not have given to such men the understanding to expound the Holy Scriptures, as St *Bernard, Austine,* and others more, by whom God hath don great things in the Church. From whence it is evident, that God is well pleased with the baptizing of Children.

Hastning of Children's Baptism. *Luke 1.* Proof of the same. 1.

Secondly, Christ saith, *Go into the whole world, and teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.* Now, (said *Luther*) seeing that Christ commandeth all Nations and Gentiles to bee baptized, Hee thereby includeth also the Children; for no mention therein is made of any age, whether young or old, but plainly commandeth all Nations to bee baptized. These Arguments and grounds are sufficient strong to approve the baptizing of Children. Hereunto also belongeth the circumcising of Children in the Old Testament, which had even the same Promiss that Baptism hath. 2.

Of

Of the profit in baptizing of Children.

MOreover, the profit of baptizing of children, is that it sheweth, that Children have also the Remission of sins, and the Promiss of Grace; For all that are baptized do obtein the forgivenes of sins. Children are baptized, therefore they have forgivenes of sins. And, like as the Circumcision was a sign of Christ to com; Even so, Baptism is a sign that Christ is alreadie com, both which are signs of Grace, and of the promised seed.

But (said *Luther*) a man might allege, and saie, If the Kingdom of Heaven bee the Children's, what need then have they of Baptism? *Answ.* Yea, the Kingdom of Heaven is the Children's, yet they take and receiv it not until they bee baptized.

Objections of the Anabaptists, and the same confuted.

The Anabaptists dispute against this, and saie: No humane Creature ought to bee baptized before hee make Confession of his Faith; For, *Cornelius* the Captain confessed his faith before hee was baptized. The same was answered by *Luther* thus, *Anabaptistæ argumentantur à particulari ad universale, unde nihil sequitur.* As if I should saie, This Lawyer is a Knave, therefore all Lawyers are Knaves, which neither would follow nor conclude. Moreover, *Peter* baptized *Cornelius*, not by reason of the Confession of his faith, but by reason of God's Word and Command, which saith, *Baptize all Nations*, &c. For, (said *Luther*) if wee should baptize none, before wee were certain of their Faith; then wee neither could nor dared to baptize any at all. Further, it would follow thereout, that our Faith made and caussed Baptism more then God's Word, if in case our Faith were not also thereby. This is directly to measure and regard the strength of God's Word, not out of God Himself onely, but out of our weaknes, strength, and actions, which is the greatest blaspheming of God.

The Anabaptists further saie, That Children have no reason nor understanding, &c. Therefore they ought not to bee baptized. *Luther* answered, Natural reason, wit, and understanding availeth nothing to Faith; therefore, and even for that caus, Children so much the more and rather ought to bee baptized, in wanting natural wit, reason and understanding, and by reason thereof, they are best fitted and prepared to receiv Baptism; for natural reason, wisdom, sens and understanding is the greatest hinderance to Faith, neither hath it any thing to do in spiritual causses, by reason it holdeth every thing that is of God, to bee altogether foolish and ridiculous, and alwaies taketh offens at God's Word, and at what the same saith unto us. To conclude, if God can give the Holie Spirit to old people which are grown in years, much more is Hee able to give it also to the Children. Besides, Faith proceedeth out of God's Word beeing heard. Now (said *Luther*) the Children do hear God's Word, when they are baptized, therefore they obtein faith in Baptism, as the example of *John* the Baptist witnesseth; for so soon as hee heard the salutation of *Marie* the mother of God, directed to *Elisabeth*, hee lept immediatly in his mother's womb, and felt by the same salutation, that Christ was present.

Of an Argument touching the Baptizing of Children.

IF hitherto, (said *Luther*) since the time of Christ there hath been no Christian Church: Then Baptism hath been unnecessarie and of no value. But it is impossible, that in the space of these fourteen hundred years, there should not have been a Christian Church; therefore the baptizing of Children must needs bee powerful.

Of Luther's *Admonition concerning the Sacraments, well to keep the same.*

Possession of the celestial inheritance.

HEaven (said *Luther*) is given unto mee freely, and for nothing; I have assurance thereof confirmed unto mee by sealed Covenants, that is, I am baptized, and do frequent the Sacrament of the Lord's Supper. Therefore I keep the bond safe and sure, left the Divel should tear it in pieces, that is, I live and remain in God's fear, and I praie the Lord's Praier. God could not have given mee better securitie of my Salvation,

tion and of the Gospel, then by the death and passion of His onely Son: When I believ, that Hee hath overcom death, and died for mee, and therewith do behold the Promiss of the Father, as then I have the Bond compleat. And when I have the Seal of Baptism and the Sacrament of the Altar hanging thereon, as then am I well provided for. *Nota bene.*

Of Luther's *opinion concerning the baptizing of Children by women in time of necessitie.*

IF in case (said *Luther*) it happened with a woman, that her Childe might not com from her wholie, but onely one arm, or other member cometh forth, then the same member shall not bee baptized, thinking that the whole Childe thereby were baptized; much less shall a Childe bee baptized which sticketh yet in the mother's bodie, in manner, as should they pour water over the mother's bellie, &c. For that the same is not right nor agreeable to holie Scripture, appeareth plainly by the words of Christ, where Hee saith, touching Baptism, *Except a man bee born again into the world, &c.* Therefore if a Childe shall bee baptized, it is first requisite, that it bee born into the world, which is not, so long as but onely one member cometh forth. But those that are present must kneel down, and praie to God, that the same Childe may bee made partaker of His Death and Passion, and as then not to doubt, but that God will direct all well according to His Divine Grace, and Mercie.

Now, forasmuch as that Childe by our Praiers is brought to Christ, (such Praiers beeing spoken in faith) therefore they are certainly heard by God, insomuch that Hee willingly receiveth the Childe, as Hee saith, *Suffer the Children to com unto Mee, for theirs is the Kingdom of Heaven, &c.* And thus wee may bee wall assured, that the same Childe is not lost, although it hath not obteined the Baptism aright. Praiers of the faithful.

In like manner, if in case the Childe fell suddenly extreme sick and weak, so soon as it cometh to the world, and that the death thereof bee feared before it could bee brought to publick Baptism, as then, *the women that are present are permitted to baptize it*, with the words pertaining thereunto, namely, *I baptize thee in the Name of the Father, of the Son, and of the holie Ghost.* Necessitie of baptizing.

In this Case (said *Luther*) wee must diligently mark these differences; namely, that the mother of the Childe alwaies shall invite and call thereunto three, or, at the least two women or persons in the time of such Necessitie, which may bear witness that the Childe is baptized: According as the Scripture saith, *In the mouth of two or three witnesses*, &c. But afterwards, if the Childe remaineth living, then they shall bring it to the Church, and shall shew unto the Minister, that the same Childe in the time of necessitie was by them baptized, and shall desire him, by laying his hand on the Childe's head, to strengthen and confirm their constrained baptizing of the same. And this to bee don, not, as were their first baptizing, not upright and powerful (for no doubt thereof is to bee made) but to th'end there may bee publick witness produced concerning the same, if afterwards need should require. Christian consideration.

Therefore if a Childe by chance (said *Luther*) bee found lying in the street, and not known to whom it belongeth, nor whether it bee baptized or no? And although the same bee baptized; yet, for the sake of publick witness, it shall bee brought again to Church, and bee baptized, and such baptizing shall not bee taken and held for Anabaptism; for, the Anabaptists do oppose the publick baptizing of Children. Proceeding with children that are found unawares.

But in Case a woman bee suddenly overtaken in bearing, and that the Childe bee very weak, and like to die, before any people can bee called: In such extremitie (said *Luther*) the mother may baptize the Childe her self, and if the Childe die, so is it well and safely departed, and hath received the Baptism aright, of which the mother shall make no doubt. Self-baptizing

But if the Infant liveth, then the mother shall conceal her baptizing thereof, and shall open the same to no man; And afterwards, the Childe (according to Christ's Command) shall bee brought to publike Baptism, and no Anabaptism shall bee imputed thereunto, becaus the mother (as one onely person) was constreined to do

do it in such extremitie, whereon *depended no less then the saving of a soul*, and by reason shee had no publick witness, it was therefore very necessarie to have it baptized in publick.

Of the uncertaintie of beeing baptized.

WHen there is no certaintie, whether one bee baptized or not; if as then, the same person may bee baptized *sub conditione*, under a Condition; as namely, If thou beest not baptized, then I baptize thee, &c? *Answer.* Wee must (said *Luther*) utterly exclude such baptizing out of the Church, and no waie endure it. And although doubt bee made of the baptizing of any person, yet notwithstanding the same shall bee baptized without any Condition or difference, as if that person never had been baptized.

Of the Confirmation touching baptizing of Children.

Speech of defens for Children.

THe Church (said *Luther*) hath continued the baptizing of Children, now above one thousand years hitherto, and God hath given the holie Ghost unto them, which in such manner are baptized in Childhood, &c. This concluding speech hath place, and is of value and force, *A posteriori*, by reason of that which followeth; For St *Peter* concludeth thus, (when hee preached Christ in the hous of *Cornelius*) and saith, *Of a truth, I perceiv, that God is no respecter of persons*, &c. for God witnesseth, that Hee giveth the holie Ghost to the Gentiles, &c. This Argument and proof is taken from the Act, or from that which followeth (consequence) *A facto vel à posteriori*, namely thus, God was pleased with the believing Gentiles without Law or deserts, therefore the works of the Law justifie not before God. *A priori*, of that which goeth before, thus, The Church hath baptized Children above one thousand years; but seeing that the Church is no where, but among those which are baptized, and that the Church hath alwaies been and remained. Therefore the baptizing of Children is an upright Baptism, and pleasing to God.

Act. 10.

Now (said *Luther*) I argue and conclude *à priori*, thus, Christ hath commanded, *to teach and baptize all Nations*, among whom (doubtless) Children must bee reckoned. Secondly, the person of the Minister of the Church baptizeth not, but Christ the Son of God Himself baptizeth. Now seeing a Childe is baptized by Christ Himself, How then (said *Luther*) should I, or any other, dare to take it from Him, and saie, The baptizing of Children is not right?

Matt. 28.

The Anabaptists and Waldensers in Bohemia, do ground the Sacrament of Baptism upon the persons faith, and for that reason they annihilate the baptizing of Children; For they saie, Children must bee taught, before they bee baptized. *Answer.* Christ in that place speaketh not of the institution of Baptism, but of the effect, of the profit and operation, or fruit of Baptism. But put in case that the baptizing of Children were unprofitable and in vain, yet it followeth not thereout, that they should bee baptized again when they are grown to understanding, and do believ the Law. If one believed afterwards, should therefore a Law bee given and erected anew again? It is far another thing to have the operation, the profit or fruit of Baptism, then to have the Act or work it self, all dependeth on this, that wee make a difference between the works of God and of men, and distinguish that which God worketh from that which a man doth. God's works are immutable and remain stedfast.

If God did not accept of the baptizing of Children, then (said *Luther*) Hee would not give unto them so much as a piece of the holy Ghost. To conclude, there could not bee one Christian Creature upon the face of the Earth in so long a time heretofore to this present daie.

But forasmuch as God confirmeth Baptism (said *Luther*) by giving and presenting of the holie Ghost (as wee certainly finde in many Fathers, as *Bernard, Gerson, Husse*, and others; and that the holie Christian Church continueth so long as the world endureth. Therefore all Anabaptists and Seducers must confess, that Childrens Baptism

is

is well pleasing to God; for Hee can never bee against Himself, nor uphold Knaverie and Lying, neither will Hee give His Grace and holie Spirit thereunto.

This (said *Luther*) is the best and strongest proof for the simple and unlearned: for, no humane Creature shall bee able to take from us, or to overthrow this Article, *I believ in the holie Christian Church, the Communion of Saints,&c.*

Whether Baptism bee right, although one believed not?

THe main point (said *Luther*) resteth not thereon, whether the person that is baptized believeth or not? But it wholy dependeth on God's Word; It consisteth altogether on this, that Baptism is nothing elf, then Water and God's Word both together, that is, when the Word is with and by the water, then Baptism is upright, although faith cometh not unto it; for, my faith maketh not Baptism, but it receiveth Baptism. Now Baptism is not therefore unright, although it bee not rightly received or used; it is not grounded on our Faith, but on God's Word. Baptisms ground.

And although a Jew (in knaverie, and of evil purpose) should com to us, and wee earnestly baptized him; yet wee must saie nevertheless, that the baptizing of him is right; for it is the water together with God's Word, although hee receiveth it not as hee should. Like as they which go unworthily to the holy Sacrament, do receiv the right Sacrament, though they believ not. God's Word and Ordinances are not therefore unright, becaus wee unrightly do use them.

What is to bee considered in Baptism, and what is against it.

FIrst, wee must hold for certain, that Baptism is God's Ordinance, which Hee hath instituted, to th'end, wee may certainly know where to finde Him. Hee seeketh us, Hee cometh unto us, wee of our selvs cannot com to Him. Therefore when thy Conscience troubleth thee, and will make thee to despair, then thou hast the Word, thou hast Baptism, the Absolution, the Lord's Supper, hold thee fast thereunto, and seek comfort. But take heed thou runnest not to St *James* at *Compostell* in *Spain*, or to other Saints, nor into a Monasterie to seek Him; for after that manner God will not bee found nor known. Safe keeping of Faith.

Secondly, wee must consider the operation and power of Baptism, the same is also of God, who hath instituted and ordained it. Like as the Sea and ponds do somtimes bring fish, though they bee not bred therein, through the strength of the Word Creation. Moreover, wee must not regard the person of the Baptizer; for his manner of life giveth neither strength nor operation to Baptism. Like as the Sun that shineth in the Mire, keepeth his substance and operation as God hath created him. And as the command of a Prince is powerful, whether it bee accepted of or not.

Thirdly, wee must weigh also, what Baptism is, namely, God's Word, Water, and the strength thereof, *Mark* 16. *Job.*3. *Tit.*3. *Ephes.*5. And here (said *Luther*) wee must consider the Errors of the Pope: For the Capuchine Friers, out of their *Scoto*, saie, It is a right Baptism, and that God standeth and baptizeth spiritually, which is darkly spoken. But wee saie, God baptizeth Himself. Also other Friers have named, in their Orders, a new Baptism, and do advise those that are dying, to caus themselvs to bee buried in Friers Hoods, (alledging, that thereby they merit a third part of the forgivenes of their sins) and to bestow som certain yearly summe of monie on the Monasteries for God's service, for Vigils and Masses for their souls. In like manner St *Hierome* saith, That the falling from faith is, as when one suffereth shipwrack, falleth out of the ship, taketh hold on Baptism, (as on a spare board) and swimmeth to Land. And this the Papists do call, Repentance and own satisfaction, whenas it is like, that *Hierom* never meant any such matter. From hence proceed in Popedom, own satisfactions, Pilgrimages, Purgatorie, Calling upon the Saints,&c. Errors against Baptism.

Therefore (said *Luther*) it is dangerous to utter other and strange words of Scripture, and not their own propper words. But Baptism is water affixed to and with God's Word, and bound therewith, and is don and acted by God the Father, Son, and holie Ghost Himself. From hence it was the custom, that the baptized (eight daies after) went Mark, against those that use strange kindes of speeches, as new, and in former time.

went in white Waste-Coats, when as yet they were not all Christians, but for the most part, Gentiles. And in *Easter* time, they went also white apparelled, from whence the first Sundaie after *Easter* was called *Dominica in Albis*, or white Sundaie, as if they should saie, and openly confess that, in the Act and work they were baptized and cleansed by Christ. But forasmuch as wee are now all baptized, therefore that custom is gon down, which for my part (said *Luther*) I will not renew nor bring up again.

Dominica Albis.

The strength of Baptism is exceeding great; for it sanctifieth and maketh us upright Christians through the righteousness and merits of our Saviour Christ, whom wee put on in Baptism. Therefore Baptism driveth away all vexations, despair, and other temptations of the Divel, and maketh us altogether Saints in Christ.

Heavenlie Waste-coat.

That Baptism ought not to bee delaied nor contemned.

IN former times (said *Luther*) many deferred and spared the baptizing of their Children, until they were well grown, considering, that somtimes it happened, the baptized children fell again from their Christendom, and lived ungodlie and dissolute lives in the world, whereby (they thought) Baptism was fouled with sins. But good and godlie Christians held Baptism in high honor. *Videbatur quidem pius error, sed occasio militiæ erat.* For as St *Austin* and others were so long kept from beeing baptized, they thereby contemned Baptism altogether, and afterwards would not bee baptized.

Delaying of Baptism.

I have read a storie (said *Luther*) *ex confessione Austini*, that hee had a Countrie-man and Plaie-fellow, who was not baptized. Now as the same laie deadly sick, readie to die, his parents speedily caused him to bee baptized. When *Austine* (who as yet was young) came to visit him, and understood that hee was baptized, hee mocked and derided him; but the sick youth said unto him, Loving *Austine*, forbear, and do not wrong holie Baptism in such sort, which is the Covenant of God: I am baptized, and thereupon will I die. With which speech hee so affrighted *Austine*, that hee desisted afterwards from blaspheming and contemning of Baptism.

Youths follie.

The best and safest court is, to baptize Children when they are young.

Luther advised *Justus Menius* (who asked his Counsel concerning the baptizing of a Jew) to fill a great Tub with water, to strip the Jew (putting upon him a white Garment) and to dive him over head and ears under the water. And so to do, becaus the Antient used to wear white apparel when they were baptized, and they used also to put a white Garment upon the dead. For Baptism unto us must bee a sign of our death. I hold (said *Luther*) that our Saviour Christ was baptized in that manner by *John* in Jordan.

Baptizing of Jews.

But if I get again another ungodlie Jew to bee baptized; I will lead him upon the Bridg over the *Albis*, and will baptize him in the River.

CHAP. XVIII.

OF AURICULAR CONFESSION.

Of Auricular Confession.

THe Papists, (said *Luther*) in private Confession, do onely regard the work. There was such a running to Confession, that they never could bee satisfied with confessing: for in case one had forgotten to confess any thing (were it never so little) which haply afterwards came to his remembrance, then presently hee must return to his Confessor, and confess again anew. For they must make

Abuses in private Confessions.

make confeſſion of every particular ſin, inſomuch that a Prieſt ſaid once to mee, (beeing tired with his Clients innumerable confeſſions) God hath charged and commanded, that wee ſhould hope of his mercie. I knew a Doctor in Law, (ſaid *Luther*) who was tormented with confeſſing in ſuch manner, as that before hee could receiv the Sacrament, hee was conſtreined to go three times to his Confeſſor to confeſs.

In my time (beeing in Popedom) wee made our Confeſſors wearie, and they again much perplexed us with their conditional Abſolutions: For they abſolved in this manner, *I abſolv, and ſpeak thee looſ, by reaſon of the merits of our Lord Jeſus Chriſt, of the ſorrow of thy heart, by reaſon of thy mouth's confeßion, and of the ſatisfaction of thy works*, &c. Theſe conditions, and what thereunto pertained, were the cauſes of all miſchief. Popiſh Abſolutions.

All this wee did out of fear, that thereby wee might bee juſtified and ſaved before God, wee were troubled and in ſuch ſort over-burthened with Traditions of men, as that *Gerſon* was conſtreined through the ſame to ſlack the Bridle of the Conſcience, and to give eaſ thereunto; hee was the firſt that began to break out of this priſon, for hee wrote, that it was no mortal ſin to neglect the Ordinances and Commandements of the Church, or to do contrarie to the ſame, unleſs it bee don out of contempt, wilfully, or out of a ſtubborn minde. Theſe words, although they were but weak and few, yet they raiſed up and comforted many Conſciences. The Pope (ſaid *Luther*) laughed in his fiſt at theſe dark errors, hee took pleaſure and delight in domineering, in vexing and tormenting of the poor Conſciences. *Gerſon.*

Againſt ſuch bondage and Forcements (ſaid *Luther*) did I write a Book concerning Chriſtian Freedom, ſhewing, that ſuch ſtrict Laws and Ordinances of humane inventions ought not to bee obſerved. But there are now certain groſs miſunderſtanding and unexperienced Fellows (who never felt ſuch Captivitie) that preſumptuouſly undertake utterly to contemn and reject all Laws and Ordinances. *Luther's* Book of Chriſtian Freedom.

To conclude, the Conſciences in Popedom were in ſuch ſort plagued and tormented, that a man would ſcarce believ it, if wee had not their Books, and our own experience to witneſs the ſame, no man would imagine that their blindneſs were ſo great.

And although the Pope ſinned and did wrong in nothing elſ, but onely with forcing confeſſion in the daies of the Paſſion week; yet by reaſon of that wickedneſs, hee deſerved to bee torn in pieces with hot glimmering fierie Pinſons. Our people in theſe daies (ſaid *Luther*) know nothing of that tormenting captivitie of the Conſciences, but they live in great Freedom, they are now ſecure, beeing ſenſible neither of the Law nor of Chriſt. The Popes tormenting of the Conſciences.

That wee ought to have a great and provident Care, concerning ſecret heavie Accidents in the Confeßion.

IT is exceeding neceſſarie (ſaid *Luther*) to cover and conceal ſecret ſinful Accidents in the Confeſſion, and to admoniſh the perſons offending to ſerious repentance.

I knew a young man (ſaid hee) in the Citie of *Erffurt*, that preſſed eagerly to accompliſh his wicked luſt with a Damſel, that waited on his mother; the mother beeing deſirous to prevent the ſame, (underſtanding thereof by her maid) and for that end, ſhee laid her ſelf down in the Maidens Bed. Now as her ſon came (not knowing of his mother's preſence) hee laid himſelf down to his mother, (who alſo burned in luſt) with whom hee accompliſhed his will, whereby ſhee conceived and bare a daughter, which ſecretly was brought up by other people. In proceſs of time, the mother took her daughter home unto her, (as if it had been the Childe of a ſtranger:) And foraſmuch as ſhee was fair and comly in countenance and behaviour, the ſon fell in love with her, and took her to wife, with the mother's conſent; (neither of them knowing any thing at all thereof) Inſomuch that ſhee was his daughter, his ſiſter, and his wife. Relation of a fearful Copulation.

The Univerſitie conſulted thereupon, and concluded, That (ſeeing it was in ſecret, and the Matrimonie good) they ſhould live and remain together, leſt a greater Offenſ thereof might enſue.

Particular accidental heavie cases.

Therefore (said *Luther*) wee must bee very provident and careful in the like accidents; for Matrimonial Causes produce much trouble to the servants of the Church, although they belong not to Divines, but to the Consistorie, excepting matters touching the Consciences. I am persuaded (said *Luther*) that the Apostles never had so many innumerable Accidents as wee have; for they came to the Roman Kingdom when every thing was well settled and ordered.

Secrecie in Confession.

In Auricular Confession, people are betraied, in that they therein are examined, touching their knowledg of the Actions of others.

But (said *Luther*) in manner of Confession, wee ought not to discover such things, neither may one therein betraie another; for that pertaineth to the temporal Justice, where witnesses are to appear. But this Confession, which concerneth the Conscience, belongeth to bee judged onely by God. Therefore in such cases wee must saie, Sir! I know nothing of this or of that, as it behooveth you to know the same. Neither (said *Luther*) is it necessarie to make mention of all sins in the Confession, but people may saie and confess what they pleas, wee cannot force them. When they heartily confess themselvs to bee poor sinners, and thereupon desire the Sacrament, and can shew caus concerning their faith, as then are wee well satisfied. And the chiefest caus, why wee hold the Confession, is this, that the Catechism may bee rehearsed and heard particularly, to the end they may learn and understand the same. Howsoëver I for my part will never advise confession to bee intermitted: for it is not a man that absolveth mee from my sins, but God Himself. And above all things, wee must throughly teach and instruct the people, that they make their Confession not to man, but to God and our Saviour Christ.

The manner of Confession.

The true Confessor and Absolver.

Whether a Minister of the Word may give witness of that which in the Confession hee heareth.

Confessions right.

IF in case a woman by mee were absolved, (said *Luther*) that had murthered her Childe, and that the same afterwards were published among the people, and that I were examined concerning the same before the Judg, yet may not I give witness thereof; for wee must make a difference between the Church and temporal Government, considering shee confessed nothing to mee as the Minister, but to Christ, and forasmuch as Christ keepeth it secret, therefore it is my dutie, as Christ's Minister, to keep it also secret, and roundly to saie, I have heard nothing thereof; if Christ heard it, then may hee speak of it; yet nevertheless, in the mean time, I could in secret saie unto the woman, Thou whore, do so no more: For (said *Luther*) I am not the man to speak or meddle before the seat of Justice, and in temporal causes, but onely in matters touching the Consciences, the same I ought to affright with God's wrath against the sins through the Law. But such as acknowledg and confess their sins, those I must lift up and comfort again by preaching of the Gospel, &c. Wee (said *Luther*) will not bee drawn to their seats of Justice and Markets of hate and dissention. Wee have hitherto protected and maintained the Jurisdiction and rights of the Church, and still do: Wee will give waie and yield no more to the temporal Jurisdiction in causes belonging to Doctrine and Consciences, no, (said *Luther*) not in the least kinde. Let them attend their charge, wherewith they will finde enough to do, and leav our affairs to us as Christ hath commanded, and not otherwise. But (said *Luther*) if in case I should give a Bill of Confession, (as a Frier did in *Venice*, who absolved a woman that had murthered a young man, after hee had lain with her, and threw him into the water; but the Frier, beeing corrupted with monie, betraid her; the woman pleaded before the Judg, that shee was absolved, and thereupon shee produced the Friers Bill of Confession under his own hand-writing; whereupon the Venetian Senate censured the Frier to bee burned, and the woman was banished out of the Citie, which was a good, laudable, and a just Censure, the Frier as a traitor beeing rightly served) and that afterwards the Judg should take the same from the person who had confessed, as then I might justly challenge and demand my hand-writing again from the Judg; as I lately did of *George* Prince of Saxon; for hee that without good Title

Against the meddlers in temporal causes.

deteineth

deteineth another man's writing, is a Thief. But now such a Bill is given in a matter concerning the Conscience, in God's Caus, and by power of the Office which the Church receiveth from Christ, by him most dearly earned and purchased with his bloud, therefore no temporal Magistrate or Judg with good Title can possess the same. Of stolen Letters.

Of the caus, why Auricular Confession was instituted.

AUricular Confession (said *Luther*) was instituted onely and directly, that people thereby were occasioned to yield an account of their faith, and that from their hearts they confessed in earnest desire to receiv the holie Sacraments. Wee force no man thereunto. Necessitie of seeking after.

Of the Absolution.

THe power of God's Word is great, that one brother and Christian cheereth up and comforteth another with God's Word. In Popedom (said *Luther*) I was a poor perplexed Frier, I was continually in the greatest labor and vexation. At last, I received comfort through a few words of a brother, who said unto mee, Brother *Martin*, you must cheer up your self, and hope, our satisfaction and salvation is the faith on God in Christ, why then should wee not put our trust in God, who commandeth, and will have us to hope? with these words was I refreshed in such sort, that I rested satisfied.

The Use of the Keies of the Church.

CHrist gave the Keies to the Church for her Comfort, and commanded the servants to deal therewith according to his direction, to binde the impenitent, and to absolv them that did repent, that acknowledged and confessed their sins, were heartily sorrie for them, and believed, that God forgiveth their sins for Christ's sake. To binde and loos.

That the Confeßion in Popedom is a heavie torment, from which wee are now released.

IN Ecclesia nemo potest absolvi, nisi promittat emendationem vitæ. Faith in Christ (said *Luther*) belongeth thereunto, and amendment of Life. My sins which I confess (said *Luther*) are these, I do not praie to God so much as I should, neither do I thank him so much as I ought, and somtimes I provoke him to anger, in cursing *George* Prince of Saxon. The Confession in former time was an abominable kinde of torment. But what a precious life have wee now in comparison thereof? The performance of an upright Confession.

Of a Christian-like manner of Confession, by Luther *appointed.*

FIrst, Everie Christian that will make his Confession, must impose his greatest trust and confidence in God's mercie and Promis, and must certainly believ, that Almightie God will forgive him his sins out of meer Grace and mercie. From hence the *Psalm* saith, *Propter Nomen tuum, Domine, propitiaberis peccato meo.* The Praier of *Manasses* ought herein also to bee well regarded, for the same is directed to praie for the remission of sins. 1. Faith.

Secondly, Everie Christian shall and must most earnestly make his Confession to God, before hee confesseth to the Minister, and before his Divine Majestie, hee must laie open and discover all his Transgressions and sins, and not onely his sins actually committed, but also must accuse himself of his sinful wicked cogitations, so many as hee is able to call to minde and remember. 2. To confess to God.

Thirdly, Everie Christian that confesseth his sins, must have a full and true purpose and will thenceforward to better and amend himself and his life, utterly to forbear and abstain from such sins which are mortal; as from adulterie, from murther, theft, &c. 3. Certain amendment.

yea, hee must have this purpose and will, so soon as hee committeth any one of the sins before named: for, if a Christian without this purpose and will maketh his Confession, so is hee in a very dangerous and miserable state. But in case hee findeth by himself, that hee hath not an upright purpose to better and amend himself; then hee shall fall down on his knees, and praie earnestly to God, to endue him with such a purpose, and shall saie, O everlasting God, I want that which I should have, and forasmuch as the same is not in my power; therefore I humbly praie, thou wouldst graciously give unto mee, that which thou commandest, and afterwards to command mee that which is pleasing unto thee, *Da quod jubes, & jube quod vis.*

4. To conceal nothing from God.

Fourthly, Hee must confess his sins from his heart onely to God, and also the secret sins which by himself hee hath alreadie concluded to accomplish. For it is unpossible to have such a purpose, utterly to abstain from those sins which are called daily sins; for the inclination of mankinde cannot bee avoided; neither is the Divel idle, our corrupted nature also is full of sinfulness.

5. Uncompleat Confession.

Innocens coram te, non est innocens.

Fifthly, a Christian must hold, that it is impossible to collect to his memorie all the mortal sins which hee hath committed, but must think, that, notwithstanding his utmost diligence and endevour to collect them to his memorie; yet that hee hath confessed but the least part of his sins. For *David* saith, *Delicta quis intelligit?* Therefore those sins which are apparent mortal, and do perplex the Conscience, must bee confessed onely to God. The same briefly may bee effected in these words, My whole life (O Lord) and all that I take in hand, speak and think, the same is altogether deadly and damnable; for it is the greatest deadlie sin, when one holdeth his sins not to bee deadlie.

6. Lastly, wee must take good heed, that wee make a great difference between the sins which are committed against God's Command, and those which are don against the command of men; for without God's Commandements no sins can bee acknowledged, but wee are not tied to the Commandements of men. Therefore when a man maketh his Confession, hee must laie before him onely the Ten Commandements, and saie, Hee hath sinned against them, and according thereunto hee must briefly frame his Confession; for, when wee look into the ten Commandements, wee shall quickly finde, how wee have given God over, by committing all manner of sins, have contemned him, and drawn his wrath upon us.

Chap. XIX.

OF THE SACRAMENT OF THE ALTAR.

Concerning the Sacrament.

Papistical hardning.

THe blindeness of the Papists (said *Luther*) is great and mischievous; for, they will neither believ the Gospel nor yield thereunto, but they boast of the Church, and saie, Shee hath power to alter and do what shee pleaseth; for (saie they) Christ gave His bodie to His Disciples in the Evening after Supper; but wee receiv it fasting, therefore, wee may, according to the Churches Ordinance detein the Cup from the Laitie. The ignorant wretches (said *Luther*) are not able to distinguish between the Cup (which pertaineth to the substance of the Sacrament) and concerning fasting, which is an Accidental thing held by chance, and of no weight at all. The one hath God's express Word and Command, but the other consisteth in our will and choice. Wee press upon the one, becaus God hath commanded it, the other wee leav to the wils election; howsoëver wee like it better to bee received fasting, for the sake of honor and reverence; and that wee

wee Germans may not receiv it when wee are glutted and drunken; as St *Paul* saith they of *Corinth* did. Neither (said *Luther*) would I have the people (so soon as they have received the Sacrament) to spit it out on the ground; which although it bee a matter of no great weight, yet it is seemly and fitting for common people to carrie themselvs with all the best external behaviour of honor and reverence towards the holy Sacrament. 1 Cor. 11.

Touching one kinde in the Sacrament.

IT is a wonder, how Satan brought into the Church, and ordained but one kinde of the Sacrament to bee received. I cannot call to minde (said *Luther*) that ever I read, how, from whence, or for what caus and reason it was so altered; it was first so ordained in the Council of *Costnitz*, nothing therein is applauded by them, but onely the laudable custom. Perverters of divine things.

Whether the Sacrament may bee received under one kinde.

Luther said to *Philip Melanchon*, Let us bee careful, that in all the Countries of the Protestant state in *Germanie*, the holie Sacrament bee administred and received under both kindes, according as Christ our Saviour instituted the same Himself; and let us utterly reject, disallow, and forbid, that it bee performed under one kinde; but rather that our people altogether forbear and abstain from the Sacrament, then to receiv it under one kinde. But if in case any man or woman will needs receiv it so, they may do it at their own perils. To hold strongly over God's Word.

Of the Altering of the Sacraments.

THe Papists (said *Luther*) do highly boast of their power and authoritie, which they willingly would confirm with this Argument: The Apostles altered Baptism; therefore (saie they) the Bishops have power to alter the Sacrament of the Lord's Supper. I (said *Luther*) answer them thus, Bee it so, that the Apostles altered something; yet there is a great difference between an Apostle and a Bishop; for an Apostle was called immediately by God with gifts of the holy Ghost. But a Bishop is a person selected by man to preach God's Word, and to ordain servants of the Church in certain places. The Antichristians taking Examples upon them.

Now although it were so, that the Apostles had that power and authoritie, yet the same power the Bishops have not. Although *Elijah* slew *Baals* Priests, and the false Prophets, yet it is not therefore permitted that every Priest shall do the like. From hence St *Paul* maketh this difference, and saith, *Som hath bee given to bee Apostles, som Teachers, som to bee Pastors and Ministers*, &c. Among the Apostles (said *Luther*) was no supremacie nor ruling, but Equalitie; none was greater or higher in Office then another; they were all equal, the one as the other. To bee an Apostle, is as much as a publick person above a Bishop. But the definition concerning the *Majoritie* and ruling of St *Peter* above other Bishops is false; for it reacheth further then they define it, becaus they conclude thus, The Popes power and Authoritie is the highest, to ordain servants, to call others, to alter Kingdoms and Governments, to depose Emperors and Kings, and to enthrone others. Therefore (said *Luther*) wee are in no wise to allow of these, and the like their definitions; for every definition must bee direct and proper, set down plainly and cleer; so that, neither more nor less ought in the definition to bee conteined, then that which is described and defined. Equalitie of Offices in the Church. *Definitio non debet latiùs petere quàm definitum.*

Whether in case of necessitie a Houſ-father may adminiſter the Sacrament of the Lord's Supper to his Familie or no?

Numb. 11. *Deut.*4. & 6. *Acts* 2. & *Joel* 2.

LUther anſwered, and ſaid, No, in no wiſe; for firſt, there is no Calling, as *Joſhua* ſaid, *My Lord, Moſes, forbid them that prophecie,*&c. *Lay all my words up in your hearts. And it ſhall com to paß in the laſt daies, ſaith God, I will pour out my ſpirit upon all fleſh, and your ſons and daughters ſhall prophecie,* &c. Hence it followeth, that thoſe which are not called, ought not to preach, neither were it fitting for them to adminiſter the Sacrament of the Lord's Supper, but to abſtain for offenſes ſake. Many people (if they could help themſelvs) would contemn the ſervants of the Church, and never ſeek after them.

It was demanded if ſuch were not excuſed, that received the Sacrament in one kinde under a tyrant, and when they could not have it under both kindes?

To have patience with ignorance.

THey (ſaid *Luther*) that as yet are not well informed, but ſtand in doubt touching the inſtitution of the Sacrament, the ſame may receiv it under one kinde. But thoſe that are certain thereof, and yet do receiv it under one kinde, the ſame do unjuſtly, and ſin againſt their Conſciences; for many under Prince *George* are ſcourged and plagued in that ſort, which Tyrant will die alſo in his impenitencie; for hee lamentably hath troubled and tormented many Conſciences; hee would willingly recal himſelf, but hee cannot.

Of Elevating and Lifting up of the Sacrament.

WHat is it needful (ſaid *Luther*) to diſpute and wrangle about the abominable Idolatrie in elevating and lifting up of the Sacrament on high to ſhew it the people? Whenas it hath no approbation of the Fathers, induced onely to confirm the errors touching the worſhipping and Tranſubſtantiation thereof, as though bread and wine did loſe their ſubſtance, and remained but onely the Form, the Smell, and Taſte. This the Papiſts call Tranſubſtantiation, and darken the right uſe of the Sacrament, whenas even in Popedom at *Millain* ſince St *Ambroſe* time to this preſent daie, they never held nor obſerved in the Maſs, neither Canon nor Elevating, nor the *Dominus vobiſcum.*

When I (ſaid *Luther*) with my Brother went into the Palatinate on the Rine to celebrate Maſs, my Prieſt forbade mee, and ſaid, What intend yee to do? yee cannot celebrate Maſs here, for wee are *Ambroſians.*

Ambroſians.

From whence the Elevating of the Sacrament came, and why it is not to bee endured.

The Papiſh Apiſh imitating of the Jews.

THe Elevation of the Sacrament (ſaid *Luther*) was taken out of the old Teſtament; for the Jews obſerved two vowels, the one called *Thruma*, the other *Trumpha*; *Thruma* was this, When they took an offring out of a Basket, and lifted it up above them, (like as they now lift up the Oblate,) and ſhewed the ſame to our Lord God, after which they either burned, or ate it: *Trumpha* was an Offring which they lifted not up above them, but ſhewed it towards the four Corners of the world, like as the Papiſts in the Maſs do make Croſſes, and other Apiſh Toies, towards the four corners of the world.

The work of Pope *Alſints.*

When *Luther* firſt began to celebrate Maſs in Popedom, and to make ſuch croſſings. *Mira Geſticulatione digitorum*, and could not rightly hit the old cuſtoms; hee ſaid, *Marie* God's mother, how am I plagued with the Maſs, and ſpecially, with the croſsings which hee never could hit right. Ah, Lord God (ſaid *Luther*) wee were in thoſe times poor plagued people, and yet it was nothing but meer Idolatrie. They terrified ſome in ſuch ſort with the words of Conſecration, (ſpecially thoſe that were good and godlie, and meant ſeriouſly) that they trembled and quaked at the pronouncing of theſe words, *Hoc eſt corpus meum*, for they were to pronounce them, *ſine ulla hæſitatione:* Hee that

that ſtammered, or left out but one word, committed a great ſin. Moreover, the words were to bee ſpoken without any ſtrange cogitations, in ſuch ſort, that onely hee muſt hear them that ſpake them, and none of the people ſtanding by. Such an honeſt Frier (ſaid *Luther*) was I, fifteen years together, the Lord of his mercie forgive it mee. The Elevation is utterly to bee rejected, by reaſon of the adoring thereof. Som Churches have ſeen that wee have put down the Elevation, and have followed us therein, which giveth us great ſatisfaction. Doctor *Juſtus Jonas* asked *Luther*; How hee ſhould carrie himſelf towards certain people of his Congregation, who, in the ſpace of twentie years, had not received the Communion? *Luther* ſaid, Let them go to the Divel, and when they die in that manner, let them bee buried under the Gallows. Hee asked further, If they were to bee forced thereunto? *Luther* ſaid, No, for that were Papiſtical; Let them bee admoniſhed, will they harken and do it, well and good; if not, let them alone.

Sentence over the Contemners of the Sacrament.

Of the Cauſ of the Sacrament of the Altar.

THe operative cauſ (ſaid *Luther*) of this Sacrament, is the Word and Inſtitution of Chriſt, who ordained and erected it. The ſubſtance is Bread and Wine, the form is the true bodie and bloud of Chriſt, which is ſpiritually received by faith; the final cauſ of inſtituting the ſame, is the benefit and the fruit, in that wee ſtrengthen our faith, and not to doubt, that Chriſt's bodie and bloud was given and ſhed for us, and that our ſins by Chriſt's death certainly are forgiven. Now theſe Graces and Benefits wee have obtained, in that Hee is our Saviour, not a ſtern and angrie Judg, our Redeemer and Deliverer; not an Accuſer nor a Bailiff that hath taken us priſoners. For in *Adam* wee are altogether ſinners and guiltie of everlaſting death, and condemned; but now by the bloud of Chriſt, wee are juſtified, redeemed, and ſanctified, therefore let us but onely take hold of this by faith.

The uſe of the Sacrament.

Of the Words (Given for you, *&c.*) *in the Lord's Supper.*

QUeſtion was made touching the words, (*Given for you*, &c.) whether they were to bee underſtood of the preſent adminiſtring, (when the Sacrament was held and diſtributed) or, when it was offered and accompliſhed on the Croſs? *Luther* anſwered and ſaid, I like it beſt when they are underſtood of the preſent adminiſtring, although they may alſo bee underſtood, as fulfilled on the Croſs; It hindereth not, that Chriſt ſaith, *Which is given for you*; whenas hee ſhould have ſaid, *Which ſhall bee given for you*: for Chriſt is *Hodie & Heri*, to day and yeſterday. I am (ſaith Chriſt) hee that doth it. Therefore I like it well that (*Datur*) bee underſtood in ſuch manner, that it ſheweth the uſe of the work. It was likewiſe demanded, whether honor and reverence were to bee ſhewn to the Sacrament of the Altar? *Luther* anſwered and ſaid, When I am at the Altar, and do receiv the Sacrament, then I bow my knees in honor thereof; but in bed, I receiv it Lying.

Heb. 13.

Chriſtian dutiful reverence.

Of the Pope's proceeding touching the Sacrament of the Altar.

THe Pope (ſaid *Luther*) denieth not the Sacrament, but hee hath ſtollen from the Laitie the one part or kinde thereof; neither doth hee teach the true uſe of the Sacrament. The Pope rejecteth not the Bible, but hee perſecuteth and killeth upright, good, and godlie Teachers. Like as the Jews perſecuted and ſlew the Prophets that truly expounded and taught the Scriptures. The Pope well permitteth the Subſtance and Eſſence of the Sacrament and Bible to remain; but yet hee will compel and force us to uſe the ſame according as his will and pleaſure is to deſcribe it, and will conſtrain us to believ the falſly feigned and invented Tranſubſtantiation and the reall preſence *corporaliter*. The Pope doth nothing elſ, but perverteth and abuſeth all that God hath ordained and commanded.

The Pope committeth Sacrilege.

of

Of the words, Drink yee all of it.

Joh. 13. THese words (*Drink yee all of it*) do concern (saie the Papists) onely the Priests. Then (said *Luther*) these words must also concern onely the Priests, where Christ saith, *Yee are clean, but not all*, that is, all the Priests.

Of LUTHER'S *Argument against the Papists.*

ALl those (said *Luther*) that do not hold the Sacrament as Christ did institute it, have no Sacrament. Now all Papists do it not, therefore they have no Sacrament; for they receiv not their sacrament, but do offer it. Moreover, they administer but onely one kinde contrarie to Christ's institution and command. The *major*, or first sentence is true, for the Sacrament is God's work and Ordinance, and not man's. The Papists (said *Luther*) do fall and err too much upon the left side, in attributing too much to the Sacrament, namely, that it justifieth *ex opere operato*, when the work is fulfilled.

Of the Papists clamoring against the Protestants, in forgetting all Love and Charitie.

Exclaimers that raiſ diſſention in the Church, and will not bee taxed for the same.

THe Papists (said *Luther* to *Melancthon*) in their books and writings do overmuch charge us concerning Charitie, and saie, The Protestants have neither Love nor Charitie. But when wee ask them, what Charitie is? Then they saie, *Ut consentiamus in Doctrina, & omittamus rixas illas de Religione.* Whereupon *Melancthon* said to *Luther*, Sir! under your Correction, wee should answer them thus, and saie, In the ten Commandements are two Tables, *Prima & Secunda.* Now *Charitas* is conteined in the second Table, there, indeed, shee hath the preheminencie over and above all works. But, *in prima Tabula*, it is said, *Time Deum, audi verbum ejus*; this (said *Melancthon*) they regard not. But Christ saith, *Qui matrem & patrem plus diligit quàm me, non est me dignus*; indeed wee must have Love and Charitie *erga parentes, erga liberos, conjugem & vicinum*; for in the second Table it is said, *Ama, ama, sis pius in patrem, matrem, & proximum.* But, in the first Table, it is said, *Si quis diligit plus patrem & matrem quam me.* Insomuch that when (*me*) cometh, then (*charitas*) hath an end, and as then (said *Melancthon*) will I for my part willingly bee named *Pertinax, Superbus, capitosus, & sine charitate*, or what elſ they pleaſ to call mee; onely that I may bee free from beeing partaker of and in their falſ doctrine. Then *Luther* said, Let us instantly praie to God, to preserv us from their wicked and idolatrous Religion.

Matth. 28. Christ saith, *And teach them to keep and observ all that I have commanded you.* Now hee commanded and said, *Take and eat*, &c. St *Paul* likewise to the *Corinthians* giveth it also in that manner, and in another place hee chargeth, that fit and expert men should teach and administer the Sacraments. And it is well to bee noted, that where a true

Nota bene. Church is, and the Word purely taught and preached, there one onely piece or part of Christ is not permitted to bee, but the whole Christ fully and compleat.

CHAP.

CHAP. XX.

OF THE CHRISTIAN CHURCH.

Of the first cauſ, why Popedom was by the Goſpel aſſaulted.

THat I (ſaid *Luther*) fell out with the Pope, this was the chiefeſt cauſ: The Pope boaſted of himſelf, that hee was the head of the Church, and condemned all that would not bee, nor live under his power and authoritie; for hee alleged and ſaid, Although Chriſt bee the Head of the Church, yet notwithſtanding there muſt bee a corporal Head of the Church upon Earth. With this (ſaid *Luther*) I could have been well contented, if in caſe hee had but taught the Goſpel pure and clearly, and in ſtead thereof had not induced humane inventions and lies; Nay, hee took upon him and uſurped power, rule and authoritie over the Chriſtian Church, over the holie Scriptures, and over God's Word. No man muſt preſume to expound the Scriptures, but onely hee, and the ſame alſo according to his ridiculous conceits; inſomuch as therewith hee made himſelf a Lord over the Church, and proclaimed the ſame to bee a powerful mother, and an Empreſs over the Scriptures, to which (hee would have) wee muſt yield and bee obedient; the ſame was not to bee endured.

The Pope made himſelf to bee hated.

Thoſe (ſaid *Luther*) that againſt God's Word boaſt themſelvs of the Churches authoritie, are meer Idiots and Fools. The Pope attributeth more power to the Church, which is begotten and born, then to the Word, which hath begotten, conceived, and born the Church.

But wee (through God's Grace) have this teſtimonie, that wee are no Heretikes, but Schiſmaticks, which cauſ ſeparation and diviſion, wherein notwithſtanding wee are not faultie, but they our Adverſaries, which give occaſion thereunto, by reaſon they remain not onely and alone by God's Word, which wee have, hear, and follow.

What the true Church is.

THe true Church (ſaid *Luther*) is an Aſſemblie of ſuch a Congregation as depend on things which do not appear, neither may bee comprehended in the minde; namely, which depend onely on God's Word, what the ſame ſaith, they believ without Addition; they give God the honor, and take that to bee true which in the Word is delivered unto them.

Deſcription of the Church.

That God himſelf muſt maintain his Church.

WEe (ſaid *Luther*) tell our Lord God plainly, If Hee will have His Church, then Hee muſt look how to maintain and defend it; for wee can neither uphold nor protect it; and if in caſe wee could, or were able to defend it, then wee ſhould becom the proudeſt Aſſes under Heaven. But God ſaith, I ſaie it, I do it, it is God onely that ſpeaketh, and doth what Hee pleaſeth; Hee doth nothing according to the Fancies of the ungodlie, nor which they hold for upright and good.

The true Protector of the Church.

That

That the poor and ſimple faſhion of the Church, offendeth the wiſe of the world.

THe great and worldlie wiſe people (ſaid *Luther*) take offenſ at the poor and mean Form of the Church, which is ſubject to many offenſes, tranſgreſſions, and ſects, wherewith ſhee is plagued; for they dream and think, that the Church is altogether pure, holie, blameleſs, that ſhee is God's Dove, &c. True it is, (ſaid *Luther*) the Church, in the Eies and ſight of God, hath ſuch an eſteem; but in the Eies and ſight of the world, ſhee is like unto her Bridegroom Chriſt Jeſus, ſhee is hacked, torn, ſpitted on, derided, and crucified.

Iſai. 53.

The ſimilitude of Chriſt, and of the ungodly Church.

The ſimilitude of the upright and true Church, and of Chriſt, is a poor ſillie Sheep; but the ſimilitude of the falſ and hypocritical Church, is a Serpent, an Adder, or a Molch, which now wee finde by experience; for how bitter is the hatred which the Popiſh Adverſaries bear towards the upright, true, and pure Religion? *Cocleus* wrote firſt unto mee, (ſaid *Luther*) and admoniſhed mee to the Goſpel, but afterwards, hee himſelf became an Adder.

Of the Compariſon of the Church among the Gentiles and the Jews.

Excellencie of the Jews Church.

THe Church among the Gentiles was nothing like the Church of the Jews; for, excepting Chriſt, nothing in the Old Teſtament is like the New, but onely the firſt three Chapters in the firſt Book of *Moſes*, concerning the Creation. Truly, the Creation is a great Majeſtie, as the Church ſingeth, *Conditor alme ſyderum, externa Lux credentium, &c.*

How exceeding glorious was the deliverance out of *Egypt*, the dividing of the Red ſea, the cloudie Pillar, the Bread from Heaven, &c? The Jews were over-wearied and cloied with theſe wonderful glorious Actions, becauſ they had and ſaw them daily. Even ſo (ſaid *Luther*) is it now with us; for at the firſt, Baptiſm was held a great, an excelling, a glorious thing and Treaſure, at which every one wondered; but wee are now ſo uſed thereunto, that wee regard it nothing at all, but rather will run to behold a Tilting, a Horſ-Race, or other fooleries. Let us but conſider the ſmall deſire that people have now in reading the Pſalter, and whether they admire the ſame, or eſteem thereof ſo much as of *Terence*, or *Cicero*?

Daily contempt.

Of the upright Definition of the true and ſubſtantial Church of God.

The ſtretching of the Church.

THe upright definition of the true, ſubſtantial Chriſtian Church, againſt the boaſting of the Papiſts, is deſcribed in the third part of our Chriſtian Belief, where wee ſaie, *The holie Catholique Church*, that is, the univerſal Church, *The Communion of Saints*, &c. Here (ſaid *Luther*) is no mention of the Romiſh Church. That man is fitly held for a good Logician, which can take *ex antecedenti*, the conſequence which uprightly and certainly thereof followeth, ſo that the Art *Dialectica*, conſiſteth not onely in Rules, but chiefly in works and Examples: Like as *Philip Melanchon* is, who dealeth both with words and with deeds, not like *Ariſtotle's Omne A, eſt B, Omne B eſt C, ergo*, &c.

Of the difference between the true and falſ Church.

Churches diſtinction.

THe upright and true Church (ſaid *Luther*) is diſtinguiſhed from the falſ in this manner, The true Church teacheth, that ſins are forgiven meerly out of God's Grace and mercie, onely for Chriſt's ſake without our works or merits, to thoſe that from their hearts do confeſs and acknowledg their ſins, and with their hearts do ſtedfaſtly believ in Chriſt.

But the falſ Church aſſcribeth all to the works and merits of people, and teacheth that they muſt alwaies ſtand in doubt of the Remiſſion of their ſins, and of their Salvation. Therefore (ſaid *Luther*) let us praie in the Church, with the Church, and for the

the Church; for, there are three things which do support the Church, and which properly do pertain to the Church; first, to teach truly; secondly, to praie diligently; and thirdly, to suffer with earnest patience.

Of new Reformations in the Popish Church, and how the Church ought to bee reformed.

ANno 1538, the 4 of *December*, a written Reformation of the popish Church under Prince *George* of *Saxon*, was delivered to *Luther*, after the reading of which, hee said, These people intend to reform the Church according to their Cogitations and humane wisdom, whenas the same is too high a business for the enterprises and counsels of men. If our Lord God intended to have his Church reformed, so were it to bee undertaken by divine, and not by humane Autoritie, wisdom or counsel, as it was in the time of *Joshua*, the Judges, *Samuel*, the Apostles, and in our time. I mark well (said *Luther*) the Papists are more afraid of Prince *George*, then of mee: They have invited him to bee their Gossip, and whereas they have made him drunken, so will hee ere long spew in their bosoms, therefore they may wish, that they were rid of him again; for if his Reformation take effect, then the Pope must lay down his state, and the Bishop of *Mentz* must ride in his Coach but with four horses, and so on with the rest. I long to see (said *Luther*) what a Reformation the Papists with Prince *George* will prepare, whether according to the Example of the first Church in the Apostles time, or of the Martyrs, or after the manner of the Heretiks Church; for then they must read all the Fathers, and imitate them. Our Protestant Church, by God's Grace, is neerest and most like the Apostles Church; for wee have the Doctrine pure, wee have the Catechism, the Sacraments uprightly according as Christ instituted them; also, How wee ought to make use of temporal and Houf-government; God's Word proceedeth and remaineth pure among us, which onely maketh a true Church. The Papists (who intend to prepare the Church according to the Pope's Canons and Decretals) will make *Concordantiam discordiarum*, an union of Discord; they will force contrarieties and discords to agree; and so, upon confidence of humane wisdom, sens, reason and understanding, their labor will bee lost and in vain.

Repa'ring of the Church.

Where and which is the upright and true Christian Church.

WHere God's Word is purely taught, there is also the upright and true Church; for (said *Luther*) the true Church is supported by the holy Ghost, not by orderly succession or inheritance. It neither followeth nor concludeth, though St *Peter* had been Bishop at *Rome*, and at the same time a Christian Communion was at *Rome*, that therefore the Pope and the Romish Church; for if that should bee of value or conclude, then they must needs confess, that *Caiaphas*, *Annas*, and the Sadduces were also the true Christian Church; for they boasted, that they were descended from *Aaron*.

The knowing of the Christian Church.

Wee may not wonder (said *Luther*) that by the Heathen were wranglings and dissentions, whenas notwithstanding the same Church was also a Congregation by God assembled together; for so it alwaies goeth, when wee leav God, and look upon humane persons and external things. True it is, indeed, (said *Luther*,) which the Papists affirm, namely, that the Church cannot err. But the Question is, Which is the Church?

Disquietness in the Church.

Prince *George* lived alwaies in hope (said *Luther*) that our Church would down and vanish; but forasmuch as hee now seeth that shee groweth and encreaseth, and that his Parishes are confused and emptie, therefore it is like, hee will turn over the leaf. But alas, the popish Bishops are blinde, they are careless of the Church; they would rather see all Parishes devasted, then that the Gospel should bee taught pure and uprightly. As for the Princes of the Empire, they have weightie affairs in hand, they contemn not God so vehemently as the popish Bishops do. Therefore St *Paul* meerly out of pitie and compassion to the *Corinthians* saith, *Would to God that yee ruled*, O, how willingly would I wish it you, &c. Truly ((said *Luther*) the same is a bitter *Ironia*, and a fierce

Wolf-like shepherds.

a fierce ſtab againſt ſuch contemners, ſuch preſumptuous cloied ſpirits.

That the Church ſheddeth her bloud.

IT is impoſſible (ſaid *Luther*) that the Chriſtian and true Church ſhould ſubſiſt and bee ſupported without the ſhedding of bloud; for her adverſarie the divel is a liar and a murtherer; but the Church groweth and encreaſeth through bloud, ſhee is ſprinkled with bloud, ſhee is ſpoiled and bereaved of her bloud, that is, when humane creatures will reform the Church, then it caſteth bloud. *Tertullian* the antient teacher ſaith exceeding well, *Cruore Sanctorum rigatur Eccleſia.* Therefore ſaith alſo the *Pſalm*, *Wee are as ſheep appointed to bee ſlain*, that is, which daily are ſlaughtered for Chriſt's ſake. And truly (ſaid *Luther*) it would griev mee ſorely, if I ſhould carrie my bloud into the Grave.

The refreſhing of the Church.

How it ſtandeth with the Chriſtian Church.

IT ſtandeth with the Chriſtian Church (ſaid *Luther*) no otherwiſe then with a ſillie Sheep, which the Wolf alreadie hath catched by the wooll to devour it. Our Nobilitie, our Gentrie, Citizens, &c. will not hear aright, they think (when wee preach the Goſpel, and reprove the Papiſts concerning their confidence in works) that as then wee preach of good and eaſie daies, and that they have leav now to live, and to do what, and how they pleaſ. O, they ſin too too highly, inſomuch that if wee drive out one Divel, then there come ſeven other in his ſtead. If wee ſhould drive away all theſe Friers, then other, ſeven times worſ then theſe would com.

Of the Form of the Church.

The Valuers of the Church.

THe worldly wiſe people do onely look upon the deformitie and contempt of the true Chriſtian Church, and take offenſ, that other ungodly and falſ Churches are preferred and highly eſteemed of, they cenſure according to natural and humane reaſon, wiſdom and underſtanding, altogether without God's Word, and in ſuch maner they go on, from hence it proceedeth, that the whole Religion is ſlighted and deſpiſed. Nay, they ſtick not to ſaie, The Article of the Reſurrection of the dead is feigned, therewith to fear the common ſort of people, and to keep them in aw. Again, the high learned and craftie ones in this world preſumptuouſly do undertake to meaſure and judg God's Word according to the natural ſenſ and wit of man, inſomuch that *Eraſmus Rotterdam*, and other deep learned and worldly wiſe men have alreadie the Epicure even in their Boſoms.

The Fort of holy Scripture

But wee (ſaid *Luther*) by God's Grace do know, that the Divine Word is confirmed and ſtrengthned by miracles, which no other doctrine is able to accompliſh or to work, as by raiſing of the dead, by driving out of Divels, &c. From whence God oftentimes eaſtneſtly admoniſheth us to remain by the holy Scripture, and by his Word. I (ſaid *Luther*) have not learned my Divinitie at once, but was fain to ſearch alwaies deeper and deeper, whereunto my Temptations, Trials and Vexations help mee; for without uſe and practiſe learning will not bee obteined.

Of what value is ſuch a Phyſician that alwaies readeth in the Schools? But the more hee dealeth with nature and practiſeth, the more hee ſeeth and knoweth, that hee hath not wholly devoured the Art: What ſhall bee don then in and about the holy Scriptures, where God hath given other manner of Adverſaries, namely, the Divel and the Pope? The cruſhing of the Church and her lying in travell endureth a long time. But (ſaid *Luther*) her year and time will com that ſhee ſhall bee delivered and have a joiful ſight. The form and aſpect of the Church is il-favoured, uglie, full fraughted with mourning and calamitie in the ſight of the world, but in Chriſt ſhee is victorious and triumpheth. St *Paul* ſaith, *Hee hath ſet us with Chriſt in the heavenly beeing.* Like as a Bride is *Domina*, and miſtreſs of her husbands Treaſure; even ſo a faithful Chriſtian is a Lord of the wealth and treaſure of Chriſt his Bridegroom; for hee

Job. 16.

Glorie under weakneſs.

is

is raised with Christ, and is set in the Celestial substance. Therefore (said *Luther*) pride is not to bee imputed unto us in that wee upbraid the Divel, and boast of God's Gifts, Benefits and Presents which Christ for us hath purchased, and which the Divel hath lost.

God beholdeth and seeth nothing in his Church and Assemblie that is evil, or that hath a deformed Aspect, but Hee beholdeth therein onely his dearly beloved Son Christ; Him Hee loveth so intirely, that by reason of such Love, Hee beholdeth on His Bride altogether that which is amiable and full of Beautie; for Hee hath cleansed her with the washing of water by the Word, *Eph.5.*

Nothing less is beheld or seen in the Church, then that which of her is written, namely, that shee is the Spouse of Christ. Therefore (said *Luther*) wee must open the Eyes of the heart, and must lift them up on high, and look not according to the outward view, or according to our humane natural sight, sense, wisdom and understanding (for wee are sensible of our sins and of the Devils affrightings) but wee must censure and judg touching these Celestial blessings, according to God's Word and Promises. Known signs of the Church.

Of the Aspect of the world, and of the true Christian Church.

THe Form and Aspect of the world (said *Luther*) is like a Paradise; but the true Christian Church in the Eie of the world is foul, deformed and offensive; yet nevertheless in the sight of God, shee is precious, shee is high and dearly esteemed of. *Aaron* the high Priest appeared gloriously in the Temple with his Ornaments and rich Attire, with odoriferous and sweet smelling perfumes, but on the contrarie, Christ appeared in most mean, simple and contemptible Aspect. The Aspect of the world and of the Church.

Wherefore (said *Luther*) I regard nothing at all, neither am I troubled, that the world so basely esteemeth of the Church, what do I care, (said hee) that the Usurers, the Nobilitie, Gentrie, Citizens, Countrie-people, covetous Panches, and Roarers do contemn, and esteem of mee as of dirt? I will in due time esteem of them as little. Wee must not suffer our selvs to bee deceived nor troubled at what the world holdeth of us. *Virtus est placuisse bonis.*

Why the Church is in miserie on Earth.

FIrst, (said *Luther*) that thereby wee bee put in minde and admonished, that wee are banished and exiled servants out of Paradise for *Adam*'s sake. Secondly, that wee may alwaies carrie in minde the miserie of the Son of God, who was made man for our sake, took upon him our flesh and bloud, (yet without sin) walked in this vale of miserie, suffered for us, died, and arose again from the dead, and so brought us again to our paternal home, from whence wee were driven. Thirdly, that wee bee put in minde and taught, that our habitation is not in this world, but are here onely Pilgrims, and that there is another life, namely, an everlasting, prepared for us. The Pilgrimage of the Church.

Of the Churches witness touching faith.

THat there is a holie Christian Church, the same is an Article of our Christian Belief, which must bee taken hold on, not with carnal cogitations, but by Faith. For God oftentimes hideth and concealeth Himself in most wonderful wise; now with sinning, then with debate, somtimes with errors, then again with weakness and frailtie, with offenses, with murthering (for which the ungodly malefactors ought to bee punished) as Thievs, Murtherers, Adulterers, &c. In all these and the like offenses committed among Christians, God in miraculous manner hideth and concealeth Himself; yea, Hee hideth Himself in such sort, that even the Apostles of Christ went not Scot-free, who many times were at discord and debate one with another, as wee see when St *Paul* resisted St *Peter*, and openly reproved him before the whole Assemblie. *Gal. 1.*

ſemblie. Likewiſe, when *Paul* and *Barnabas* encountred the one the other ſo ſharply for the ſake of *Mark*, (who in *Pamphilia* departed from them) that they forſook and left one another. And (ſaid *Luther*) I am verily perſuaded whole *Aſia* (that fair and glorious Countrie) for none other cauſ fell from St *Paul*'s Doctrine, then that God in the Church hid Himſelf, inſomuch as they were full of debate, of diſcord and offenſes; nevertheleſs the Chriſtian Church moſt certainly was in *Aſia*, although but in few.

Act.15.

It goeth now, alas, even ſo.

Touching all Hypocrites boasting of the Church.

THe very name of the Church is the higheſt Argument and proof of all Hypocrites. The Phariſees, the Scribes, yea, the whole Senate of Jeruſalem cried out againſt *Steven*, and ſaid, *This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the Law. Cain, Iſhmael, Saul*, the Turks and Jews carried and do carrie the Name and Title of the Church. But *Moſes* finely ſolveth this their Argument, where God ſaith, *They have moved mee to jealouſie with that which is not God, they have provoked mee to anger with their vanities: And I will move them to jealouſie with thoſe which are not a people, I will provoke them to anger with a fooliſh Nation.* Here (ſaid *Luther*) was *Quid pro Quo*; As if God ſhould ſaie, Could yee finde in your hearts to forſake mee? ſo can I forſake you again; for God and Nation, the Word and the Church are *Correlativa*, the one cannot bee without the other.

The word *Church* a Cloak of Knaverie.

Acts 7.

Deut.32.

In ſuch manner (ſaid *Luther*) the Papiſts are Biſhops, and yet are not; wee are not Biſhops, and yet are, according to St *Paul*'s definition, as hee deſcribeth a Biſhop. The gaudie pomp of the Papiſts might in ſom meaſure bee tollerated, but their idolatrie is inſufferable.

Tit.1.and Tim 5.

That the fruit in a mothers womb is a picture and ſimilitude of the Church.

LIke as a Childe in the mother's womb is wickled and compaſſed about with a little thin and tender Caul, which the Greeks name *Chorion*, (otherwiſe called the After-birth) and deſireth no more ſuſtenance then ſo much as the *Cotylidones* (from which the fruit receiveth nouriſhment) do bring with them, neither doth the After-birth break, except the fruit bee ripe and timely to bee brought to the world's light. Even ſo likewiſe (ſaid *Luther*) the Church alſo is incloſed in the Word and bound thereon, and ſhee ſeeketh none other Doctrine concerning God's Will, then that which in the ſame is ſhewed and revealed, therewith ſhee is content, and thereupon ſhee remaineth and dependeth by faith, until ſuch time as in the life to com ſhee ſhall behold God's light and face in preſence, and ſhall hear God Himſelf preach of the Myſteries and now hidden things which here on earth wee have in faith.

Chorion:

But if in caſe ſom (who are vain-glorious and ſtuffed with ambition) by untimely motion do force and break the After-birth (as the Papiſts, the Anabaptiſts, and other ſeducers do, in contemning the Office of Preaching the Goſpel, do attend and exſpect innovations and motions from Heaven) the ſame muſt bee diverted into untimely fruits and ſtill-born Children, as *abortus & immaturæ Maſſæ*.

Therefore when the Church beholdeth this ſimilitude and likeneſs, then ſhee muſt learn and know, that ſhee is bound on the word which of God is given unto her, from which ſhee muſt not ſhrink nor depart, no not the breadth of one hair.

Of another ſimilitude and picture of the Church.

Amaranthus is a flower that groweth in *Auguſt*, it is more a ſtalk then a flower, it is eaſily broken off, and groweth in joiful and pleaſant ſort; when all other flowers are gon and decaied, then this (being with water ſprinkled) becometh fair and green again; inſomuch that in winter time they uſe to make Garlands thereof. It is called *Amaranthus* (ſaid *Luther*) from hence, that it neither withereth nor decaieth.

God's maſterpiece in his Creatures.

I know

I know nothing (said *Luther*,) more like unto the Church then this Flower *Amaranthus*, (called with us in *Germanie*, Thousand fair.) For although the Church doth bathe her Garment in the bloud of the Lamb (as in *Genesis*, and in the *Apocalyps* is written) and is over-colored with red; yet nevertheless shee is more fair, comely, and beautiful then any State and Assemblie upon the face of the Earth; Shee onely is embraced and beloved of the Son of God, as His sweet and amiable Spouse, in whom onely Hee taketh Joie and Delight, and whereon His heart onely dependeth; Hee doth utterly reject and loath all other that contemn or falsifie His Gospel, &c. The Form and proper condition of the Church.

Moreover, the Church suffereth willingly her self to bee broken of and plucked, that is, Shee is willing, loving, patient, and obedient to Christ her Bridegroom in the Cross, Shee groweth and encreaseth again fair, joyfully and pleasant, that is, Shee gaineth and purchaseth the greatest fruit and profit thereby, namely, Shee learneth to know God aright, to call upon Him, freely and undauntedly to confess His Word and Doctrine, and produceth many fair and glorious virtues.

At last, the bodie and stalk remaineth whole and sound, and cannot bee rooted out, although raging and swelling bee made against som of her members, and the same torn away. For like as *Amaranthus* never withereth nor decaieth; Even so, the Church can never bee destroied nor rooted out. But what is more wonderful then this qualitie in *Amaranthus*, when it is with water sprinkled and dipped therein, then it becometh fresh and green again, like as raised and wakened from the dead. Even so likewise the Church by God will bee raised and wakened out of the Grave, and will becom living again, will everlastingly praise, extol, and laud the Father of our Lord and Saviour Jesus Christ His Son and our Redeemer together with the holie Ghost. For howsoever other temporal Empires, Kingdoms, and Principalities have their Changings, and like Flowers do soon fall and fade away; yet notwithstanding this kingdom (which so deeply is rooted in) by no power can bee destroied and devasted, but remaineth eternally.

Of the Olive-tree.

AN Olive-tree (said *Luther*) will stand, endure, and bear fruit the space of two hundred years, and it is a fair similitude of the Church; for *Oil* signifieth the Amitie and Love of the Gospel; but *Wine* signifieth the Doctrine of the Law. There is such a natural unitie and affinitie between the Vine and the Olive-tree, that when the Vine branch is graffed and set upon an Olive-tree, then it beareth both Grapes and Olives. In like manner when the Church (which is God's Word) is planted in people's hearts, then it ringeth, soundeth out, and teacheth both the Law and the Gospel, it useth both Doctrines, and from both bringeth fruit. *Luke* 10.

Of the vain boasting of the Pope, concerning his Church at Rome.

I Much marvell (said *Luther*) that the Pope boasteth, and extolleth his Church at Rome to bee the chiefest, whenas the Church at *Jerusalem* is the Mother; for there the Doctrine was first revealed and set forth by Christ the Son of God Himself, and by His Apostles. After the same Church, was the Church at *Antioch*, from whence the Christians have their name. Thirdly was the Church at *Alexandria*; the Romish was the fourth; And the Churches of the *Galatians*, of the *Corinthians*, *Ephesians*, of the *Philippians*, &c. were also before the Romish. Is it so great a matter (said *Luther*) that St *Peter* was at Rome? (which never hitherto hath been, nor ever will, nor can bee proved) whenas our blessed Saviour Christ Himself was at Jerusalem, where all the Articles of our Christian faith were made, where St *James* received his Orders, and was Bishop, and where the Pillars of the Church had their seat. The Antient Church.

St *Peter* (ſaid *Luther*) was God's laſt anger, who idly boaſted and bragged, and with lies procured the heavie torments of many Conſciences.

Of S^t Auſtine's *ſpeech*, Evangelio non crederem, *&c.*

THis ſpeech of S^t *Auſtin* (ſaid *Luther*) where hee writeth, I would not believ the Goſpel, except the Church firſt with her Authoritie had confirmed the ſame, &c. was never written in that ſenſ which the Papiſts dream of and deviſe. For it never came in *Auſtin*'s minde to write, that his, or others of the Fathers writings, ought to bee more believed then the holie Goſpel; but that onely the ſacred Scriptures and God's Word were to bee believed, and that the ſame ſhould not bee cenſured according to our humane wiſdom, ſenſ, reaſon and underſtanding, as doctrine of men, which in another place hee witneſſeth (*Prologo, lib.3. de Trinitate*) in theſe words following; Thou ſhalt (in favor towards my writings) not believ them as the ſacred Scriptures; but what thou findeſt in the Holie Scriptures, the ſame believ thou immediately without all doubting, yea, although before thou didſt not believ it. But in my writings (what therein thou holdeſt not to bee ſure and certain, and unleſs thou truly and rightly underſtandeſt them) thou ſhalt not ſtedfaſtly depend thereon. And further in his 8. Epiſtle to St *Hierom*, hee ſaith, I have learned to do this honor and fear to the Holie Scriptures, that I dare not believ any thing therein to bee erroneous. And if in caſe I found any thing therein which might not bee agreeable to the truth, that as then I ſhall and will think nothing elſ but that the Book is not written aright, but falſly; or I ſhall think, that the Tranſlators did not attain to the true ſenſ of what is ſaid, or did not rightly underſtand it.

S. *Auſtin's* excellent ſpeech, how the writings of the Fathers ought to bee read.

But other men's writings (bee they never ſo holy or learned) I read in ſuch manner, that I hold the ſame not therefore to bee true, becauſ they themſelvs hold them ſo; but I will, that they ſhall make them good and approved unto mee to bee true out of holy Writ, or by other ſound and ſubſtantial reaſons, &c. And again, I am to read in other men's Books and Writings in ſuch manner, as I will they ſhould read in mine, to underſtand them, &c.

Nota bene.

The idle Sophiſts (ſaid *Luther*) do finde fault with St *Paul*, and do blaſpheme him, and ſaie, Hee wrote confuſedly, one thing through another diſordered and darkly. Ah, Loving Lord God, this great Treaſure the ſacred Writ belongeth onely to a perplexed, to a broken, contrite, and humbled heart which feareth God's wrath, *Pſal.* 51. and *Iſai.* 64.

Sophiſts blaming S *Paul's* writings.

The ungodlie ought earneſtly to bee reproved, and their boaſting confounded and put to ſhame, as St *Steven* did, *Acts* 7. Hee ſpake harſhly of and againſt Jeruſalem, and the Law which ruled at the ſame time over that Nation, which then ſtood in flouriſhing ſtate.

That the Papiſts bragging ſtandeth and dependeth on the name of the Church.

Papiſt's fort.

THe Papiſts (ſaid *Luther*) relie upon this, The Church cannot err; Wee are the Church; *Ergo*, wee cannot err. To the *Major*, I make this anſwer, True it is, the Church cannot err, namely, in the Doctrine; but in works and actions ſhee may eaſily err; yea, and oftentimes doth err; and therefore ſhee praieth, *Forgive us our Treſpaſſes*, &c. The *minor* (ſaid *Luther*) I utterly denie.

Therefore when they argue, and ſaie, What the Church teacheth uprightly and pure, is true; the ſame (ſaid *Luther*) wee yield unto. But when they argue and ſaie, What the Church doth is upright and true; the ſame wee denie, and ſaie roundly, No thereunto; Wherefore wee muſt alwaies have an eie to the Doctrine, for that doth the deed.

Of

Of the difference of Christ's Kingdom, and the kingdom of the world.

OUr Lord God (ſaid *Luther*) hath reſerved to Himſelf and His Church the beſt Rule and Government, which is not *ſub exactione Legis*, but proceedeth *in Libertate ſpontanea.* For our Saviour Chriſt ſaith, *I baptize thee*, I inſtruct thee in the chieſeſt points of Chriſtian Doctrine, I abſolv thee, I preach unto thee, I comfort thee, &c. Believeſt thou Mee, ſo haſt thou everlaſting Life and the celeſtial Treaſure; but if thou believeſt not, the hurt is thine own, I loſe nothing thereby.

But the worldly Government proceedeth *ex coactione*, and ſaith, *Fac hoc, omitte illud.* If thou wilt not bee ruled, (ſaith the Magiſtrate) then will I puniſh thee; in the world is altogether miſchief, inſomuch that the temporal Kingdom ſeeketh onely its own carnal good and profit, *quadam ex coactione.*

But the Kingdom of Chriſt holdeth and governeth us for our own true celeſtial good and profit, with (lovingly) deferring it to our ſelvs. And (ſaid *Luther*) *in Electis* the ſame goeth well forward and proſperouſly proceedeth. *Sed politici quò ſunt rigidiores Legibus (dicentes,* Thus and thus muſt thou do), *Eò minùs procedit.*

Wherein the true Church conſiſteth.

MAny there are (ſaid *Luther*) that preſume to brag and boaſt of their Title of the Church, whenas they are nothing leſs then the true Church; for the dear and holie Prophets fought alſo with the Church. The Prophet *Eſay* preſently in the beginning of his firſt Chapter deſcribeth two ſorts of Churches. The upright and true Church is a very ſmall heap and number, hath no eſteem or very little, ſhee lieth under the Croſs; but the falſ Church is pompous, boaſting-like; ſhee flouriſheth and is held in high repute, like *Sodom*, of which St *Paul* complaineth, *Romans* 8. and 9. Chapters. To conclude, the true Church (ſaid *Luther*) conſiſteth in God's Election and Calling, ſhee is powerful and ſtrong in weakneſs. Prophetical brains.

Of the Sophiſts Juggling Tricks.
Fallaciæ Sophiſtarum.

ONe of the Jugglings of the Sophiſts (wherewith the ungodlie wretches deceiv ſimple people) is this, A kingdom (ſaie they) which is plagued and tormented, the ſame is a temporal kingdom. The Chriſtian Church is plagued and tormented. *Ergò*, Chriſt's Kingdom is a Temporal Kingdom. But I anſwer them and ſaie, No, not ſo, The Kingdom of Chriſt (ſaid *Luther*) is not plagued, but our bodies by reaſon of our ſins are plagued and tormented. As St *Paul* ſaith, *Wee muſt through much Tribulation enter into the Kingdom of God.* Hee ſaith not, That the Kingdom of God ſuffereth externally. Spiritual deceit and knaverie. *Epheſ.* 4. *Acts* 14.

The like fallacie and deceit is, when they ſaie, God is the Love; God juſtifieth, therefore Love juſtifieth.

Such and the like Fallacies (ſaid *Luther*) may ſomtimes poſe even underſtanding and pregnant wits, which are well exerciſed and practiſed. Therefore wee muſt take time to anſwer them; for every one ſo ſuddenly cannot mark and diſcern ſuch deceits.

Occam the Teacher wrote a Book wherein with diligence hee ſheweth ſuch Sophiſtical Jugglings.

CHAP. XXI.

OF EXCOMMUNICATION, AND The Jurisdiction of the Church.

Concerning Excommunication.

The chiefest good of the worlds children, and of Christians.

THe ungodly (said *Luther*) have great power, riches, and respect; on the contrarie, wee the true and upright Christians have but onely one poor, sillie, and contemned Christ. Temporal things, monie, wealth, reputation and power they have alreadie in possession, they care nothing for Christ; Wee saie to them, Yee are great Lords on earth; on the contrarie, wee are Lords in Heaven; yee have the power and riches on earth; on the contrarie, wee have the Heavenlie Treasure alreadie, namely, wee have God's Word and Command, wee have the holie Baptism, and the Sacrament of the Altar, which is an Office celestial. If (said *Luther*) any man or humane Creature among us, under the name of a Christian, will exercise unjust power, insolencie and wicked wilfulness, as then immediately wee excommunicate such a person, hee shall not present himself neither at the baptizing of Children, nor shall bee partaker of the holie Communion, neither shall hee have Conversation with other Christians.

The chiefest point.

But if hee will abandon and forsake the name of a Christian, and give over that Christian Title, as then wee are and will bee readie and willing with patience to suffer his or their tyrannie, insolencie, and usurped power; wee are content to let them go like Heathen, Jews, and Turks, and so to commit our caus to God.

Beginning of Excommunication.

From hence (said *Luther*) proceeded Excommunication by the Ancient Fathers in the Church; as wee read of St *Ambrose* Bishop of Millain, who drove *Theodosius* the Emperor out of the Quire, becaus (after hee with his souldiers had overcom a Citie) then hee tyrannized horribly, and commanded all therein (young and old) to bee put to the sword and slain. And when St *Ambrose* by the Emperor was sent for, to com out of the Church, and to deliver up into the Emperors hands both the Chuch, the Jurisdiction and the Livings thereof, then hee stretched forth his neck, and offered the same to the block, stood stedfast like a strong wall, and said, If the Emperor desireth of mee that which is mine, as my Hous, my monie and goods, &c. then I will not refuse, but willingly will part therewith, (although all that I have belongeth to poor people) but that which belongeth to God and to the Church is not subject to the Imperial power and Majestie; hee hath neither right nor title thereunto; I neither can nor will suffer any thing to bee drawn from the Church, nor deliver over that which is hers, specially seeing I have command to keep it, and not to surrender it up. Moreover, I (said St *Ambrose*) must have also regard to the Emperors saving health, to his eternal welfare and salvation: For it were neither good for mee to deliver it, nor for him to take it.

Therefore, loving Emperor, (said hee) do not burthen thy Conscience therewith, think not that thou hast Imperial power and right over that which pertaineth to God, do not exceed in exalting thy self, but in case thou intendest to remain Emperor, and to rule any longer, then have a care that thou beest subject to God, for it is written, *Reddite Cæsari quæ sunt Cæsaris, & Deo quæ sunt Dei.* People and Countries belong to thee, but the Church to the Priests, in which Christ onely must rule and govern, and must

must not bee subject to any other power, &c. Further hee said, Well, I must endure and suffer power; Well may I sigh, lament and weep, for those are the weapons of a Christian servant against God's enemies; I neither will nor must resist or defend my self in any other sort; behold, here I stand, here will I die.

Truly (said *Luther*) hee was (doubtless) a stout and stedfast godly man, and one that was indued with a glorious Christian Courage and Spirit. To conclude, the world weeneth, and in this opinion is ruled; It beholdeth onely what is present and temporal, it understandeth and knoweth nothing how it will go hereafter; then the world will saie, *Non putaram*, I did not think it would have happened so. Episcopal picture.

But faith dealeth with things which are not present and visible, and which may bee comprehended with humane reason and understanding. An upright Christian should never deal with *Non putaram*'s, but must bee most sure and certain of his Caus. Hee for the sake of Christ his Saviour (in whom hee beleeveth) must suffer and endure the Holy Cross, must bee contemned and blasphemed; therefore when the Cross cometh hee is not much affrighted nor moved thereat: why? becaus hee knoweth before that it would and must com upon him. But the wise of this world, and what affecteth this world, do live and go on securely in all and full delight and pleasure, like the rich Glutton and Epicure, who could not afford nor spare his scraps and fragments to poor *Lazarus* that lay at his Gate. Faith's resolution. *Luke* 16.

What Excommunication is.

OUr dealing and proceeding against the Pope (said *Luther*) is altogether Excommunication. For a true and right Excommunication is nothing els, then publickly to declare a person that is disobedient to Christ's Word. For, *Hee that believeth and is baptized, shall bee saved*, &c. Now wee saie and directly do affirm in publick, that the Pope (with his retinue) believeth not, therefore wee conclude, that hee shall not bee saved, that is, hee will bee damned. What is this els, but to excommunicate him? To put Christ's Word in Execution, and to accomplish and execute his command, the same is Excommunication, or to excommunicate. Definition of Excommunication.

An Admonition touching Excommunication, given by Luther *at Wittemberg, after his Sermon preached on Sunday* invocavit *in Lent,* Anno 1539.

I Understand (said *Luther*) of a rumor among you, which induceth many to bee very cholerick, in that wee endeavor to erect and establish Excommunication again. Now true it is, I have made mention and spoken of the same, not in meaning, that Tyrannie should swaie again, but according to that whereof Christ speaketh and teacheth, *Matth.* 18. Namely, first, that one in private bee admonished; afterwards again, through two persons, &c. Such an Excommunication (said hee) wee would willingly have again to bee prepared, not that a single Chapplain or Minister alone should or could deal therein; but that all of you your selvs should give Assistance thereunto: As St *Paul* saith, *With your Assemblie, and with my spirit*, that is, with the whole Congregation. Wee with you, and yee with us, ought one with another to pronounce the Lord's Prayer against such a person as is separated or excommunicated from the whole Christian Congregation. To erect Excommunication aright. The manner of true Excommunication.

Again, if in case that person bee converted, as then, that wee join in publick Praiers over him in the Church, and receiv him again.

And (said *Luther*) how can I, as a Minister and Servant of the Church, look to Bakers how they bake; or to Butchers, how they kill and sell meat; how Tailors and Millers do steal, &c. These Offices belong to the temporal Magistrate. But the holy Communion is ordained for a sinners comfort, who from his heart confesseth and acknowledgeth his sins, is sad and sorrie for them, and desireth to have the Grace of God, and to bee freed and loosed from his sins. The Servants of the Church are no Informers.

But

Nota bene.

But if in case there bee among us a publick sinner, whom the Magistrate punisheth not, to such an one wee ought not to administer the holy Sacrament, except hee repenteth and bee converted: for, (said *Luther*) If I wittingly do admit a publick sinner to the holy Communion, then I take his sins upon mee, and make my self partaker thereof.

Luther's publick Confession of his sins which hee committed in Popedom.

What need have I to bee partaker of other men's sins, whenas I have enough of mine own? I lived wickedly in my youth, and fifteen years together have incurred God's wrath against mee by saying Mass in Popedom, and with my helpless works have scorned, derided, crowned and crucified my Lord and Saviour Christ Jesus, &c. why should I then now again run my self into damnation by reason of other people's sins? I might rather wish I were a keeper of Swine.

1 Pet. 5.

I speak this (said *Luther*) not that I would bee a Ruler, or use Tyrannie over you, I neither can nor will do that: But I would have everie one of you ask his own heart, whether hee think it fitting for any one to receiv the holy Sacrament, when hee liveth in open sin and wickedness without restraint?

Should I (said *Luther*) suffer my soul to bee damned for the sake of such an impenitent person? I am willing to venture and engage my bodie and bloud with you, my wealth and temporal welfare, my wife and children, or what elf I have in this life, (as yee know how truly I have remained with you, and not started in the time of this late great and fierce plague and sickness.) But that I should venture and engage my soul for your sins, and with you to run headlong to hell, therein I will bee excused.

1 Cor. 1.

It concerneth not mee alone, but it toucheth all of you, to take heed that wee make not our selvs partakers of other peoples sins. A whole Citie may bee punished for the sake of one publick sinner.

The manner of admonishing.

I would willingly proceed with the Excommunication (as God willing I intend) after this manner: First, when I my self have admonished an obstinate sinner, then I send unto him two other persons, (as two Chaplains, or two of the Aldermen of the town, two Church-wardens, or two honest men out of the Assemblie,) if as then hee will not better and amend himself, but still run on in stubbornness and persist in his sinful life: Then I will declare him openly to the Church, and in this manner I

Open declaring of Excommunication.

will saie, Loving Friends, I declare unto you, how that *N. N.* hath been admonished, First by my self in private, afterwards also by two Chaplains; thirdly by two Aldermen and Church-wardens, and those of the Assemblie; yet notwithstanding hee will not desist from his sinful kinde of Life. Wherefore I earnestly desire you to assist and advise, to kneel down with mee, and let us praie against him, and deliver him over to the Divel, &c.

Hereby (said *Luther*) wee should, doubtless, prevail so far, that people would not live in such publick sin and shame; for this would bee a strict Excommunication, (not like the Popes monie-Bulls) and profitable to the Church. But when such a person were bettered and converted, then wee might absolv him again.

These are the Keyes of the Church wherewith sinners are bound and loosed again.

That Excommunication is Two-fold.

Matth. 18.

EXcommunication, as also the Church, is two-fold. The one is temporal, external or visible, which the Church useth (against those that lie in open sin and shame) according to Christ's Command. And this (said *Luther*) above all things must bee kept in the Church; For Excommunication is not a slight thing, which excludeth and separateth from Christ's Kingdom, deteineth sins, without all hope of forgiveness, except by Repentance.

Therefore Christ will have, that a sinner bee first warned and admonished, not onely once or twice by private and single persons that are not in Office, but also by them which are in Office of publick preaching, ere and before this severe sentence of

How Excommunication ought to bee don.

Excommunication bee published and declared.

Many there are at this time (said *Luther*) that laie the fault upon the servants of the Church, as if Excommunication were fallen through their negligence. Again, many do charge

charge the Magistrate, that they withstand and hinder the same, and will not give waie to have it put in execution. But the sentence and Command of Christ witnesseth clearly, that sinners in private manner ought to bee admonished, before the publick Ministers do pronounce and declare the sentence.

Of the caus, why Excommunication is now fallen.

NOthing hindereth Excommunication more at this time, then that no man doth what pertaineth to a Christian to do. Thou hast a Neighbour whose Life and Conversation is well known unto thee (but unknown to thy Preacher or Minister.) Therefore when thou seest thy Neighbour by wrongful dealing groweth rich, thou seest that hee liveth a lascivious kinde of life, in Adulterie, &c. Thou seest that hee governeth his Houf and Familie negligently, &c. as then oughtest thou Christian-like to warn and earnestly to admonish him to desist from his sinful Courses, to have a care of his Salvation, and to abstain from giving offenses, &c. Oh, (said *Luther*) how holie a work hast thou performed when in this sort thou winnest thy Neighbour? But I praie, who doth this? For first, Truth is a hateful thing: Hee that in these times of the world speaketh the truth, procureth hatred. Therefore thou wilt rather keep thy Neighbours Friendship and good will (specially when hee is rich and powerful) by holding thy peace and keeping silence, or by conniving, then that thou wilt incur his displeasure and make him thy Adversarie.

Secondly, the caus that Excommunication is fallen, is, forasmuch as in a sort wee are all subject to blaspheming alike, and therewith are stained; therefore wee are afraid to pull out the moat which wee see in our Neighbours Eie, lest wee bee hit in the teeth with the beam which appeareth in our own.

But (said *Luther*) the chiefest caus why Excommunication is fallen, is this, The number of upright and true Christians in every place is very small: For, if from our hearts wee loved and affected true and upright Godlinefs and God's Word (as wee all ought) then wee would regard the Command of Christ our blessed Saviour far more and greater, then all the wealth, welfare or favour of this temporal life. For this Command of Christ touching the admonishing and warning thy Brother that sinneth, is even as necessarie as this, *Thou shalt do no murther, Thou shalt not commit adulterie, not steal*, &c. seeing that (when either out of fear, or for som other worldly respect thou omittest this admonition) there dependeth thereon, not thy Neighbours bodie and goods, but the salvation of his soul. *Psal. 12.*

That wee ought not to contemn Excommunication.

TAke heed (I saie) that in any case thou contemnest not the Excommunication of the Church, which hath an orderlie and upright proceeding; for the contemning thereof most certainly produceth the Censure of God's wrath, and everlasting damnation, for Christ saith, *Verily I saie unto you, what yee binde on earth, shall bee also bound in Heaven*, &c. Therefore the Popes Tyrannie is so much the more to bee maledicted, in that hee abuseth Excommunication in such sort, as when a poor man at a certain appointed daie cannot make paiment of that Taxation which the Pope imposeth upon him, then hee is excommunicated. But his Bulls and Excommunication hee now useth against us, becaus wee openly confess the all-saving Doctrine of the Gospel: yet our Saviour Christ comforteth us first, and saith, *Happie are yee when men revile and persecute you for my sake, and speak all manner of evil against you*, &c. And again, *They will* (saith Christ) *excommunicate you.* Antichristian Excommunication.

Secondly, most certain it is, (said *Luther*) that the Pope's Bull is not Christ's Excommunication, by reason it is not don nor taken in hand according to Christ's Institution, therefore it is of no value in Heaven, but to him (who thus abuseth it against Christ's Command) it bringeth most sure and certain destruction; for it is a sin wherewith God's Name is blasphemed.

of

Of the hidden and invisible Excommunication.

External and hidden excommunication. *Jer.5.*

LIke as this external and visible Excommunication toucheth and is used against those onely that live in publick sins, who thereof are convicted; even so the hidden and invisible Excommunication (which is not of men, nor don by men visibly, but is of God Himself, and don by Him onely) excludeth oftentimes such persons from the Kingdom of Christ invisibly, which wee take and hold to bee fair, upright, good and honest Christians. For God judgeth not according to outward works or kinde of life, as wee men do, but Hee beholdeth the heart, Hee judgeth such Hypocrites which the Church can neither judg nor punish, according to the common Proverb, *De occultis non judicat Ecclesia*, the Church judgeth not what is hidden and invisible.

God's secret intelligence.

But (said *Luther*) all people among us are not stained and fouled so grossly with open Offenses, that wee may or can tax and accuse them in publick (as were fitting) of any one particular sin and transgression. For although many covetous Throats, Whores, Adulterers, &c. are among us, yet they proceed so craftily, and in such sort do act their sins, that wee cannot convince and tax them, as they deserv to bee discovered and punished. Therefore although they bee with us in the Church among the Christian Assemblie, although they hear Sermons and God's Word, and with other upright and Godly Christians receiv the holy Sacrament; yet nevertheless, *de facto*, they are (in the Act) excommunicated by God, by reason they live in sin against their own Consciences, neither do they amend and better themselvs, according to St *Paul's* sentence, *The Whoremongers, Drunkards, Adulterers*, &c. *shall not inherit the Kingdom of God.* Indeed well may such sinners deceiv men, but they cannot deceiv God; Hee at the last daie of Judgment will caus His Angels to gather all Offenses together, and will cast them into the fierie Oven. *Matth.12.*

External or the outward Excommunication should bee acceptable and the more pleasing unto us, in that it is like Physick, through which wee are called and invited to Repentance.

But the hidden or invisible Excommunication (seeing it is but for a short time, or, as wee use to saie, a Gallows reprive, not feeled) doth therefore strengthen and animate a secure kinde of life.

Of LUTHER'S *Letter which hee wrote to a good Friend touching Excommunication.*

Tender Courtiers.

I Should bee very glad if yee could erect and prepare Excommunication again according to the manner and Example of the first Church. But it will press the tender Courtiers sorely, and caus grievance in them, as those which now are weaned from Constraints and Compulsions. The Lord of his mercie assist you therein, and give his benediction thereunto.

The cours of the world among great and small.

Such Discipline were exceeding necessarie; for apparant wilfulness getteth the upper hand, and every one doth what hee pleaseth, of which the Rulers and Magistrates are the chiefest caus, they suffer such wilfulness to go unpunished, and connive therewith. They now have nothing elſ to do, then to impose and press one Taxation after another upon their poor subjects, insomuch that in these daies throughout all Dominions are erected innumerable houses of Rents, Tolls, and Customs. Therefore the Lord in his wrath will destroie them. Ah that the blessed daie of our deliverance might soon appear, and put an end to these great miseries and divellish doings. *Amen.*

Of the Descent of the Keyes of the Church.

CHrist (said *Luther*) gave to the Church two Keyes, with the one to binde, with the other to loos. Out of these the Pope, as the right Antichrist, hath made altogether Picklocks, and abominably hath abused them, as by experience wee finde. But now for-

forasmuch as God of his mercie hath given again his Word pure and clean unto us, wee ought therefore to make upright use thereof, and not in such sort should throw these Keyes into corners, and suffer them to rust, as hitherto hath been don; but much more wee should make them to go easily, to lock and unlock, to binde and to loos, &c. To binde the rude and impenitent which lie and wallow in open sins both against the first and second Table of the Ten Commandements of God, which give offens to others either by false doctrine or wicked kinde of life, until such time as they acknowledg and confess, that they have wickedly provoked God's Anger, and offended the Church, and do desire Remission of their sins. As then they shall bee pronounced loos again, and received; As St *Paul* with his Example teacheth at Corinth. These are the two Keyes which Christ hath committed to the trust of His Spous the Church. This Command of our Saviour Christ is confirmed with a solemn Oath, where Hee saith, *Verily I saie unto you, What yee binde on earth*, &c. Insomuch that most certain it is, what in this manner here on earth shall bee bound and loosed, the same also shall bee bound and loosed in Heaven.

Matth. 18. Joh. 20.

But (said *Luther*) Christ placeth first the binding, or the locking Key, and afterwards, the Key of unloosing or unlocking is hung by the same; for if one intendeth to bee loosed, then hee must first bee bound. Now hee that feeleth not himself bound of the Divel and of his sins, nor doth acknowledg and confess his sins; nay, in stead of confessing the same, will not confess to have don any thing amiss or unright, but supposeth himself to bee quit and free; to him the Key of unloosing cannot bee imparted, but must bee left bound in that manner, and committed to God's Judgment, must bee held and esteemed of as a Heathen and no Christian; hee must bee suffered to go on in his high and haughtie minde, which the Church cannot resist, onely shee may reprove and warn others of him.

Remarkable Ordinances in the words of our Saviour Christ.

Nota bene.

The temporal Magistrate hath the sword and command from God, openly to restrain false doctrine, to resist and to punish such Offenses as are in publick committed against the first and second Table of the Ten Commandements, to the end outward Peace, Tranquillitie and Concord may bee preserved, that God's Name may not bee blasphemed, nor the Christian Congregation offended, disturbed and seduced. But the servants of the Church must carrie the sword onely in the mouth, and according to Christ's Command must not onely teach and comfort, but also they must reprove and affright, and in that sort must binde and loos according to the condition and state of the persons, that is, Those that live in sin and stubbornly remain therein without amendment, must not bee loosed, but Heaven Gates shut up and locked against them. But those which acknowledg and confess their sins, and praie for pardon and forgiveness (how gross and great sinners soëver they bee) must bee loosed and released, Heaven opened unto them, and again received for members of the Church.

The severitie and comfort of Preachers.

Of the effect and final caus of Excommunication, and how it is to bee valued.

GOd will have (said *Luther*) that Excommunication shall bee of value, and proceed in the Church, it must stand stedfast in force and irrevocably remain; for Christ saith, *Receiv yee the holie Ghost, whose soëver sins yee remit, they are remitted unto them; and whose soëver sins yee retain, they are retained.* And, *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if hee shall hear thee, thou hast gained thy brother. But if hee will not hear thee, then take with thee one or two more*, &c. *And if hee shall neglect to hear them, tell it unto the Church. Let him bee unto thee as a Heathen man, and a Publicane.* And St *Paul* saith, *If any man that is called a brother bee a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an Extortioner, with such an one, no not to eat*, &c. *Put away from you that wicked person.* Also, *If there com any to you, and bring not this doctrine, receiv him not into your hous, neither bid him, God speed: For hee that biddeth him God speed, is partaker of his evil deeds.*

Joh. 20. Matth. 18. Equal proceeding in the Church.

1 Cor. 5.

John 2. John 1.

These and such like Sentences (said *Luther*) are the unchangeable Will, Decrees and Ordinances of the high Majestie of God: Wee have no power to alter or to omit the same, much less to abolish them; but on the contrarie, wee have earnest Command

God's general Ordinances in the whole world.

mand with true diligence to hold thereunto, dis-regarding the power or repute of any person whatsoëver. And although Excommunication in Popedom hath been and is shamefully abused and made a meer Torment, yet must not wee suffer it to fall, but make right use thereof, as Christ hath commanded, to the impairing and building of the Church, not to devast and exercise Tyrannie, as the Pope hath don.

Of the Absolution.

Celestial Indulgence.

BY virtue of the strength of the Keyes, wee must absolv and loos from secret sins. The Keyes of the Church are not separated in themselvs, but the use of them is manifold. The Gospel which openly is declared and preached is the publick and general Absolution, when Remission of sins is pronounced and offered to all that repent. But private Confession is the particular Absolution, when one in particular is absolved and loosed from sins. It was demanded, whether persons excommunicated might bee permitted to go to Church and hear Sermons? *Luther* answered and said, Yea, wee must not hinder them therein; for by Preaching they learn to know where their Errors are.

CHAP. XXII.

OF THE OFFICE OF PREACHING, and Ministers of the Church.

Concerning Preaching.

Diabolical conceits and tricks.

SOm there are that rail at the servants of God, and saie, What although the Word and Sacraments bee upright and the Truth (as indeed they bee) when God speaketh of them. But it is not therefore so soon God's Word when a man talketh thereof.

In this sort (said *Luther*) do such people under-value and slight the Office of Preaching.

Of Speculative Divinitie.

IMuch fear (said *Luther*) that Lawyers very hardly will bee saved, whenas it is so hard for Divines to bee saved, that daily go in hand and deal with God's Word. Divines (if they bee upright) are alreadie justified in Heaven and saved; but *Zuinglius* and *Oecolampadius* are gon the wrong waie; for all such Divines as go in hand with natural reason and understanding and do speculate and censure thereafter in Divine Causes are the Divel's own. *Cocleus* is not such a Divine, (said *Luther*) hee is a very Idiot, therefore I have hope of him. But Prince *George* and the bishop of *Mentz* belong directly to the Divel. The Papists (as holy workers) do saie, I have don evil and sinned, therefore am I damned, this, their Speculations and censuring in divine Causes according to humane wit and wisdom do produce. When a Papist heareth Divinitie, then hee saith, and concludeth, I have sinned, therefore I am damned.

Wherein Divinitie consisteth.

Upright promotions in every place.

DIvinitie (said *Luther*) consisteth in use and practise, not in speculating and meditating of God's works after humane wisdom. Every Art as well in houf as also in temporal Government that dealeth with speculations (without beeing put in practise) is lost and nothing worth. When a Tradesman onely maketh his Accompt, how much profit

profit hee might reap in the year, and putteth nothing in practiſe, hee is one that tradeth with ſpeculations which conſiſt but onely in Cogitations and fooliſh Exploits; but afterwards in effect hee findeth, that his reckoning cometh far too ſhort. And thus it goeth alſo with ſpeculating Divines, as to this Daie is ſeen, and Examples do witneſs, ſom of which (ſaid *Luther*) I know and have by experience.

To preach Chriſt.

IT is an Office exceeding dangerous to preach Chriſt; had I (ſaid *Luther*) known ſo much before as now I know, I ſhould never have been drawn thereunto, but with *Moſes* I would have ſaid, *Send whom thou wilt ſend.* The Biſhp of *Brandenburg* ſpake truly unto mee at *Worms*, (in meaning to diſſuade mee from writing againſt the Pope,) Loving Sr *Martin!* (ſaid hee) I told you thus much before, and adviſed you to bee ſilent and not to enter in too far; yee will bring much trouble upon you: for it toucheth the whole Chriſtian Church. I ween indeed (ſaid *Luther*) I have trouble enough thereby; I have loaded upon mee the hate of the whole world, whenas before I lived ſecurely and at eaſ. Againſt the fore-ſpeakers of ſuch dangerous intentions.

To do nothing without calling.

NO man ſhould undertake any thing, except hee bee called thereunto, but Calling is two-fold; either Divine, which is don by the higher power, or ſuch as have autoritie, and the ſame Calling is of Faith. Or elſ, it is a Calling of Love, which is don by one's Equal, as when one is deſired by his good Friend or Fellow to preach a Sermon; both Vocations are greatly neceſſarie to ſecure the Conſcience.

Whether it bee right to deſire the Office of Preaching?

Anſ. FIrſt, certain it is that young people muſt bee brought up to learn the holy Scriptures; they know that afterwards they muſt bee taken for Miniſters. Now when afterwards they preſent themſelvs and offer their ſervice at ſuch time when a place or pariſh falleth void, then they do not intrude themſelvs, if they bee readie to bee invited, or demanded thereunto. Like as a Maid is brought up to the ſtate and age of Matrimonie; whenas then one maketh ſuit to marrie her, then ſhee may do it with a good and ſafe Conſcience towards God and the world. To intrude (ſaid *Luther*) is to thruſt out another; but when in the Church a place is void, and thou ſaiſt, I will willingly ſupplie it, if they willingly pleaſ to make uſe of mee; if as then thou beeſt entertained and received: ſo is it an upright and a true Vocation and orderly Calling. In ſuch manner *Eſay* ſaid, *Send mee*, (ſaid hee) *I am here.* Hee came of himſelf when hee heard they ſtood in need of a Preacher; and ſo (ſaid *Luther*) it ought to bee, wee muſt look whether people have need of us or no? And afterwards, whether wee bee deſired or called? *Iſai. 6.*

Of the Calling of Moſes.

GOd was at *Moſes*, and bade him go ſix ſeveral times before hee could get him forward, and at laſt, after many excuſes, hee went, but unwillingly. If I (ſaid *Luther*) had been as *Moſes*, I would (with the Advice of ſom Lawyer) *realiter* have framed a Bill of Complaint againſt our Lord God, for breaking His Promiſs; for Hee ſaid to *Moſes*, *I will bee with thee*, but Hee performed not what Hee promiſsed. In like manner God comforteth and encourageth with ſuch and the like Promiſſes in the Goſpel, where Hee ſaith, *And yee ſhall finde reſt for your ſouls.* But alas, wee ſee and finde the contrarie by *John* the *Baptiſt*, by His deareſt Son and our bleſſed Saviour Chriſt Jeſus, by all the Saints and holie Martyrs, and by all true Chriſtians, inſomuch that according to the Lawyers ſentences and proceedings, our Lord God hath loſt the cauſ. To have regard to the event.

Chriſt ſpake not to mee (ſaid *Luther*) as hee ſpake to St *Paul*, where hee ſaith, *Ariſe and preach, and I will bee with thee.* I (ſaid *Luther*) have read that in *Paul* as an Example.

Comfort for those which are in the Ministerie.

O it goeth on alreadie.

SUch as are upright Divines must remain stedfast in their Office, and must not regard the world's unthankfulness. Doctor *Anthonie Staupitz* complaining to *Luther*, how much tribulation and vexation hee endured by his preaching, was by *Luther* answered as followeth, Loving Friend! it hath gon even so with mee likewise; I was as much afraid of the Pulpit as you are; yet I was compelled to proceed; I was constrained to preach, and to begin at the Grape-gate, where I preached to the Brethren. But I mark your diseas, you would fain bee exquisite at an instant, you will bee more learned then I or others which therein are exercised; you happily seek after honor, and therewith you are vexed. But you ought to preach Christ, and the Catechism, and not regard what people do hold and censure; such wisdom will exalt you beyond all humane Judgment; for the same is God's Word which is wiser then men; do not exspect from mee any praise when I hear you preach. But you must know that you are called, Christ hath need of you for the praise of Him and His Name, thereupon stand stedfast. Your Excuses by mee are of no value. When the Prince Elector of *Saxon* through Doctor *Staupitz* caused mee (said *Luther*) to bee called to the Office of Preaching, I had fifteen Arguments with which I intended to refuse my Vocation, but they would not help. At last I said, Loving Doctor *Staupitz!* you will bee the caus of bringing mee to my death; I shall not bee able to subsist. Then said hee, Well, on in God's Name, Our Lord God hath many businesses: Hee hath need also above in Heaven of wise people.

Doctor *Staupitz* proceeding.

As this Doctor *Staupitz* was elected chief Vicar in the whole Province three years together, hee intended to accomplish every thing against the Adversaries with his own Counsel, head and brain, but it would not forward. The next three years following hee was chosen again; then hee made trial to fulfil the same thorow the Assistance of the most antient fathers, but it failed him also therein. The third three years hee committed that work to God's power, but then it went less forward; wherfore hee said, *Mitte vadere sicut vadit, quia vult vadere ut vadit.* Let it go (said hee) as it goeth, for neither I nor the fathers can, nor God will do any thing to alter it, there must com another *Triennium vicariatûs.* Then came I (said *Luther*) and began another Game.

From whence it cometh that the Church-Officers are but scarcely mainteined.

THere came from *Eysenach* to *Wittemberg* a Minister who complained to the Professors of his great povertie and miserie. *Philip Melancthon* said unto him, Loving brother! have patience for a time: Hitherto wee have strove concerning Minister's Matrimonie, and seeing wee have obtained that, wee intend now to strive for the honor and dignitie; and afterwards wee will also strive and labor for Livings; whereupon *Luther* said, To the poor is the Gospel declared, for the rich regard it not. If the Pope mainteined us not with that which hee hath gotten (though much against his will) wee might even starv for want of Food. The Pope hath swallowed up stollen goods, and must spew them all up again, as *Job* saith: hee must give the same to those to whom hee wisheth nothing that is good, although scarcely the fiftieth part is used to the Churche's profit, the rest hee lavisheth away, wee obtain very neerly the fragments under the Table. But wee are assured of better wages after this life, and if our hope were not fixed thereon, then were wee the most miserable wretches of all people.

That long and tedious Sermons ought not to bee made.

IWould not have Preachers (said *Luther*) to torment their hearers, and detain them with long and tedious Preaching; for the delight of hearing vanisheth, also the Preachers therewith do hurt themselvs. Doctor *Pommer* ought to bee reproved by reason of his long Sermons; howsoëver I know hee useth it not of purpose, but onely out of an erroneous custom.

of

Of LUTHER'S *manner of Preaching.*

Luther preached at *Dresden* before the Prince Elector, the Prince of *Anhalt*, and other Princes, out of the first of *Timothie*, first Chapter, (which Sermon afterwards was printed) *Philip Melancthon*, beeing then present, demanded of *Luther*, If hee had comprehended in his memorie every point of that Sermon before hee preached it? For (said hee) it was a most excellent admonition to the highest service of God, namely, the hearing of God's Word. Can they in Popedom (in the Divels name) finde in their hearts daily to hear Mass? wherefore then should not wee much rather long and strive to perform daily this true service of God, from whence floweth the greatest good? Behold, the Preface before that Sermon. Thereupon answered *Luther*, and said, I use not to collect and fasten every point in particular, but onely the chief and head-points on which the Contents of the whole Sermon depend, as namely, in this Sermon, I directed the Admonition to God's chiefest service, as the hearing of His Word. Afterwards in speaking, such things fall into my minde, of which before I never thought; for if I should comprehend every word which I deliver, and in particular should speak of every point, then I should not so briefly run thorow. I much commend the expertness in Doctor *Casparus Creutziger*, who excellently comprehendeth and catcheth up his words: I hold (said *Luther*) that hee goeth far beyond mee.

Of a Question.

ONe asked *Luther*, Which were greater and better, either to strive against the Adversaries, or to admonish and lift up the weak? Hee answered and said, Both are very good and necessarie. But it is somwhat greater and better to comfort the faint-hearted; the weak, by striving against the Adversaries, are also edified and bettered; both of them are God's Gifts; hee that teacheth let him attend his teaching, if any man admonisheth, let him attend his admonishing.

Of preaching powerfully.

DOctor *Forstemius* asked *Luther*, from whence such Art proceeded, in speaking so powerfully that both God-fearing and ungodly people thereby were moved, and took it to heart? Hee answered and said, It proceedeth from the first Commandment of God, *I am the Lord Thy God*, against the ungodly I am a strong and a jealous God: And towards the good and godly, I am a merciful God, I do well, and shew mercie to them, &c. For this will have and commandeth us to preach hell fire to the proud and haughtie, and Paradise to the good and godly, to reprove the wicked, and to comfort the good, &c. The Instruments and work-tools of God are different, and not alike; even as one knife cutteth better then another. The Sermons of Doctor *Cordatus* and Doctor *Creutzlger* are taken more to heart then the preaching of many others.

Preachings impression.

That the world cannot endure upright Preachers.

THe world can well endure all sorts of Preachers except us, (said *Luther*) us they will not hear: In former time they were forced in Popedom to hear the ungodlie Tyrants, and to carrie them on their shoulders that plagued them by compulsion on bodie and soul, on wealth and honor. But us, who by Gods Command do reprove them, they will not hear; therefore the world must go to wrack. Wee (said *Luther*) must vanish and consume by reason of povertie; but the Papists by reason of misfortunes; for their things are not of proof, they see well that God resisteth them. It will shortly com to pass, that the world willingly would give much for an upright Preacher, but shall not get him; in stead of whom they shall honor and worship liers and deceivers. Therefore (said *Luther*) a little thing would make mee to help Popedom up again, and to exalt Monks and Friers; for the world cannot live without such Vizards and Shrovetide-Fools.

The evil countenance of the world.

This is now proved true.

Of Luther's *manner in recommending Preachers that were called.*

THe Senate of *Nurenberg* sent to *Wittemberg*, called and elected Master *John Cellarius* to bee their Preacher. *Luther* by him wrote to the Senate Letters of Recommendations; and to *Cellarius* hee said, I will recommend and praise thee, although thou deservest not so much as I purpose to write of thee; yet thou must use diligence to attain to that scope; for thou art now tied by my Recommendations. In this manner God said to *Moses*, (when *Joshua* was called to supplie his place after his death) *Lay my praise on Joshua*, &c.

Of the Qualities and Virtues of a good Preacher.

A Good Preacher (said *Luther*) should have these Properties and Virtues; First, to teach orderly; Secondly, hee should have a readie wit; Thirdly, Hee should bee Eloquent; Fourthly, hee should have a good voice; Fifthly, a good remembrance; Sixthly, hee should know when to make an end; Seventhly, hee should bee sure of his things; Eighthly, hee should venture and engage bodie and bloud, wealth and honor by the Word; Ninthly, hee should suffer himself to bee mocked and baffled of every one.

How a Preacher should bee qualified that intendeth to please the world.

To please men.

FIrst, Hee must bee learned.
Secondly, Hee must have a fine deliverance.
Thirdly, Hee must have neat and quaint words.
Fourthly, Hee must bee a proper person, whom women and maids may love.
Fifthly, Hee must not take, but give monie.
Sixthly, Hee must preach such things as people willingly hear.

Of the world's perverse censuring of Preachers defects.

Valuers of Preachers.

THe defects in a Preacher are soon spied; Let a Preacher bee endued with ten Virtues, and have but one fault; yet the same one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Doctor *Justus Jonas* hath all the good virtues and qualities that a man may have; yet by reason that hee onely often hummeth and spitteth; therefore the people cannot bear with that good and honest man.

That a Preacher should remain in and by the Proposition, and not produce strange things.

Luther's wife said unto him, Sir! I heard your Cousen *John Palner* (who attended on *Luther*) preach this afternoon in the Parish Church, whom I better understood then Doctor *Pommer*, that is held to bee a very excellent Preacher. Whereupon *Luther* made her this answer, *John Palner* preacheth as yee women use to talk; for what cometh in your mindes, the same yee also speak. A Preacher ought to remain by the propounded Text, and should deliver that which hee hath before him, to the end people may well understand the same. But such a Preacher as will speak every thing that cometh in his minde, I liken to a Maid that goeth to Market, when another Maid meeteth her then they make a stand, and hold together a Goose-market, &c. Even so likewise do those Preachers, *Qui nimis procul discedunt à proposito*, and think to speak all at one time.

Of the manner of Luther's *Ordinations.*

AS (on Sundaie *Jubilate*, beeing the 22 of *April*, 1540.) *Luther* gave Orders to *Benedict Caselio*, hee read the sentence, *Acts* 13. how the hands were laid upon the two Apostles *Paul* and *Barnabas*. Also *Acts* 20. how St *Paul* warned the Bishops and Ministers at *Miletus* to take heed of Wolvs: Likewise hee read the 3. Chapter of the first of *Timothie*, and *Titus* 1. How a Bishop should bee called and qualified. After which, hee said,

My loving Brother *Benedict*, thou art by God ordained to bee a true Servant of Jesus Christ (at *Torgaw*) to further his holy Name through the pure Doctrine of the Gospel, to which through God's power wee call and send thee, as God hath called, and sent us. Therefore watch earnestly, bee diligent, praie to God to keep and preserv thee in this high Vocation, and that thou maist not fall awaie, and bee seduced by false Doctrine, by heresies, sects, nor through thy own cogitations, but to begin the same in God's fear, true diligence, and continual Praier, and to finish it aright in Christ. Afterwards hee laid the hands upon him, and kneeling, hee praied aloud the Lord's Praier. Then rising up again, hee lifted his Eies up to Heaven, and said, Lord God, heavenly, merciful Father, who hast commanded to praie, to seek, and to knock, also hast promised to hear us when wee call upon thee in the Name of thy Son; Upon these thy Promisses wee depend, and praie thee to send this Servant of thy Word (*Benedict*) into thy Harvest, to assist him, to bless his Office and Service, to open the Ears of the faithful to the blessed cours of thy Word, to the end thy Name may bee praised, thy Kingdom encreased, and the Church may grow. *Amen.* Therefore, my loving brother, I wish thee happiness and blessing to walk in God's fear, and confidence in the Lord. Then they sang, Now praie wee the holie Ghost.

Luther's admonitions to the ordinated.

Whereto a Preacher should have regard.

AS Doctor *Erasmus Albert* was called into the Mark of *Brandenburg*, hee desired of *Luther*, to set him down a manner and form, how hee should preach before the Prince Elector. *Luther* said, Let all your preaching bee in the most simple and plaineſt manner, look not to the Prince, but to the plain, simple, gross and unlearned people, of which Cloath the Prince himself is also made. If I (said *Luther*) in my preaching should have regard to *Philip Melancthon*, and other learned Doctors, then should I work but little goodness. I preach in the simplest sort to the unskilful, and the same giveth content to all. Hebrew, Greek, and Latine I spare, until wee Learned ones com together, as then wee make it so curled and finical that God Himself wondereth at us.

Manner how to preach.

note.

That unthankfulness and contempt maketh good Preachers scant.

IT will ere long com to that pass in *Germanie* (said *Luther*) as it is in *Spain* and in *France*, where no Preachers are, but onely Runners up and down, as in former time with us the *Stationars* were, the same went up and down the Countries and preached one week in the time of Lent in every Town, wherewith the people were fain to content themselvs one whole year. That Town which was rich gave a Frier one hundred Gilders to preach the whole Lent. Therefore loving Brethren, let us praie both for this great Office, and for those also that are therein; for yee see with what earnest zeal Christ praied before hee called the Apostles, and sent them into the whole world. Satan, through Tyrants, seducers, and false brethren in this last time, laieth hold on the Ministerie with earnest power. Therefore praie diligently that God would approve his strength and power in our weakness. It is high time to praie.

Luther's prophecie of the future state of the Church in Germanie.

Enemies to Preachers.

Of the Office of an upright Pastor.

AN upright Shepherd and Minister by edification must encreas his flock, and also must resist and defend; otherwise, if resisting bee absent, then the wolf devoureth the sheep; the rather, where they bee fat and well fed. Therefore (said *Luther*) St *Paul* earnestly presseth *Titus*, that a Bishop by sound Doctrine should bee able

Church-service.

Tit. 1.

both to exhort and to convince the Gain-sayers, that is, to resist false doctrine. A Preacher must bee a Souldier and a Shepherd together. Hee must nourish, defend, and teach; hee must have Teeth in his mouth, and bee able to bite and to fight.

Mouth Preachers.

There are many talking Preachers, (said *Luther*) but nothing is in them save onely words, they can talk much, but teach nothing uprightly. The world alwaies hath had such *Thrasones*, boasting Throat-criers.

Excellent Censures of *Cicero* and *Erasmus Roterodamus*.

Cicero, the best and most Eloquent Heathen in the Latine tongue (as hee had heard a notable Prater speak) said, I never in my life have heard one speak so much and with so great authoritie, and yet hath said nothing. And when *Erasmus Roterodamus* was asked at *Bononia* how hee liked one, who triumphed and highly boasted in his *Oration*, hee said, I like him well, for hee hath made it far beyond my cogitations of him. How so, said the other? I did not think (said *Erasmus*) that such a Fool had lurked in him.

John 3.

Therefore (said *Luther*) to speak much is no Art, but to speak fine significantly and rightly, that Gift is given to few; No man ought to undertake any thing, except it bee given him from above.

That a Consonance ought to bee among Preachers.

God's special blessing.

I Know no greater gift then that which wee have, namely, wee have (said *Luther*) *Concordiam docentium*, insomuch that throughout the Principalities and Imperial Cities in *Germanie* they teach conformable with us. Although I had the gift to raise the dead, yet what were it, if all other Preachers taught against mee? I (said *Luther*) would not exchange this Consonancie for the Turkish Empire.

Of the reproving of proud Preachers.

Physick for the pride of Preachers.

ANno 1541. *Luther* discoursed much concerning the Ambition of certain Preachers, and said, God oftentimes laieth upon the Necks of such haughtie Divines all manner of Crosses and plagues, thereby to humble them, and therein they are well and rightly served; for they will have honor, whenas the same onely belongeth to our Lord God. When wee are found true in our Vocations and Calling, then wee have reaped honor sufficient, though not in this life, yet in that to com; there wee shall bee crowned with the unchangeable crown of Honor, (as St *Paul* saith) *which is laid up for us*. But here on earth wee must seek for no honor, for it is written, *Væ vobis cum benedixerint vobis homines:* wee belong not to this life (said *Luther*) but are called to another far better. The world loveth that which is their own, but wee must content our selvs with that which they bestow upon us, namely, with scoffing, flouting, and contemning of us. I am glad (said *Luther*) that my Scholars and Friends are pleased to give mee such wages; I desire neither Honor nor Crown here on Earth, but I will have Retribution from God the just Judg in Heaven. It is said to this daie, concerning us Preachers, *Retribuunt mihi mala pro bonis*.

To take in good part.

From the year of our Lord 1518, to this present (said *Luther*) every Maundie Thursdaie at *Rome* have I been by the Pope excommunicated and cast into Hell, yet I live still. For every year on Maundie Thursdaie (*Quando Christus instituit Cœnam*) all Hereticks are excommunicated at *Rome*, among whom, I am alwaies the first and chiefest. This do they on that blessed, sanctified daie, whenas they ought rather to render thanks to God for the great benefit of his holie Supper, and for his bitter Death and Passion. This is the honor and crown which wee must expect and have in this world. God somtimes can endure honor in Lawyers and Physicians; but in Divines hee will no waie suffer Ambition or greedinesse of honor: for a boasting and an ambitious Preacher soon contemneth Christ, who with his bloud hath redeemed the whole world.

To preach discreetly according to the Condition of the Hearers.

A Preacher (said *Luther*) most necessarily must know, how to make a right difference between the two-fold sinners, namely, the impenitent, secure, &c. and the sorrowful and penitent; otherwise the whole Scripture is lockt up. As *Amsdorfer* began

began to preach before the Princes at *Schmalcalden*, with great earneſtneſs hee ſaid, The Goſpel belongeth to the poor and ſorrowful, and not to you Princes, great perſons and Courtiers that live in continual joie and delight, in ſecureneſs, void of all Tribulation.

Amsdorfer's Preaching at the daie of Aſſemblie at *Schmalcalden.*

It was (ſaid *Luther*) a grievous *Exordium, & Captatio benevolentiæ*, whenas in the Entrance wee ſhould make the Hearers prone and willing to hear the ſequel what will bee preached. This ſpiritual Doctrine of the Goſpel troubleth and tormenteth even the good and godlie hearts; and concerning antient people, they have alſo need of the Preaching of the Law. As wee ſee how diligently St *Paul* in his Epiſtles driveth the Law, inſiſteth that they which now are becom Children by Grace and Faith in Chriſt, and are juſtified and ſaved without all merits and deſerts, ſhould ſhew themſelvs thankful towards God, and bee obedient unto him, ſhould kill the old *Adam* and reſiſt the ſins which are yet behinde in the fleſh: As, where hee ſaith, *Kill your bodies:* And, *God forbid that yee ſhould now live in ſin.* For (ſaid *Luther*) wee ſee, that not onely the Law maketh Hypocrites, but alſo the Doctrine of Grace (which the rude and impenitent do abuſe) is very grievous and weakneth. Therefore let us mark this difference well between penitent and impenitent ſinners.

Imprinting of the Law.

That a Preacher ought to remain by the chiefeſt point propounded.

WHen a man ſtandeth in fight and combate, then let him look that hee remain in *ſtatu negotii.* I (ſaid *Luther*) never yet had an Adverſarie that remained *in ipſo ſtatu*, and fought with mee on equal Terms, but alwaies they ſhrunk, went aſide, and flew out of the waie, they would never ſtand their ground, nor exſpect the ſtroak. It is an Art to ſtand *in ſtatu cauſæ*, and ſaie, Wee deal with this point, here let us meet; but I muſt alwaies run after them; and therefore ſure it is, hee that hunteth will alſo bee wearie at laſt.

Advantage in matters of ſtrife.

I drove Doctor *Eck* (ſaid *Luther*) into the Liſts (who intended to prove the Pope's Supremacie with this Argument; St *Peter* walked upon the Sea, the Sea is the world, therefore St *Peter* was the Prince and chief among the Apoſtles, and conſequently the Pope chief and principal Biſhop in the Church of Chriſt) inſomuch that every man laughed at him, in that out of St *Bernard* hee named the Apoſtles the world. Now when hee ſaw that I had hunted and driven him into the Net, then hee cried out, and ſaid to the Friers at *Leipzick, O vos ſancti fratres, videte importunitatem Lutheri, qui patris veſtri Bernardi ſententiam rejicit, qui tamen Spiritum ſanctum habuit.* There did I ſtand *in ſtatu cauſæ*, (let *Bernardus* bee *Bernardus*) and expounded that ſentence (touching St *Peter*'s walking on the Sea) upright and truly, St *Peter* walked upon the Sea, that is, Hee trode the world under his feet, and contemned it. And likewiſe at another time I diſputed with one of my Adverſaries three hours together, and confuted his opinion (which out of the Fathers hee would maintain) out of God's Word, and alſo out of other of the Fathers Sentences, inſomuch that hee fell into raging, and ſaid, *Domine Luthere, vos ſemper petitis principium.* Therefore a Preacher ought to remain *in ſtatu cauſæ.* But my Adverſaries (ſaid *Luther*) have evil Conſciences, they will not confeſs their errors as I confeſſed mine in Popedom in many points openly, and afterwards alſo (when I had forſaken Popedom) I acknowledged my Error touching the opinion I held of the Real preſence *(corporaliter) in Cœna Domini.* But in matters of Faith (through God's Grace) I alwaies ſtedfaſtly remained. Wee ought (ſaid *Luther*) to confeſs our Errors, *Humanum eſt errare.* But the wicked wretches the Papiſts will not recant their Errors, they would willingly hold with us, and yet they teach quite contrarie.

Grounds of Poperie.

Luther's error concerning the Real preſence *(corporaliter)* in the holy Sacrament.

Of the cauſe, why the Lay-people are enemies to Preachers.

A Continual hate (ſaid *Luther*) is between the Clergie and Laitie, and not without cauſe; for the unbridled Commonaltie among Countrie-people, Citizens, Gentrie, Nobilitie; yea alſo, great Princes refuſe to bee reproved. But the Office of a Preacher

Occaſion of all enmitie againſt the Preachers.

Preacher (which God hath laid upon them, and earneſtly commanded) is to reprove ſuch ſinners as lie in open ſin, and offend againſt both the firſt and ſecond Table of God's Commandements, which is grievous for them to hear. Therefore upon the Preachers they look with ſharp Eies. Therefore, loving brethren, let us ſtedfaſtly remain by the pure Word, that wee ſit upon *Moſes* ſeat, and teach nothing elſ then what God hath commanded plainly and truly, not what ſeemeth good to us according to humane wiſdom and underſtanding. The hate and envie of the world and Laitie will remain againſt us, according to the old Proverb,

Luther's heartie admonition to the Preachers.

Cùm mare ſiccatur, cùm Dæmon ad Aſtra levatur,
Tunc Clero Laicus fidus amicus erit.

To ſpeak longſom and deliberately in Preaching.

Deliberation in teaching.

TO ſpeak deliberately and longſom becometh a Preacher beſt, and is moſt fitting; for thereby hee may the more diligently and with conſideration deliver his Sermon. *Seneca* writeth of *Cicero*, that hee ſpake deliberately from the heart, as wee ſee Doctor *George Brucken* doth.

Of the wickedneſs of the people, that contemn the pure Doctrine and Preachers.

No man need to draw misfortune upon himſelf.

SUch people as ſet themſelvs againſt the truth of the Goſpel, and in ſtead thereof would rather have the Turkiſh *Alcoran*, are indeed wicked, deſpairing, hardned wretches. And truly (ſaid *Luther*) wee ſee alreadie with grief the great devaſtation, in that every where is want: wee ſee, that in *Bohemia* above nine hundred Pariſhes lie emptie and waſte. All will go to ground, for where no Preachers are, there muſt and will follow devaſtation, Calamitie, want, and all misfortunes both in Religion and Policie, in Church and temporal Government.

The Bohemians loſs.

In this ſort brake the Pope the *Bohemians* at laſt, and made them tender, and brought them again to his Bay at ſuch time when they had no Miniſters and Church-ſervants. Then the popiſh Biſhops forced the new ordained by Oath to hold in, and to ſubject themſelvs under their Command.

Confounding of all goodneſs.

But wee (by God's Grace) hold ſtill the Juriſdiction to ordain in our Churches, ſo that they plague nor mock not us in that ſort, yet wee ought to take heed, that with our unthankfulneſs and contemning God's Word, wee com not again into the Claws of that Devils head, and his members, as wee well deſerv. And although the Papiſts crie and complain againſt our Ordinance, and relie upon their *poſſeſſorium*, yet they muſt endure it. Indeed (ſaid *Luther*) their pomp and ſtate, in that they have good eaſie daies, much offendeth us; like as ſuch offenſes greatly tormented the loving *David*, and much grieved him. But hee ſolved that Argument, and confuted it, where hee ſaith, *Thou prepareſt them for the ſlaughter.* In this manner (ſaid *Luther*) uſeth our Lord God to fill and fat up the Epicures in this life (like the fatted ſwine) to the ſlaughter.

Pſal. 73.

How a Preacher ought to preach, and to whom hee ſhould have regard.

Accommodating the cogitations of Preachers.

WEe ought to direct our ſelvs in preaching according to the condition of the Hearers, but all Preachers commonly fail herein, they preach that which little edifieth the poor ſimple people, as *Bucer* and *Zuinglius* at *Marpurg* in all ſtate and curious manner preached, thereby to bear the Bell away, as would they ſaie, Behold, *Luther* and *Melanchon*, what learned Fellows wee are? To preach plain and ſimply is a great Art, Chriſt Himſelf preacheth of Tilling Grounds, of Muſtard-ſeed, &c. uſed altogether mean and ſimple ſimilitudes.

Swelling and ſtately Preachers.

That the firſt preaching is moſt difficult.

Beginning to preach, or in unaccuſtomed places.

WHen one firſt cometh upon the Pulpit, a Preacher is much perplexed to ſee ſo many heads before him. When I (ſaid *Luther*) ſtand in the Pulpit, I look upon none,

none, but imagine they are all Blocks that ſtand before mee, I utter God's Word. This hee ſpake to encourage faint-hearted Preachers, to the end they might not bee diſcouraged and deſiſt.

That the Prieſts in the Old Teſtament were honorable, and well maintained.

GOd in the Old Teſtament made the Prieſts rich, *Hannas* and *Caiaphas* had great Revenues, they had Suburbſes, Firſt-fruits, Tenths, &c. They had of every one a Purſ, that is, ſo much as half a Gilder. But now (ſaid *Luther*) the Miniſters of the Word (in which is offered everlaſting life and ſalvation meerly out of Grace without all merits and deſerts, onely by faith in Chriſt) are ſuffered to die for hunger and great povertie, yea, are driven and hunted away. I would not have (ſaid *Luther*) Preachers in their Sermons uſe Hebrew, Greek, or ſtrange Languages; for in the Church among the Congregation wee ought to ſpeak, as wee uſe at home in the houſ, the plain mother tongue, which every one underſtandeth and is acquainted withall. It may bee allowed in Courtiers, Lawyers, Advocates, &c. to uſe and have quaint curious words and to ſpeak trimly, whom *Oſiander* and *Mattheſius* do imitate. Although Doctor *Staupitz* bee a very well learned man, yet hee is a very irkſom Preacher, and the people rather hear a plain brother preach that delivereth his words plain and ſimply to their underſtanding, then him. In Churches no praiſ or extolling ſhould bee ſought after.

Example of God's own Ordinances.

That Preachers are poor people.

PReachers (ſaid *Luther*) muſt need's bee poor fellows, but wee look after another life, therefore wee muſt believ that which is to com. If wee certainly did believ the Treaſure of everlaſting life, then wee would bee too haughtie and proud. Therefore God hath covered this Treaſure of his mercie with a broad cover which covereth it, the ſame is called *Fides*, therein muſt wee wallow and delight our ſelvs while wee live in this world.

Want and plentie of the Godlie.

Of S. Paul's *ſimple and plain manner of preaching and teaching.*

St *Paul* (ſaid *Luther*) never uſed ſuch high and ſtately words as *Demoſthenes* and *Cicero* did, but hee ſpake (properly and plainly) words which ſignified and ſhewed high and ſtately matters; hee did well in not ſpeaking ſo trim and finically; otherwiſe every man would ſpeak wondrous highly.

St *Paul's* manner of preaching.

That wee ſhould direct our preaching to the poor lay people, children and ſervants.

WHen I (ſaid *Luther*) am in the Pulpit, then I reſolv to preach onely to men and maid-ſervants, I would not make a ſtep into the Pulpit for the ſakes of *Philip Melanchthon*, *Juſtus Jonas*, or the whole Univerſitie; for they are alreadie well ſeen in Scripture. But when Preachers will direct their Sermons to the high learned and deep underſtanding, and will breathe out altogether *Rabinos* and maſter-pieces, as then the poor unlearned people preſent do ſtand like a flock of Kine.

By ſom it is held for great Art.

Of the burthen and minde of an upright Preacher.

IF I ſhould write of the heavie burthen of a godlie Preacher, which hee muſt carrie and endure (as by mine own experience I know); ſo ſhould I ſcare every man from the Office and Function of Preaching; For an upright and a God-fearing Preacher muſt bee ſo diſpoſed and minded, that nothing is more acceptable and precious unto him, then Chriſt his Lord and Saviour, and the everlaſting life to com; ſo that when although hee loſt this life, and all therein, as then that hee knoweth what Chriſt ſaith unto him, Com hither to mee, thou haſt been my loving, true and faithfull ſervant.

The Condition in Preaching.

Wherewith

Wherewith Luther *comforted himself in his Function.*

I Assure my self (said *Luther*) that Christ at the last daie will speak friendly to mee also; for here hee speaketh very unkindely to mee, I bear upon mee the hate and envie of the whole world, the hate of the Emperor, of the Pope, and of all their retinue; Well, on in God's Name, seeing I am com into the Lists, so will I fight it out, I know my Quarrell and caus is upright and just. The greatest Adversarie I have in this Caus is the Divel, and indeed hee setteth upon mee so fiercely oftentimes with this Argument, (Thou art not rightly called) that hee had long since slain mee therewith if I had not been a Doctor.

That an upright Preacher is onely God's work.

IT is a great thing to bee an upright Minister and Preacher, and if our Lord God Himself drove it not forward, so would but little good ensue. That Preacher must bee endued with a great spirit which shall serv people in bodie and soul, in wealth and honor, and yet nevertheless must suffer and endure thereby the greatest danger and unthankfulness; From hence Christ said to *Peter*; *Peter, lovest thou mee?* And fetcheth it twice. Afterwards hee said, *Then feed my sheep*; as if our blessed Saviour should saie, *Peter*, if thou wilt bee an upright shepherd and careful of souls; then thou must love mee, thou must add thereunto that *Amas me?* otherwise it is for thee unpossible to bee an upright and a careful shepherd, thy love to Mee must do the deed. For (said *Luther*) who can or may endure people's unthankfulness, to studie and consume away one's health and welfare, and afterwards also to thrust himself in the greatest danger?

That wee must make a difference between the manner of life, and the Doctrine.

The worst and most offensive in deceivers.

THe manner of life (said *Luther*) is as evil among us, as among the Papists; wherefore wee strive not with them by reason of the manner of life, but for and about the Doctrine. *Wickliff* and *Huß* opposed and assaulted the manner of life and conversation in Popedom. But I (chiefly) do oppose and resist their Doctrine, I affirm roundly and plainly, that they teach not aright, thereunto am I called; I take the Goos by the Neck (said *Luther*) and set the knife to the Throat; when I can maintain, that the Pope's Doctrine is false (which I have proved and mainteined) then I will easily prove and maintain, that their manner of life is evil. But when the Word remaineth pure, so may the manner of life (though somthing therein bee amiss) bee well recovered. The Pope hath taken away the pure Word and Doctrine, and hath brought another word and doctrine, and hanged the same upon the Church. I startled whole Popedom onely with this one point, in that I teach uprightly, and meddle with nothing else. Wee must press upon the Doctrine, for that breaketh the neck of the Pope. Therefore the Prophet *Daniel* rightly pictured out the Pope, that hee will bee such a king, will have such a kingdom and government, which shall do according to his will, that is, hee will regard neither spiritualtie nor temporaltie, but will short and roundly saie, Thus and thus will I have it: For the Pope is ordained and instituted neither by Divine nor humane right; but is a self proper chosen humane Creature, which of his own Election and power hath intruded himself. Therefore the Pope must need's confess, that hee governeth neither by divine nor humane command. *Daniel* calleth him a God *Maosim*, hee had almost spoken it plainly out, and said, *Maß*, which word is written, *Deut.* 26. St *Paul* read *Daniel* throughly, and useth also his words, where hee saith, And hee will exalt himself above all that is called God, or that is worshipped, *&c.* 2 *Thes.* 2.

That Balaam *is an Example of proud Preachers and Teachers.*

1 Pet. 5.

ALthough *Balaam* had great Revelations no less then *Daniel*, (said *Luther*) yet (without all doubt) hee is damned; for hee taketh hold on all the four Empires, it

it is a mightie example against pride, that wee bee not haughtie nor exalt our selvs in God's gifts, elf when one knew, that by Preaching uprightly hee therefore were sanctified, then few would bee saved. But therein our Lord God in fearful wise rejected *Balaam, Saul, Caiaphas*, that prophesied out of God's Spirit. O let us humble our selvs.

Of the Pride of Hypocrites.

THe humilitie of Hypocrites (said *Luther*) is the greatest and most haughtie Pride, as that of the Pharisee, who humbled himself, hee gave God thanks, but soon spoiled all again, when hee said, *I am not like others*, &c, *nor as this Publican.* There are people which flatter themselvs, and think they onely are wise, they contemn and deride the opinions of all others, they will allow of nothing but onely what pleaseth them.

The Condition of Hypocrites.

That the persecuting of good and godly Preachers will bee revenged.

THe Pope and Turk (said *Luther*) have throughly revenged us, and soundly have paid the world, and have don right and well therein; upright and true Preachers the world cannot endure; nay, they hunt, kill, and murther them away; therefore they must have such as bereav them of bodie, soul, wealth and honor. O right, right!

Nothing remaineth unrewarded.

That pride, presumption, and ambition do the greatest hurt in the Church.

AMbition and Pride (said *Luther*) are the ranckest poison in the Church when they are possessed by Preachers. *Zuinglius* thereby was mis-led, who did what pleased himself, as his interpreting of the Prophets sheweth, which is stuffed full with presumption, pride, and ambition; hee presumed to contemn every man, yea also, the Potentates and Princes, for thus hee wrote, Yee honorable and good Princes, must pardon mee, in that I give you not your Titles: for the Glass-windows are as well illustrious as yee. In like manner *Grickle* and *Feckle* behaved themselvs in proud and haughtie manner in the Convocation at *Muntzer*. To conclude, Ambition is a consuming fire. The holie Scripture is given to destroie the desires of the flesh, therefore wee must not therein seek after temporal honor. I much marvell (said *Luther*) why, or for what cauf people may bee proud and haughtie; wee are born in sin, and every moment in danger of death. Are wee proud of our scabs and scalds, and that wee stink all over? In former times were used basting-verses concerning such pride and haughtinefs, which were good, as namely,

The cauf of all miserie in the Church.

Eccl. 10.

Cùm fæx, cùm fimus, cùm res turpissima simus,
Cur superbimus, nescimus quando perimus.

Where Honor should bee sought for.

HOnor might bee sought for (said *Luther*) in *Homer, Virgil*, and in *Terence*, and not in the holie Scripture: for Christ saith, *Sanctificetur Nomen tuum, non nostrum nomen magnificetur vel celebretur.* Christ chargeth us to preach God's Word; wee Preachers should of the world bee held and esteemed as *injusti stulti*, to the end Gód bee *justus, sapiens & misericors*, that is His Title which Hee will leav to none other. When wee leav to God His Name, His Kingdom and Will, then will Hee also give unto us our daily Bread, and will remit our sins, and deliver us from the Divel and all evil. Onely His Honor Hee will have to Himself.

Professio Crucis & Contemptus.

When

When I began first to write against the Pope's Indulgences, (said *Luther*) then wee neither heard nor knew any thing of *Grickle* or of *Feckle*, nor of any other, then they drew in their Pipes; for the space of three years I was utterly forsaken and left alone, no man offered unto mee the helping hand, they all suffered mee to wrestle alone with the Papists. But now when the business is finished to their hands, they will all triumph and shew their Nodheads in writing books. Therefore *Solomon* rightly said, *Non est finis scribendo librorum.* When I once lie in the dust, then there will bee old writing of Books.

I should (said *Luther*) now in my old Age (in reason) have som rest and peace, but now those that should bee with and for mee, do fall upon mee; I have plague enough with my adversaries, therefore my brethren should not vex mee. But who is able to resist all? They are fresh, lustie, and young people, have lived in idlenes; I am now aged, have had much labor and pains. Nothing causeth *Osiander*'s pride more then his idle life; for hee preacheth but twice in the week, and hath an yearly stipend of four hundred Gilders.

At the Assemblie at *Schmalcalden* (said *Luther*) I preached upon the Text out of St *John*'s Epistle, That Christ dwelleth in us through Faith and Grace, Hee worketh in us, defendeth and delivereth us. Afterwards so soon as I fell sick there; hee, *Osiander* preached openly against mee in the presence of all the Divines which were at the Assemblie; hee said, *Christus habitat in nobis essentialiter*; the same was very grievous to all the Divines, specially to *Brentius*. *Osiander* hath Eloquence, but the common man is nothing edified by his Preaching.

How Luther *first came to the strife.*

God's manner for alteration.

GOd in wonderful wise (said *Luther*) hath led us out of the darknes of the Sophists, and hath cast mee unknown into the Game now more then twentie years. It went weakly forward at the first, *Anno* 1517. when after *Alhallown*-tide wee came to *Kemberg*, where I first began to write against the gross Errors touching Indulgences. At that time Doctor *Jerome* withstood mee, and said, What will you do, they will not endure it? Then said I, What if they must endure it?

Soon after him came *Silvester Sacripalacius* into the Lists, hee lightned and thundered against mee with this Syllogism, and said, Whosoëver maketh doubt of any one sentence or Act of the Romish Church, the same is an Heretick. *Martin Luther* doubteth thereof. *Ergo*, hee is an Heretick.

Then went it on, for the Pope maketh a three-fold distinction of the Chuch.

First, a substantial, that is the *Corpus* and bodie of the Church.

Secondly, a significant Church, that are the Cardinals.

Thirdly, an operative and powerful Church, and that is the Pope himself, no mention is made of a Council; for the Pope will bee the powerful Church above the holie Scripture and Councils.

Of Luther's *Admonition to Preachers.*

Description of the Office of Preaching.

LOving brethren! let us attend our Office in God's fear and reverence with all true diligence, that is, the Doctrine of the Gospel, let us deliver the same to the Hearers in humilitie and calling upon God. Afterwards, let us bee proud in God, whose caus wee have in hand; Let us not suffer our selvs to bee bitten or torn from the same.

That

That Preachers are burthensom to the world.

THe Jews (said *Luther*) were well plagued with their Priests in the Old Testament; as also in Popedom, Princes, Nobilitie, Gentrie, Citizens, and Clowns were tormented with the begging Friers. Preachers are *necessaria mala.*

The Jews were constreined to give to the Tribe of *Levi* the Tenth of all their Livings, they were forced in such manner to offer, that no man durst lie with his wife, except hee offered somthing to his Priest, like as the Turks also now do. In Popedom, they were forced to give to the Priests, to the Terminers, and Stationars, so much as they had, to make them Rich, and themselvs Beggars. But now, wee that have free'd them of such Taxations, and heavie Contributions, they, in requital, take from us what wee have. Well! they will repent it.

That the Scholars of the Gospel are Epicures.

OUr Auditors, for the most part, are Epicures, they measure our preaching according as they think good, and will have easie daies. Haters of Preachers.

The Pharisees and Sadduces were Christ's enemies, yet they heard him willingly: the Pharisees, to the end they might lay hold on him; the Sadduces, that they might flowt and deride him. The Pharisees (said *Luther*) are our Friers; The Sadduces, our Gentrie, Citizens, and Countrie-Clowns: Our Gentlemen give us well the hearing, and they believ us, yet they will do what seemeth good unto them; that is, They remain Epicures.

How a Preacher ought to bee qualified to preach.

A Preacher (said *Luther*) should bee a Logician, and a Rhetorician; that is, Hee must bee able to teach, and to admonish: When hee preacheth touching an Article, so must hee first distinguish it, what properly it is named. Secondly, hee must define, describe, and shew what it is. Thirdly, hee must lead the sentences thereunto, out of the Scriptures, and therewith must prove and strengthen it. Fourthly, hee must, with examples, explain and declare it. Fifthly, hee must adorn it with similitudes; and Lastly, hee must admonish and rowz up the Lazie, earnestly reprove the Disobedient, fals Doctrine, and the Autors thereof; yet so, that hee beware it proceedeth not out of malice and envie, but onely and alone thereby to seek God's Honor, the profit and saving health of the people. *Compendium* to preach.

Ah (said *Luther*)! what diligence used our blessed Saviour Christ Jesus in teaching simply and plainly, hee used similitudes of Vines, of Sheep, of Trees, &c. and all to the end that people might bee able to understand, comprehend, and keep it.

Their Priests do teach for Hire, Mich. 3.

SOm there bee (said *Luther*) that abuse this sentence, do draw and wrest the same indirectly against good and godlie Teachers and Preachers, as were it not right for them to take the wages which is ordeined for the Ministers of the Church, of which they must live; they produce the sentence where Christ saith, *For nothing yee have received it, for nothing yee shall give it*; they allege also the example of St *Paul*, who mainteined himself by the work of his hands when hee preached, to the end hee might not bee burthensom to the Church. To denie the servants of God their wages.

These Accusations, or Calumniations do proceed out of a Divellish hate to the Function of Preaching, to which Satan is a deadlie enemie. These ungodlie people (by filling the ears of the simple with such speeches) do procure, that not onely the persons of the Church-servants, but also the Function of Preaching is contemned and suspected; whenas they ought much more, to endeavor with all diligence, to aim at that Scope, that the Ministers (for the Word's sake) might again bee restored to their honest dignitie.

It is true, as Christ saith, *For nothing yee have received it, for nothing yee shall give it*; for hee will have the chiefest end of Preaching, to bee directed onely to God's Honor, and the People's Salvation; But it followeth not therefore, out of that sentence, 1 *Tim.* 5. The final cause of the Office of preaching.

That it is unright, and against God, for the Church to maintein her ministers, which truly serv her in the Word. But it were against God, and all Christianitie, if the Ministers of the Church should omit the final caus, for which the Office of Preaching is instituted, and should look and have regard onely to their wages, or aim at lucre and gain, and should not uprightly, purely, and truly proceed in the office of Teaching.

The right use of the Ministrie.

The right of the Ministrie.

Now like as the Ministers of the Church, by God's Command, in dutie are bound onely to seek and further God's Honor, Laud, and Praiſ, and the saving health and salvation of the people, with true and upright Doctrine; even so likewise the Church and Congregation have Command from God, to maintein their Ministers, and honestly to nourish and to cherish them; for Christ saith, *Everie Laborer is worthie of his Hire.* Now if hee bee worthie, then no man ought to cast it in a Preacher's teeth, for taking his wages. St *Paul* more clearly expoundeth that sentence, 1 *Cor.* 9, where hee saith, *The Lord hath also commanded, that they which preach the Gospel, should live of the Gospel.* Hee putteth on the Office of the Law, and saith, *Do yee not know, that they which do minister about holie things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar.* Moreover, hee maketh use of very fine similitudes thereunto, and saith, *Who goeth a Warfare any time at his own charges? Who planteth a Vineyard, and eateth not of the fruit thereof?* But especially the collection and comparison which hee giveth in this his Epistle to the *Corinth.* is well to bee noted, where hee saith, *If wee have sowen unto you spiritual things, is it a great matter if wee shall reap your Carnal things?* or, *If wee reaped your temporalities?* Indeed (said *Luther*), everie Christian, but specially and most of all, the Officers of the Church, Ministers and Preachers, should so carrie themselvs, that they fall not into suspition, as were they greedie and covetous; yet notwithstanding, they must not so conceiv, as were it unright to take of the Church and Assemblie, that which is needful for the maintenance of the Bodie.

Saint *Paul's* speech of defens concerning the wages of Preachers.

Aggravations concerning Revenue.

Som (said *Luther*), out of a meer wicked and Divellish hate, do calumniate and blaspheme the Office of Preaching, in that som certain honorable stipends and wages are bestowed upon the Ministers of the Church, which, according to the abilitie of the Churche's Revenue, are made and ordered. If wee rightly beheld, considered, and furthered the good and profit of the Church, should wee not rather endeavor and conclude, that the Churches Officers honestly might bee considered and provided for, then that hard and scarcely they should bee able to resist and defend themselvs, and their's, from hunger, as in diverſ places it happeneth? For such miserie, and want affrighteth many (specially the best wits among young and toward people) from the Ministrie, and from applying themselvs thereunto.

For not every one hath the gift, with joie, courage, and constancie, to bee content to take the wages of unthankfulness, of hate, and hunger, for the hardest and most heavie pains and labor. Nothing can bee more grievous and intollerable to an honest Houſ-father, then to see his wife and children suffer want and hunger, who, otherwise, (if hee had betaken himself to som other kinde of condition and calling, or had followed som other studie) might have lived better, and with more credit.

For, although every one cannot studie *Jura*, or *Medicinam*, by reason of the great charges and expences which hee hath not to bestow; yet nevertheless, one that hath studied any thing reasonably, and learned somwhat, the same may have imploiment in honest Offices and temporal Government, and may attain to honor and wealth with a safe conscience, whereby hee may honestly maintain himself, his wife and children.

It will surely com to pass (said *Luther*) that the Church must bee devasted, through such want and miserie which her Ministers endure, and must bee served with unlearned Asses, as already examples are evident, in that wee see how the pure Doctrine is darkned, through the government of unlearned people, and all Liberal Arts contemned and suppressed.

Therefore no man should stumble or bee offended, that now and then, good and godlie Rulers, do well and sufficiently provide for the Churches true Ministers, honestly

nestly to maintein them; nay, wee ought much more to complain, to bewail, and sigh therefore, that the greatest part of Princes and Rulers do not seriously regard the true and pure Religion, nor provide for our children and posteritie, who, through such miserableness, will have either none at all, or the most unlearned Church-Rulers and Ministers. Governors forgetting God, and their Offices.

Therefore wee are in dutie bound to give unto good, true and Christian Teachers, and Church-servants, their wages; and honestly to provide for, and maintein them. But to abuse the Office of the Ministrie, in seeking onely honor, favor, wealth, and easie daies, the same is justly to bee condemned. And whereas false Teachers (for the sake of lucre and gain) do flatter sinful great Princes, by promising great goodness and prosperitie unto them, the same is reproved by the Prophet *Micah*, where hee saith, *The Priests thereof teach for Hire, and the Prophets thereof divine for Monie.* *Micah 3.*

Of those that studie in Holie Scripture, and God's Word.

THe Sacred Scripture (said *Luther*) will have and require humble hearts, that hold God's Word in honor, love, and worth, and that pray continually, *Lord teach mee thy waies and statutes.* But the holie Ghost resisteth the proud and will not dwell with them. And although som for a time diligently do studie in holie Scripture, do teach and preach Christ uprightly and pure; yet so soon as they becom proud, God excludeth them out of the Church; therefore every proud spirit is an Heretick, though (as yet) not in act and deed, yet *de jure*, before God. Students in Divine Scripture.

But it is a hard matter, that such an one (who hath som particular gift and qualitie above another) should not bee haughtie, proud, and presumptuous, and not contemn others: Therefore, God suffereth them that have great gifts to fall many times into heavie Tribulations, to the end they may learn, When God draweth away his hand, as then they are of no value. St *Paul* was constreined to bear on his bodie, the sting or thorn of the flesh, to preserv him from haughtiness. And if *Philip Melancthon* were not plagued now and then in such sort as hee is, so would hee have strange conceits and meanings. God's deposition.

That Divines should read the Pope's Rights.

EVery Divine (said *Luther*) should diligently read the Pope's Decrees; *Et cum judicio.* St *Paul* saith, *Trie all*, &c. But wee must not trie the Word of the Gospel, but immediately must hearken to that which is pure; for God the Father, through his voice sounding from Heaven, earnestly commandeth, and saith, *Christ, my Son, shall yee hear.* There is a Command to hear, and not to question, not to master nor reform, not to expound God's Word according to our humane philosophical wit, sense, reason, wisdom and understanding. The proud Divel.

But our Doctrine (God bee praised) concurreth with God's Word, with the Holie Sacraments, and the Lord's Praier. The Doctrine of the Pope and Papists is directly contrarie to the same. *Jus cano. Nota bene.*

How wee ought to carrie our selvs towards offensive Ministers and Preachers.

PReachers and Ministers that give offens, ought to bee imprisoned (said *Luther*) and put from their Office. I have obteined of the Prince Elector, that a Prison shall bee built for the Discipline and punishment of offensive Ministers and Preachers. Disturbers, or Transgressors.

What a Preacher is.

A Preacher (said *Luther*) is a Carpenter, his instrument or work-tools are the Holie Scriptures, and whereas his hearers are divers and manifold, hee must therefore not sing continually one song, and alwaies deliver one kinde of teaching, but somtimes to threaten, to affright, reprove, chide, comfort, reconcile, &c. Varietie in preaching.

How Luther *would make one a Preacher.*

Furtherance to preaching.

IF one would follow my advice, (ſaid *Luther*) I would eaſily make him a Preacher; for I would adviſe him to take the Catechiſm into the Pulpit, and read it from word to word; but on the Sundaie I would have him to take ſom part out of the *Poſtilla*, and afterwards to rehearſ what hee had read. But now they are aſhamed to take this courſ, whenas I (an old Doctor) do alwaies take with mee my book, and read thereout from the pulpit.

What Luther *learned by preaching.*

The contents of preaching.

I Learn by preaching (ſaid *Luther*) to know what the World, the Fleſh, the malice and wickedneſs of the Divel is, which could not bee known before the Goſpel was revealed and preached. At that time I thought that there were no other ſins but onely incontinencie and lecherie.

Of Court-Preaching.

The nature of the Court.

AT Court (ſaid *Luther*) theſe rules ought to bee obſerved, Wee muſt hallow, crie aloud, and accuſe; for neither the Goſpel, nor modeſtie, belong to the Court: Wee muſt bee harſh and ſhameleſs; wee muſt (in ſtead of Chriſt, who is milde and friendly) place *Moſes* with his horns in the Court. Therefore I adviſe my Chaplains and Miniſters to complain at Court of their wants, miſeries, povertie and neceſſities; for I my ſelf preached concerning the ſame before the Prince Elector, who is both good and godly, but his Courtiers do what they pleaſ. *Philip Melanchon*, and *Juſtus Jonas* were lately at Court called in queſtion for the Word's ſake, but they made this anſwer, *Luther* is old enough, and knoweth how and what to preach.

Of LUTHER'S *earneſt ſpeech.*

Example of divine Zeal.

CUrſed are all Preachers that in the Church aim at high, hard and neat things, and (neglecting the ſaving health of the poor unlearned people) ſeek their own honor and praiſ, and therewith to pleaſ one or two ambitious perſons.

Diſpoſing of preaching.

When I (ſaid *Luther*) preach in this place, I ſink my ſelf deeply down. I regard neither *Doctores* nor *Magiſtros*, of which above fortie are here in the Church, but I have an eie to the multitude of young people, children and ſervants, of which here are more then two thouſand; I preach to thoſe, and direct my ſelf to them that have need thereof; will the reſt not hear mee? the door ſtandeth open unto them, they may bee gon. I ſee that the Ambition of Preachers groweth and encreaſeth, the ſame will do the greateſt miſchief in the Church, and will produce great diſquietneſs and diſcord; for they will needs teach high things, ſpeak touching matters of State, thereby aiming at praiſ and honor; they will pleaſ the worldlie-wiſe, and in the mean time neglect the ſimple and common multitude.

An upright, a godlie and true preacher ſhould direct his preaching to the poor ſimple ſort of people; like a mother that ſtilleth her childe, dandleth and plaieth with it, preſenteth it with milk out of her breſts, needeth neither Malmſey nor Muſcadine to give it. In ſuch ſort ſhould alſo Preachers carrie themſelvs, ſhould teach and preach plainly, that the ſimple and unlearned may conceiv, comprehend and keep it. But when they com to mee, to *Melanchon*, to Doctor *Pommer*, &c, then let them ſhew their cunning, how learned they bee, they ſhall bee well put to their Trumps; for to ſprinkle out Hebrew, Greek and Latine in their publick ſermons, the ſame ſavoreth meerly of Pride, which agreeth neither with time nor place, nor is it pertinent. To conclude, ſuch Preachers are untimely ripeleſs Saints.

Note

I am heartily sorrie (said *Luther*) that yet in my life time I have cauſ to ſay thus much, that ſuch proud and haughtie Miniſters and Preachers are among us, who aim at Rule and Government, as Sᵗ *Paul* ſaith, *I would to God yee did reign*, &c The loving Apoſtle was conſtreined to ſuffer, and ſo many of thoſe ambitious ſpirits, as God concerning him ſaid, *I will ſhew him how much hee muſt ſuffer for my Names ſake*, &c. God laid preſently upon his neck, that *Pati*, hee found it alſo by experience. Such ſorrow of heart (ſaid *Luther*) is far greater and more heavie then death. It is called *Martyrium interpretativum*, a torment without bloodſhed, wherein one broileth and tormenteth himſelf.

1 *Cor.* 4.

Acts 9.

Paul's ſufferings.

2 *Pet.* 2.

This muſt I ſuffer alſo in the offences and pride of my Scholars, inſomuch that I would rather ſuffer death, aud ſeal it with my blood.

That Sᵗ Paul *diligently ſtudied* Moſes *and the* Prophets, *and expounded them.*

IN the Pſalm it is ſaid, *In omnem terram exivit ſonus eorum*, their voice went out into the whole world. But Sᵗ *Paul* to the *Romans* giveth it thus, in the Germane tongue, *Their ſound went out into all the earth*, which is all one. Many ſentences in the Bible are, wherein Sᵗ *Paul* obſerved the Tranſlation of the Seventie Interpreters, for hee contemned them not; and whereas hee was Preacher to the Grecians, therefore hee was conſtreined to preach as they underſtood.

The underſtanding of Saint *Paul's* Divinitie.

In ſuch ſort did hee uſe that ſentence, 1 *Corinth.* 15, *Death is ſwallowed up in victorie*, whenas in the Hebrew it is written, *In finem*, yet it is all one, *in finem, in æternum*; that death in *Victoria* will not com again, *id eſt*, *Vita vincet*. Sᵗ *Paul* was very rich, flowing in words; one of his words conteined well three of *Cicero's* Orations. Oftentimes Sᵗ *Paul* ſpeaketh one word, which pierceth through whole *Iſaiah* and *Jeremie*. O (ſaid *Luther*)! Sᵗ *Paul* was an excellent Preacher; Hee is not in vain named *Vas electum*. Our Lord God ſaith, I will give a Preacher to the world that ſhall bee pretious. There was never any that underſtood the Old Teſtament ſo well as Sᵗ *Paul*, except onely *John* the Baptiſt. Saint *Peter* excelleth alſo: Indeed Saint *Matthew* and the reſt well and diligently do deſcribe the Hiſtories, which are very neceſſarie, but *res & verba & vim verborum Veteris Teſtamenti* they never mention what ſticketh therein.

Difference of Teachers.

Saint *Paul* tranſlated much out of Hebrew into Greek, which none beſides were able to do; hee ſo handleth oftentimes in one Chapter, that hee expoundeth four, five, or ſix Chapters. O! hee dearly loved *Moſes* and *Iſaiah*, for they, together with King *David*, were the chiefeſt Prophets. The words and things of Saint *Paul* are extracted out of *Moſes* and the Prophets.

Therefore (ſaid *Luther*) young Divines ought to ſtudie Hebrew, to the end they may bee able to compare Greek and Hebrew words together, and diſcern the properties, natures, and ſtrength of the ſame.

Saint *Paul* maketh good uſe of that ſentence, *Romans* 4, *Et imputatum eſt ei ad juſtitiam*, whenas in Hebrew is onely written *Et cogitatum eſt*.

If I were young (ſaid *Luther*) and intended to bee a high Divine, ſo would I confer *Paul cum Veteri Teſtamento*, hee was a powerful Logician and Rhetorician.

Of LUTHER'S *advice, how one might bee a good Divine or Preacher.*

HEe that now intendeth to bee a good Divine, hath a great advantage; for firſt hee hath the Bible, which I have ſo clearly Tranſlated out of the Hebrew, into the High Germane tongue, that every one may read it without hinderance. Afterwards, hee may read alſo *Locos Communes Philippi Melancthonis*, let him read the

The firſt principles in Divinitie.

ſame with diligence, in ſuch ſort, that hee have the ſame altogether perfectly in his memorie: When hee hath theſe two pieces, then hee is a Divine, againſt whom, neither the Divel, nor any Heretick, can bee able to take advantage; for the whole Divinitie lieth open unto him, ſo that he may read what, and when he will, *ad edificationem.* Then hee may alſo read *Philippi Melanchthonis Commentarium in Epiſtolam Pauli ad Romanos.* As then alſo let him read my *Commentar ium in Epiſtolam ad Galatas*, and *in Deuteronomium*; ſo give I him as then, *eloquentiam & copiam verborum.*

Wee finde no Book, where the ſumme of Religion, or whole Divinitie is finer compacted together, then in *Locis Communibus Philippi Melanchthonis*; all the Fathers, *& Sententiarios*, are nothing comparable thereunto: *Non eſt melior liber poſt Scripturam ſanctam, quàm ipſius Loci Communes. Philip Melanchon* (ſaid *Luther*) is ſtreighter tied then I am, *Ille pugnat & docet*; I am more a Rhetorician, or a Talker. If the Book-printers would bee ruled by mee, they ſhould print thoſe Books which have *Doctrinam*; as *ad Galatas, in Deuteronomium*, alſo the Sermons out of the four Chapters of the Evangeliſt St *John*; my other books they may read, *pro cognoſcenda Hiſtoria revelati Evangelii*, that they may ſee how the Doctrine went forward at the firſt, for then it was not ſo clear as now it is.

Underſtand the firſt *Locos.*

CHAP. XXIII.

OF ANTICHRIST.

Luther's *diſcourſ of the Antichriſt*, or Pope.

The picture of Antichriſt.

THe head of Antichriſt (ſaid *Luther*) is, together the Pope, and the Turk. For a living beaſt muſt have a bodie and ſoul; the ſpirit or ſoul of Antichriſt, is the Pope, but his fleſh or bodie, is the Turk. This devaſteth, deſtroieth, and perſecuteth God's Church corporally, the Pope ſpiritually; yea, alſo corporally with hanging, burning, murthering, &c. But like as in the Apoſtle's time, the Church had, and kept the victorie, and remained againſt the ſeeming holineſs of the Jews, and power of the Romans. Even ſo to this daie, ſhee will maintein and keep the field, and remain againſt the Hypocriſie and Idolatrie of the Pope, of the Turk, and againſt the power of other enemies, tyrannies, and ragings.

Of Luther's *expounding the prophecie of the Prophet* Daniel (*Chapter the eleventh*) *touching Antichriſt.*

AND the King ſhall do according to his will, and hee ſhall exalt himſelf, and magnifie himſelf above every God, and ſhall ſpeak marvellous things againſt the God of Gods, and ſhall proſper till the indignation accompliſhed: for that that is determined ſhall bee don. Neither ſhall hee regard the God of his fathers, nor the deſire of woman, nor regard any God, for hee ſhall magnifie himſelf above all, &c.

Signs of Antichriſt.

This Prophecie (ſaid *Luther*), as all the Teachers uniformly do ſhew, pointeth directly at the Antichriſt, under the name of *Antiochus*; for the ſame ſhall regard neither God, nor the love of woman; that is, the ſtate of Matrimonie. Thus it ought to bee underſtood, that the Antichriſt ſhall contemn theſe two on Earth, namely God, (that is Religion) and mankinde, hee will not regard a woman; that is, hee will contemn temporal and houſ-government, hee will regard no Laws, no Juriſdiction, Emperors, nor Kings; for through women, children are gotten, and brought up, to the preſervation of humane generation, and repleniſhing of the world; Therefore when the

the same shall not bee regarded, nay, contemned, then of necessitie houſ, and temporal government, muſt also bee dis-regarded and contemned; yea, all Emperors, Kings, all their Laws, Rights, and Ordinances muſt bee held of no value and esteem.

Daniel (said *Luther*) was an exceeding high and excelling Prophet, whom Christ loved, and touching whom hee said, Whoso readeth him, let him mark. Hee spake of that Antichristian horror so clearly, as if hee had been at that time an eie-witness thereof. Read the 11 Chapter throughout. *Daniel* a great Prophet.

Hee beginneth at that time when Emperor *Caligula*, and other tyrants, ruled. He saith, with clear and expreſs words, *Hee shall plant the tabernacle of his palace between the seas, upon the glorious holie Mount*; that is, at *Rome* in *Italie*. The Turk ruleth also between two seas at *Constantinople*, but that is not the holie Mount, neither doth he honor, strengthen, nor advance the worshipping of *Maosim*, neither prohibiteth hee Matrimonie. Therefore *Daniel* pointed herein directly at the Pope, who accomplisheth both, with great fierceness and severitie. The Prophet further saith, *Hee shall also bee forsaken of his Lord:* It is com to that pass already (said *Luther*) that Kings and Princes do leav him. Therefore I advise, that in any case yee would hold it for sure and certain, and give credit to *Daniel*, that the Pope is the right Antichrist. The true Antichrist.

Now concerning the manner of Religion under the Pope and the Turk, there is no difference, but onely in Cerimonies, for the Turk observeth Mosaïcal, but the Pope Christian Cerimonies; yet both of them do sophisticate and falsifie their Cerimonies; for like as the Turk forceth and defileth the Mosaïcal bathings and washings, even so the Pope staineth and fouleth the right use of Baptism, and of the Sacrament of the Altar. Difference between the Pope and the Turk.

The Kingdom of Antichrist is artificially described and pictured in *Daniel*, and in the Revelation of *John*. *Apocalyps* saith, *And it was given unto him to make war with the Saints, and to overcom them.* This (said *Luther*) seemeth to bee prophesied of the Turk, and not of the Pope. But the text forceth it to bee understood of the Pope's abominations and tyrannie, in temporal substances, as his acts, and our experience witness. It followeth further, *That it shall bee for a Time, Times, and an Half.* Now here is the question, What that [*Time*] is? If *Time* bee called a *Year*, then it maketh three years and an half, and hitteth just upon *Antiochus*, who exercised tyrannie even so long among the people of *Israël*, and afterwards died in his own filth and excrements. *Apoc.* 13.

In like manner shall the Pope also bee destroied without hands, and shall die in himself, for hee began his Kingdom, not through power, but through superstition, and external shining, and seeming Autoritie of Scripture; as, *Thou art Peter*, &c. *Feed my Lambs*, &c. This is the ground on which Popedom is built and grown, and through the same is fallen again; therefore this prophecie [*Hee shall bee broken without hands*] aimeth chiefly at the Pope; for all other Tyrants and Monarchs, use temporal power and strength; howsoever, this prophecie goeth ingeneral, and fastneth both Pope and Turk; for they both began their govenment almost at one time, under the Emperor *Phocas*, who lamentably murthered his own Master Emperor *Maurice*, together with his Empress, and young Princes, so that in this year 1538, it is 900 years since. At the same time the Pope began spiritually to govern in the Church, and Mahomet began to encreas; but the Pope's temporal Kingdom (when hee began to jeer and plague Emperors and Kings) hath stood scarcely 300 years. The Pope's end and destruction. The Pope's advancers, and weapons of his Government.

I cannot define this prophecie [*A Time, Times, and an Half*] I would willingly (said *Luther*) draw it upon the Turk, who began to rule (after *Constantinople* was overcom) in the year 1453, which is 85 years. Now when I reckon the time according to Christ's Age (30 years) so maketh this sentence, one hundred and five years. Well (said *Luther*) God knoweth how hee will deal with it, and how hee will deliver those that are his; our dutie is, neither to know, nor to guess at it, but to repent and praie. The time of *Mahomet*.

I believ, (said *Luther*) seeing the Pope is the Antichrist, that hee is a masked living Divel; for like as Christ is true & natural God and Man, even so is the Antichrist a living-Divel: Therefore it is true which they say of the Pope, Hee is an Earthly God; Natural description of the Pope.

that

that is, hee is neither a pure God, nor a pure humane creature, but two natures mingled together; an Earthly God; that is, a God of this world.

The Pope's Kingdom.

But why nameth hee himself an Earthlie God, as though the True, Onely, and Almightie GOD, were not also GOD on Earth? Truly, the Pope's Kingdom is an horrible wrath of God; namely, *an Abomination of Desolation, which standeth in the Holie Place,* as CHRIST (speaking directly thereof) saith, *Whoso readeth, let him understand,* Matth. 24.

It must indeed bee a great wrath of God, (said *Luther*) that a humane creature dare presume (now after Christ is com and revealed) to exalt himself in the Church. If, among the Gentiles, (before the coming and revealing of Christ) it had been don, then it were not so great a wonder. And although *Daniel*, Christ himself, St *Paul*, and St *Peter*, did give us warning of that poisoned beast and pestilence; yet wee Christians have been, and are still, so doltish and mad, as to adore and worship all his Lies and Idolatrie, and made to believ, that hee is a Lord over the Universal World, under the Name and Title of St *Peter*'s Successor; whenas neither Christ, nor St *Peter*, left any Dominion upon Earth.

The power of former Popes, and their faintness at this time.

To conclude, the Pope is the last blaze in the Lamp, which will go out, and bee extinguished ere long; hee is the last intent of the Divel, that lightneth and thundreth with Sword, and Bull, maketh and mainteineth war, through the power and strength of others, as *Daniel* saith, *Hee is powerful, but not by his own strength,* as now it plainly appeareth. Heretofore they have said, The Pope in one finger hath more power then all the Princes in *Germanie*. But the shameless Whore, the Abominable stain of Filth and Confusion is seized upon by the spirit of God's mouth, and in such sort in many hearts is startled, that they regard him no more, which no Emperor with sword and power had been able to accomplish; for the Divel scorneth sword and scabbard; but when hee is struck with God's Word, then the Pope is turned to a Poppie, and to a froathie flower; that is, to such a flower, which with the Sun goeth up, and down with it again, as that yellow flower which in the Evening is like a bald Frier.

From whence the Bishop of Rome *hath the Name* Papa, *Pope.*

THe word [*Papa*] (said *Luther*) as I no otherwise think, cometh of the word [*Abba*] by turning the letters about, as were hee a Father of Fathers; for by the Antient, in som places, the Bishops were called *Papa*, as *Hieronymus* writeth to *Austin*, (who was Bishop of *Hippo*) To the Holie *Papa*, who, notwithstanding, was lesser, meaner in degree then *Hieronymus*. Wee read also in the Legends of *Cyprian*, (who before *Hieronymus*, was a Martyr of the Church) that the Judg asked *Cyprian*, and said, Art thou that *Cyprian* whom the Christians do call their *Papa*? So that (as I conceiv) it was a name common to all Bishops; like as little children call their fathers *Ebbe*, so are the Bishops in such manner called Fathers of the Church. And if wee might bee so bold as to construe in this sence, wee would say of *Rome* (as St *Paul* saith, *Covetousness is the root of all evil*;) That the Pope is a poison of souls, and a father of Abominations.

The Pope's reputation, *Sed olim.*

But (said *Luther*) who, thirtie years past, durst so much as have had such a thought of the Pope? for in those daies hee would cast whom hee pleased headlong into hell, and fetch them out again.

That everie man in dutie is bound to resist that Bear-wolf, the Pope.

Luther's Disputation at *Wittemberg*, against the Pope that Bear-wolf.

IN the year 1530, the 9h of *Maie*, *Luther* held a very sharp earnest Disputation at *Wittemberg* (which continued three hours) against that abominable monster, the Pope, that Bear-wolf, who exceedeth all tyrannie and oppression, as hee that alone will bee *Exlex*, will live secure and free, and do according to his own will, yea, and thereto will bee worshipped and adored under pain of damnation, and loss of many poor souls.

Therefore whoso regardeth and tendreth God's Honor, and endeavoreth the saving health of his soul, and salvation, the same ought to withstand and resist the Pope with all abilitie and power.

The

The Pope in his Decretals boasteth, that hee hath power and autoritie over all Rule and Government in heaven, and on earth; that hee is a Lord over all Lords. How may a humane creature speak in this sort? surely (said *Luther*) neither God nor King can or may endure it. Hee is a King of Asses, (as they saie of the *French* King) his Tyrannie climeth up too high, hee dared presume to tread Emperors and Kings under his feet, hee suppressed the whole world and brought it under his yoke; for God with powerful Errors blinded the world, as *Daniel* saith, until the indignation bee accomplished. The diveliſh pride of the Pope.

I hope (said *Luther*) hee hath don his worst, and though hee falleth not altogether, yet hee shall encreas no more, but rather decreas. The antient Popes were more upright and honest; but when they began to look after Government and Domination, (fearing they might becom servants again) then *Cain* could no longer endure his brother. The Papists never ought to bee trusted, though they promise peace by Covenants, Articles, under hand and seal, or by what confirmation soever may bee thought sure and sufficient. At the Imperial and Princely Assemblie at *Nuremberg* they held us in hand with deceitful Disputations and delaies, to the end in the mean time they might over-run and suppres us. Let us watch and praie in this time of Cessation of Arms, that through this Light of the Gospel God's Name may bee hallowed, &c. Rich spiritual words of that man of God.

And forasmuch (said *Luther*) that the Popish Bishops are not the Church, but her adversaries and enemies; it is therefore without all doubt, that where God's Word is pure, there also is the Holie Ghost, his Work and Office: For the Pope and his Bishops are not the Churche's Shepherds, but they are an intermingled, patch-together Majestie, an Imperial Popedom, and a Popish Empire.

Of the Pope's three-fold Crown.

THe Pope hath three Crowns, the *first* is directly against God, for hee condemneth Religion. The *second* is against the Emperor, for hee reiecteth temporal Government. The *third* is against the common people, for hee condemneth the state and condition of the Houſ-government, forbiddeth the Priests and other his shavelings the state of Matrimonie, and houſ-keeping.

Of the Tyrannie of Popes against other Popes their Predecessors.

THere have been heretofore three Popes one after another. As the first was dead, hee that succeeded, caused all his Predecessor's Decrees, Laws, and Ordinances utterly to bee abolished; commanded him to bee taken out of his grave, and his fingers to bee cut off. Now when the second was dead, then the third likewise caused all to ceas, and to bee annihilated, what the former had ordeined; commanded his dead Corps to bee digged up, his head to bee chopped off, and the bodie to bee cast into the *Tyber*; such fine Laws and Ordinances made these Popes, and used these and the like tyrannies. Popish sanctitie.

Of Pope Julius.

JULIUS the second of that name (said *Luther*) was an excellent Champion in Wars and Government; hee had altogether a worldly brain and understanding; hee waged war against the Emperor, the Venetians, and against the French King, and as hee understood that his Armie was defeated by the French before *Ravenna*, hee blasphemed GOD in Heaven, and said, *Art thou (in the name of a thousand Divels) now on the French side? dost thou defend and protect thy Church in this manner?* Then hee turned his face towards the ground, and said, *Holie* Switzer, *praie thou for us*, and sent presently Bishop *Matthias Langen* (the Cardinal of *Saltzburg*) to *Maximilian* the Emperor for aid and assistance. Hee was humbled in such sort, that hee almost fell down at the Emperor's feet, imploring his help. And although hee was so great a souldier, very rich, and had raised powerful Forts, yet hee was affraid of the Cardinals and Romans. Hee kept the streets in *Rome* so sweet and clean, that in his time there were no plagues nor sicknesses. Hee was a right worldling, every morning hee arose early *Julius.* Popish devotion.

early about two of the clock, and dispatcht businesses until five or six; afterwards hee took in hand temporal affairs, as wars, buildings, coining of monie, &c. They saie hee had in ready coin a treasure of 106 Tuns of Gold, which maketh ten millions of *Rex Dollars* and six hundred thousand. When hee laie on his death-bed, hee gave in his will to those that kept his Treasure, two hundred and fiftie thousand Dollars. Hee aimed at the Empire, and grievously plagued *Lodowick* the French King; insomuch that the King wrote to the Universities in *France*, desiring them by publick Writings to smother the insufferable pride of the Pope. If I (said *Luther*) had com at that time, they would, doubtless, with honor have entertained mee at *Paris*: But I was then too young for him, neither was it God's will at that time that I should write against him, to the end people should not think hee was thrust from his stool by the strength and power of the French King, but onely and alone through God's Word. For when God speaketh but a word, and saith, *Jerusalem*, fall; *Rome*, bee destroied, and lie in the ashes; King, yield thy self captive; Sir Pope, com down from your Throne, so is it accomplished immediately. In this sort did God confound that mightie Popedom which was the powerfullest of all.

Pope *Julius* would fain have been Emperor: Pope *Alexander* would willingly have made his son Emperor; likewise Pope *Leo* his brother, the same hee made King of *Naples*, but hee was destroied by poison. Pope *Clement* was the richest among them all; for hee got the great Treasure of Pope *Julius*, and was also the craftiest; yet whatsoever hee took in hand was frandulent and meerly iu vain: Hee was an Italian, and a Florentine, one of which maketh so much as three Italians. Morever hee was a bastard, descended of the houf of *Medices*, which maketh seven Italians. To conclude, a more offensive knave, then Pope *Clement* the seventh, was never on earth. The Italians boasted of Pope *Julius* thus, Since Saint *Peter*'s time no Pope ever had so great an esteem as *Julius*; yet God hath startled and weakned the powers and autorities of all these, and now they lie in ashes.

Of the Covetousness of the Popes.

He consenteth willingly.

POpe *Leo* was bribed by the Capuchines with fourscore thousand Duckets, to the end hee might leav them unreformed. When hee saw the monie which they sent, lying on a Table, hee said, Who is able to resist so many harnished Potentates? True it is (said *Luther*) monie maketh knaves.

Of Pope Alexander.

All sorts of trash came to bee Popes.

POpe *Alexander* (said *Luther*) was a *Maran*, that is, a Baptized Jew, hee believed nothing at all. Pope *Julius* succeeded him, and was so great an enemie unto him, that hee caused all gates, doors, and windows (on which his Arms were carved or portraied) to bee broken down and defaced.

Epitaphium Scorti *Alexandri* Papæ.

Conditur hoc tumulo, Lucretia *nomine, sed re*
Thaïs, *Pontificis filia, sponsa, nurus.*

That is,

Lucretia *call'd, indeed a whore,*
Lieth buried in this Tomb,
Both wife and daughter to the Pope,
And Bride unto his Son.

Of Pope Clement *the Seventh.*

Courage in the Divel's name, is the Popish proverb.

THis Pope (said *Luther*) that now ruleth is the richest, and therewith the most unfortunate, hee is a most wicked wretch, an Autor of all mischief; hee saith, *Rather then I will cease from persecuting the Protestants, I will lead the Turks upon them*; and surely (said *Luther*) hee will also perform it; therefore praie with diligence, and remember this when I am dead, for the Pope goeth about with fraud and deceit to ensnare us, but hee shall fail of his purpose, and so shall King *Ferdinand*. Never came on earth a greater villain (except Satan) then this Pope; Hee hath riches, power, repute,

repute, and autoritie; The Lord's Praier is necessarie against him, for hee hath an evil intent. Hee hath wakened up the Turks, and brought them upon our necks. Hee hath lived to see *Rome* drowned, ransacked, and devasted, yet hee setteth light thereby, insomuch that nothing moveth his wicked heart. Hee intended to destroie the French King, made a League with the Emperor at *Bononia*, and now hee inviteth the Turk to bee our Ghuest. What shall I say of him? Hee is the son of a Florentine Whore.

Of the Pope's Sword.

FOrasmuch as the Papists discern (said *Luther* to the Prince Elector of *Saxon*) that they no longer can defend their Doctrine, nor protect themselvs with the holie Scripture; therefore they crie out, and saie, *Wee will use no more* St Peter's *Keies, but will laie hold on Saint* Paul's *sword*, that is, they have bloodie enterprises and counsels, they would willingly destroie and exterminate the memorie of us. *Patrem sequitur sua proles. John 8.*

Of him that gave himself to the Divel, to the end hee might bee made Pope.

ONe among these Holie shavelings (said *Luther*) gave himself to the Divel for his help and furtherance to make him Pope, yet with this condition, that the Divel should not fetch nor have him before hee said Mass at *Jerusalem*. Now it fell out, that as hee was made Pope, hee unawares held Mass in a Chappel at *Rome* named *Jerusalem*; Then the Divels came flying in heaps. The Pope demanded the name of the Chappel; Answer beeing made, *Jerusalem*, hee then remembred himself of the Pact and Covenant which hee had made with the Divel, openly confessed it, and gave charge, that so soon as hee had finished Mass, they should cut him all into little pieces, and should take good heed and see, if the Ravens carried away his bodie and left his heart lying, for then hee hoped notwithstanding to bee saved; and so it fell out, they left his heart behinde them, for hee did repent. Fruits of honor and ambition.

I have seen in a great street at *Rome* (said *Luther*) which goeth streight up towards St *Peter*'s Church, a Pope (like a woman) cut out in stone-work, with a Scepter and Popish *Pallium*; shee carried a childe in her arms. No Pope is carried or goeth through the same street, lest hee should behold that picture. For a woman named *Agnes*, born at *Mentz*, by a Cardinal taken into *England* in the habit of a boie, and afterwards brought to *Rome*, where, by the Cardinals, shee was elected Pope. But shee was confounded and discovered in such sort, that in the foresaid street shee bare a childe. The wretch (said *Luther*) was served right, and the Divel therewith finely flouted his little creature. I much marvel how the Popes may endure that picture to stand; but God blindeth them, to the end the world may see what Popedom is, namely, altogether deceits, lies, and divellish doings. *Agnes* a woman Pope.

That three Popes have been at one time.

IN the time of *John Huss* (said *Luther*) at one time were three Popes, that ruled thirtie years together, and each of them excommunicated the other, with kindred and subjects. Pope *John* the 23 kept his Court at *Rome*. Pope *Peter de Luna*, at *Arragon*. Pope *Benedict* remained on the Italian Alps. There was an horrible Schism, which betokened Popedom's downfal. Now when Emperor *Sigismund* could not endure the same, hee called a Council at *Costnitz*; but the Cardinals would yield to no Reformation, but set themselvs against it, and (*incongruè*) said, *Non est Schismam.* The Emperor said, O! know yee not yet *Priscianum?* yee should saie, *Non est Schisma*, not *Schismam.* Then one of the Cardinals answered the Emperor, and said, Forasmuch as wee are Lords of Rights and Laws, so are wee also Lords of *Priscianus*, and of the Grammar Rules.

Three Popes (said *Luther*) were Deposed in the same Council, and a fourth Elected; but Pope *John* (who had surrendred up his Popedom, thinking to have been Elected a new again) died for grief as hee saw the contrarie; in like manner also *Benedict*: *Peter* remained stiff-necked. Popish brotherhood.

Pope

Pope *John*.

Pope *John* was rejected by reason of his manifold, wicked, and deceitful practises; for hee murthered his Father, made sale of Bishopricks, &c. And when thirtie such and the like Articles were openly read against him, hee said, Ah! I have offended far above all these, in that I departed from *Rome* and went over the Alps, had I staied at *Rome*, yee should have left mee undeposed.

That Popes *of necessitie must alwaies bee notorious wicked persons.*

The Heirs of the Stool at *Rome*.

POpedom (said *Luther*) hath been ruled alwaies by the wicked wretches, correspondent to their Doctrine; for as the Creätor is, such is also his Creatures. As the Divel is (who is the Autor and Erecter of Popedom) such are also the Popes.

Virtues of Pope *Alexander*.

Pope *Alexander* the 6th (said *Luther*) had two Sons and one Daughter, named *Lucretia*, with whom both Father and Sons committed Whoredom, and bloodie Incest: The one brother slew the other on Horse-back for the Whore's sake. Cardinal *Valentine* stabb'd another Prince, and was Prince in his place; wrote of himself, *Aut Cæsar, aut nihil.* Afterwards *Alexander* the father, together with his son, invited to a Banquet all the Cardinals that were Columnesers, intending to have poisoned them with a drink out of a Flaggon prepared for that end, out of which Flaggon unawares, they filled wine to the Pope, and to his Son: the Father died thereof, but the Son drank Sallet-oil, caused himself with his legs upwards to bee hung up, whereby hee voided the poison from him again. At last (after hee had committed much evil, and many wicked deeds) hee was taken Captive by the King of *Castile* in *Spain*, and as they were about to execute him, hee cried out in prison, *Misericordia*, desired first to make his Confession; then they caused a Frier to visit him, and to hear his Confession, but hee murthered the Frier, put on his habit, and so escaped. This (said *Luther*) have I heard at *Rome* for a most certain truth. Such lives they led, therefore their wickedness was ripe, and must bee put to confusion.

Pope's Banket.

Decretum Concilii Leonis *Papæ*. Council of *Laterane*, 1515.

Pope *Leo* in this our time (said *Luther*) held a Council, in which it was decreed and concluded, that people from that time should believ the Resurrection of the Dead; and that no Cardinal should have above five little Whores and Boies, the like horror was never heard before.

To conclude, none should bee made Pope, (said *Luther*) but an off-scummed incomparable knave and villain. The Bishop of *Mentz* ought justly at the next Election to bee made Pope; for hee deceiveth people and countrie. The Duke of *Bavaria* said, The Bishop of *Mentz* weareth a very long gown, and though it were as long again, yet the knave would peep out both beneath and above.

Whether Peter *was the first Pope? and how riches, Countries and people came unto the* Popes.

Hee never was at *Rome*, as one stately proveth.

ALl popish Histories saie, *Peter* was the first Pope at *Rome*, but (said *Luther*) it is altogether false and feigned. After him (saie they) were at one time *Lucius*, *Cletus*, and *Clement*, which ruled one after another; for at that time the Church was very smal & thin, and these three preached onely in houses of good and godlie Christians, not in publick; they contemned not the temporal Magistrate. In process of time the Emperors gave them privileges chiefly for this Cause:

The Emperors found by experience that *Italie* would not bee governed by them; for the Italians can endure no chief Head, nor to have peace among themselvs; therefore the Emperors gave it over to the Bishops of *Rome*, who governed all well till Pope *Hildebrand* came, that wicked Caitif, who joined with the Italians, and paid the Germanes with ingratitude. For the first fifteen Emperors (of which, eight were of the Line of *Charls* the great, and seven of the *Franconians*) were good and honest, and kept the Italians in subjection. But now they have a right Block of this *Charls*, hee can rowz them up with his Spaniards, and teach them manners.

Hildebrand.

Of

Of Pope Adrian *and an English Cardinal.*

POpe *Adrian* (said *Luther*) was advanced to bee Pope by Emperor *Charls*, whose Tutor hee had been, hee governed not long; for hee was of mean Parentage, a Citizens son at *Lovain*. In *England* was a Cardinal the Son of a Butcher, concerning whom a knavish fool said, God bee praised that wee have got such a Cardinal, when hee cometh to bee Pope, then wee may freely eat flesh in Lent, and on forbidden daies; for St *Peter* was a Fisher, hee forbade eating of flesh, to the end hee might sell his fish at a high rate; but this Butchers son will hold over flesh, to gain monie thereby.

Adrian.

Jeerk of a fool to an English Cardinal.

Pope *Adrian* caused two Cities to bee painted upon his Table, the one, His Native Citie where hee was born, the other, *Lovain*, where hee commenced Master of Arts; by the first hee wrote, *I have planted*; by the other, *I have watered*. But under the two Cities the Emperor was pictured, who answered, *I gave the blessing thereunto*, (for hee made him Pope): Then another with a piece of Chalk wrote underneath, *God did nothing here.*

Popish Allegations concerning the holy Scripture

Wherein the Pope's greatest diligence consisteth.

THe highest diligence and resolution of the Pope and his adherents, their stratagems and cogitations are, that our doctrine might bee suppressed and rooted out. They will not suffer the caus to bee decided in a general and free Council. They press to have a Council held, where all things may bee handled and decided according to the Pope's own will and pleasure, that hee onely may conscribe the Assembly, where it is most fitting and convenient for him and his purposes; where hee may decide and conclude, as seemeth best to himself, and all others to bee silent, as hitherto it hath been don. But (said *Luther*) it will bee no more of value; for now is another world then somtime hath been. The Pope desireth no Council, but useth onely delaies, whereby hee loseth his Autoritie, as Prince *George* lately said, I will yield to my people (that desire the hearing of the Gospel) if the Pope any longer delaieth the Council.

Popish Oaths and resolutions.

Nota bene.

The Romish stool (said *Luther*) will not yield to bee reformed, but will teach, censure and judg all things, becaus shee is the mother of all Churches, against whose presumption no Prophet nor Apostle must have any power or autoritie to judg and censure; for many innumerable Sentences and Decrees do give that power and autoritie to the Pope.

The sore evil of the Romanists, *Cedo nulli.*

Gratianus (who had brought and raked together those Decrees, like a scullion that maketh slibber-sawces) like a shameless creature, in this manner concludeth, Emperor *Constantine* (saith hee) nameth the Pope God; now whoso is God, neither can nor may bee censured of men; the Pope is God, therefore hee is not to bee censured and judged by men. In this sort hee consequently concludeth *à genere ad speciem*, from that which is general to what is particular (as when one saith, this is a Beast, therefore it is no Humane Creature, the Divel is a spirit, therefore hee is God) out of the 28th *Psalm*, where God saith, *Yee are Gods*, &c. This the Pope forceth upon himself, and saith, I am an earthly God and a Lord over the whole world. But (said *Luther*) they should turn that Syllogism about and in this manner conclude; the Emperor and all Rulers are Gods, therefore the Pope ought not with his feet to tread upon them.

Gratian's idle speech.

Of the blindness of the Papists.

THe blindeness of the Papists (said *Luther*) is great and horrible, and is to bee admired, in that out of the Holie Sacrament, they have made a Sacrifice of Reconciliation for the living and dead, &c. And although they now would trim and cloak the same, as were it a Sacrifice of thanksgiving; yet all the Sophists, the Canonists, School-Divines and Sermonists apparantly do disprove them. Nevertheless, they are so audacious as to allege such open lies. *Cocleus* now saith, The Pope hath

Proof of the Papists knowledg in divine causes.

not his power and ſupremacie by the Donation of Emperor *Conſtantine*, but by the Goſpel, and preſumeth to prove it herewith, Every Lieutenant(ſaith hee) hath the full and compleat power of his Lord and Maſter. *Peter* was Chriſt's Lieutenant, therefore hee had even the ſame power that Chriſt had, and with this ſentence will conclude it, *To mee is given all power in Heaven and on Earth.*

Nota bene. But (ſaid *Luther*) I anſwer *Cocleus* thus, *Peter* indeed was Chriſt's Lieutenant here on earth, (but not in Heaven) ſo long as hee carried himſelf according to Chriſt's Command and Word. For Chriſt ſaith, *What thou bindeſt on earth*, ſaith not, *What thou ſhalt binde in Heaven.* And hee ſaith to *Peter, Follow Mee, Feed My Sheep, I am com to miniſter, My Kingdom is not of this world*, that is, it is not gotten by humane ſtrength and power, neither will it bee maintained thereby.

The Pope's true Title. Therefore the Pope is a right, red Jew, who boaſteth only of that which is corporal and temporal in Chriſt; As when they ſaie, *Petra dedit Petro, Petrus diadema Rodolpho.* The ſame *Rodolph* was made Emperor by the Pope, who excommunicated and depoſed Emperor *Henrie.*

How long Popedom *ſhall ſtand and continue.*

IN the Pope's Decrees (ſaid *Luther*) are many good and profitable Sentences taken out of the Fathers, and by *Gratianus* collected together. But the Pope hath bereaved them of their power and autoritie, and brought the ſame upon himſelf, will have alone power and autoritie to rule and conclude in the Councel how and what pleaſeth him, and incroacheth thereupon under the name of God, whoſe kingdom ſhall ſtand *666* years, according to the number of the Beaſt in the *Revelation*, Chap. 13. For the ſorrow of heart began ſoon after Pope *Gregorie* the firſt. Afterwards the two Biſhops of *Conſtantinople* and of *Rome* falling into diſſention and ſtrife about Popedom, until *Charls* the great; then the Romiſh Pope was exalted and made a Lord over all Kings on Earth.

The Kernel in popiſh decrees.

Nota bene.

How and by what means Popedom came up and increaſed.

The coming and exalting of Popedom. AFter that the perſecution of the Church ceaſed, then preſently the Popes laid hold on the Government meerly out of covetouſneſs and ambition. The firſt was *Hildebrand* (or rather Hell-brand); then they affrighted all people with their Bull or Excommunication, which was ſo fearful a thing, that it inherited and ſucceeded upon the children and poſteritie; yea, ſervants were forced to take it upon them. The Pope's deceitful practices were very milde and had a ſweet Entrance, whereby they ſought applauſ and love of the people, they promiſſed liberally pardons and Remiſſion of ſins, were they never ſo great and heavie; yea, although one ſhould have defloured the Virgin *Marie*, or crucified Chriſt, yet the Pope could for monie pardon and forgive the ſame. This power and Majeſtie of the Pope's (ſaid *Luther*) by God was brought to confuſion and aboliſhed through my Pen: For God out of nothing made all things, and is able out of nothing to bring all things to confuſion.

Of Popedoms downfall.

POpedom muſt needs bee brought to the ſtake, and pay for all. The Pope ſhall bee devoured by Friers (his Lice) and own creatures. Cardinal *Campeius* ſaid well, and rightly, The great and innumerable multitude of Monks and Friers (ſaid hee) produce great unhappineſs and evil; for they ſhake and looſen the faireſt Monarchie of Popedom, which with great advice and conſideration was erected and prepared.

Campeius. Defenſores Papæ, devoratores ejus.

I ween indeed (ſaid *Luther*) that his prophesie is fulfilled, in that the Rat-King is paid home by his own Nation. By Divinitie hee cannot bee defended, for it is a very cold Argument, that his Alleagues the Canoniſts and ſhaven Crew will in ſom kinde undertake to defend him out of a long and an ancient Cuſtom. How ſhould the Pope bee able to cenſure and judg, whenas hee neither knoweth nor underſtandeth any

businesse; hee is a forreiner and stranger, one that hath no skill nor experience in causes belonging to temporal and houſ-government; how foolishly censured hee touching matrimonial causes? hee hath forbidden his greased Retinue to enter into the state of Matrimonie, whenas notwithstanding hee hath commanded the same to bee held and observed for a Sacrament. But (said *Luther*) if Matrimonie were a Sacrament; then it could not bee by the heathen; for the unbelieving Gentiles have nothing to do with Sacraments.

Popiſh foppe-rie.

What it is that startled Popedom.

IF (said *Luther*) the Pope had not silenced the Prince Elector of *Saxon* with my self, but had condemned *Tetzell* and *Eck*, and had suffered mee to live at quiet; then it never had com thus far. But hee would needs maintein those two seducers, thundered and lightned against mee, and would throw mee headlong into hell. Then the truth brake through in such sort that the Papists themselvs were not well contented with the Pope, and it was even right; for no counsel can prevail against the Lord of Hosts.

Whoso setteth himself against God shall bee confounded.

The Books of *Philip Melancthon* (in which the chiefest Articles of our Christian Doctrine briefly are comprehended orderly and uprightly) are now gotten into *Italie*; and received by our Adversaries, so that the Pope is more plagued of his own people then of us.

Loci communes Phil. Melanct.

The Cardinal of *Camers* in his *Vesper* book fell on the Pope, and got the victorie of him; hee openly disputed at *Paris* against the Pope's power. I (said *Luther*) fight also at the Pope's Throat, that is, against his highest Autoritie and Doctrine; I make him like another Bishop, and no otherwise.

There hee is weakest.

Of the Pope's power and practices.

IN former time (said *Luther*) the Pope was very haughtie and proud, hee contemned every man. His Legate Cardinal *Cajetan* at *Augspurg* said unto mee, What? do you think that the Pope careth for *Germanie*? The least of his Fingers is more powerful and stronger then all the Princes of the Empire. But now seeing the Emperor striveth for him; hee therefore flieth from the Councel, maketh between the Emperor and French King a *Twittchmill*, without which two hee cannot subsist in this discention. For when the Emperor dieth, then the French King will undertake to fall upon the Empire, and take it into possession; In the last Election hee had neer five voices of the Princes Electors; If hee forsake the Pope, then hee will call upon the Turk, upon the king of *Persia*, yea, upon the Divel in hell himself, whom the Pope hath on his side *à parte antè*, and before him. Hee forsaketh not that *Twittchmill* with the Emperor and French King, but will bee sure to hold with one of them; but now hee is Neutral, carrieth on both shoulders.

The upbraiding of the Pope and his greased Crew.

A publick Notarie at Rome named *Rote*, openly confessed, That onely the gross lies, common affairs and businesses were handled without in open Court; but within in the Pope's Cabinet Council were consulted and devised abominable practices and enterprises against Kings, Princes, and the Protestant state.

Rote, a Notarie in *Rome*.

Pope *Julius* the second celebrated a fair Mass to the *Divel* on *Easter-day* early in the morning, at which time hee made a lamentable Massacre and slaughter with the French, wherein twentie thousands of Christians were slain. Ah, (said *Luther*) the wicked wretches strive not for the Church (of which they have no care) but onely to get wealth and overcom Kingdoms and Countries.

Seek first the Kingdom of God. *Matth. 6.*]

I hope (said *Luther*) the Legal Process of God will proceed against the Pope and his Retinue, as it hath begun: for against him the three first Petitions in the Lord's Praier chiefly are directed. Blasphemed and accursed bee the Popes name; his kingdom bee destroied and thrown down; his will bee hindered and confounded. I hope the number of Friers and Nunns shall no more encreas. When the Pope's feet are chopt off, then hee must creep; for it cannot long stand as it now standeth.

Every man believeth not this.

That the Pope's knaverie and wickednesse cannot sufficiently bee expressed.

I Would willingly (said *Luther*) fall upon the Pope's Canons and Decrees, his patched Cloak. No base name or style is bad enough for him, his great wickednes

and knaverie cannot bee founded out nor expressed; therefore Christ in one word sheweth it, and calleth him *an Abomination of Desolation* that standeth on the holy Mount. And St *Peter* displaieth him finely, and painteth him out in his Colors. St *Paul* also nameth him an Opposer or Adversarie that exalteth himself above all that is called God. *Daniel* likewise prophesied the same, and saith, Hee shall bee proud and not regard the God of his Fathers.

Now alas it is found too true.

This (said *Luther*) wee have heretofore read and read again, and yet understood nothing thereof. But now seeing such Abomination is shewed both in God's Word, and by experience found; so are wee grown wicked, insomuch as such cogitations do arise in mee as willingly I would not have; namely, that this Acknowledgment of the Word will fall again, and that the bright shining light of the Gospel will bee extinguished. For the Gospel clearly saith, Christ will com at Midnight when neither daie nor light will appear.

That the Pope is neither Ruler nor Primate in the Church.

Notable Reasons.

THe Pope (said *Luther*) can neither bee Primate nor chief Head in Christendom; for hee can no waie possible visite and govern all Churches, no not although hee were *Elias, Eliseus, Peter* or *Paul*. *Philip Melancthon* put a Question to *Luther*, and said, If in case the Emperor (in conscribing a Council) should give over his Right and Title of the Empire to the Pope, whether as then ought wee to shew obedience to the Pope therein or no? Whereupon *Luther* answered him, and said, The Emperor (as *verbum Personale*, and an ordained Governor) hath no power to give it over to the Pope (beeing *verbum impersonale*) who is no Magistrate nor Governor; For the Pope is such a person or thing as is like a Tribute which standeth upon no ground nor immoveable Land and living; neither were it a *Translatio*, and Resignation, to turn the Emperor's Right and Title over to the Pope, but much rather it would bee a devastation, the Empire thereby would bee lessned and devasted. But the Emperor hath neither power nor right to do the same; for the Empire is not his own, neither is it Successive but Elective. To conclude, when it is denied, that the Pope is a Governor (as in truth hee is not) then hee is bereaved of all: for whatsoëver hee hath, hee hath it not by right, but hath robbed and stollen it. Therefore it is of no value, that they saie, The Emperor received the Empire of the Pope: for hee could not give that which hee never had. *Charls* the great never gave any thing over to the Pope in possession (as they falsly boast and allege); but when hee had governed to the eight lineal Descent (without any Pope), then they elected Emperor *Henrie* Prince of Saxon, named, the Fowler, who governed unto his fourth generation; until this time no Pope was elected without the consents and knowledges of all the Emperors. But under Emperor *Henrie* the fourth it began; for when his Father *Henrie* the third had ordered, that no Pope should bee chosen without the Emperor's consent and knowledg, then Pope *Hildebrand* could not endure the same, who, with Pope *Gregorie* the seventh, were the Authors of all mischief; since which time (said *Luther*) it went on and proceeded as wee have found and seen, such is the cours of the world.

Popish Tyrannie and Robberie.

Of the Pope's Livings.

IT is a meer Fable (said *Luther*) that (they allege) *Constantine* the Emperor gave to the Pope so much living, land and people as they boast of. But this I read and finde that *Constantine* gave much and bountiful Alms to the poor, and commanded the Bishops (and appointed for the poor Overseers and Church-wardens) to distribute the same, by which means they grew to bee great Lords. But hee gave them neither Countries nor Cities. Therefore the world admireth from whence the Popes have gotten such Dominions. In former times the Popes were not Lords over Emperors and Kings, but the Popes were institutted and ordained by the Emperors.

Lotharius

Lotharius the Emperor (a Prince of *Saxon*) took the Election from the Pope; for there was a continual strife and dissention in the Election. But afterwards they drew it unto them again by deceitful practices, insomuch that they were by the Emperors therein confirmed, which was first don in the Election of *Charls* the great, who by reason of succeeding inheritance was chosen Emperor. Then for a time the Empire remained by the posteritie in succession. But when no more were living of that Descent, then the Pope took upon him the chusing and electing of an Emperor. Afterwards came Emperor *Otto*, who ordained seven Electors (Princes) whereby an end was made of that strife and discord. Emperor *Lotharius*.

That Popedom *is stollen wealth.*

THe wealth of Popedom (said *Luther*) is meerly robbed and stollen wealth, and must bee stollen away again; It is whore-wages, as it is gotten, so it must go again; It is profitable for nothing neither in Church nor temporal government.

Of Constantine's *Donation.*

THat of Emperor *Constantine*'s Donation (said *Luther*) is a great lie, through which the Pope will claim the half part of the Romane Empire. And although it were true and had been don; yet it was not in the Emperors power to give, neither ought the Pope to receiv it, according to Christ's saying, *But it shall not bee so with you*, &c. *Donatio Constantini.*

Of the state of the Pope with his new-baked Cardinals, and how God blessed them.

THe Pope in one daie (said *Luther*) made thirtie Cardinals, which beyond the *Tyber* were met and received in great state by many thousands of Horsmen; all the Cannons roared for joy in glorious manner. Then came our Lord God also thereunto with thunder and lightning, which made them so affrighted, that (as *Passquillus* writeth) in the Church the little Childe fell out of the Arms of God's mother, and ascended up into Heaven, fearing it should, with the rest, bee made also a Cardinal. On the same daie, A Priest saying Mass at the Altar lost the consecrated Oblate, and for fear spilt the Cup; at which accident the Pope cried out aloud, and said, One of these Cardinals will prove a poison and pestilence of the Romish stool, which fell out accordingly shortly before the Gospel was revealed and brought again to light. The Pope's Creatures. The prelude of our Lord God.

When my first Positions (said *Luther*) concerning Indulgences were brought before the Pope, hee said, A drunken Dutchman wrote them, when hee hath slept out his sleep, and is sober again, hee will then bee of another minde, in such sort hee contemneth every man. Pope's censure of *Luther*'s rejecting indulgences.

How Gerson *fell upon* Popedom.

G*Erson* was the first (said *Luther*) that began to assault the Pope, but hee was not certain of his caus, yet nevertheless hee went so far that hee found the distinction *In hac Quæstione, (utrum in omnibus sit obtemperandum potestati Papæ)* and said, *Non esse peccatum mortale non obtemperare*, yet hee annexed thereunto, *Si non fieret ex contemptu.* Hee durst not venture to press himself quite thorow, yet hee was comfortable to the people, from whence they named him *Doctorem Consolatorium.* Hee was by the Pope excommunicated and damned. Cardinal *Cajetan* at *Augspurg* at the Imperial Diet, *Anno* 1518. called mee (said *Luther*) a *Gersonist*, becaus I appealed from the Pope to a general, free Christian Council. *Gerson*'s taking hold on the Pope.

And whoso blameth mee for giving way and yielding so much to the Pope at the first, let him consider in what darknes I still stuck at that time. Those that never were in Popedom do hold that the warnings and doctrine touching Popedom are altogether unnecessarie, but those that have stuck therein do know it to bee necessarie, diligently to put the youth in minde thereof. *Luther*'s Apologie.

Of the first Chapter of St Paul *to the Romans.*

I Believ (ſaid *Luther*) St *Paul* in the firſt Chapter to the *Romans* wrote a Regiſter of abominable ſins and confuſions more by way of prophecie then Hiſtorie. Now the ſame is fulfilled at *Rome*. The Pope maketh Cardinals not in vain nor for nothing; every one of them hath thirtie thouſand Florines yearly Incom, which is given towards the *Pallium*, to the end the Pope through monie and Reputation of the Cardinals may be ſtrengthened and confirmed. From hence *Daniel* ſaith, *The king will govern according to all his will and pleaſure:* for the Cardinals in all Countries are the Pillars of Popedom, in *Germanie* wee have many Cardinals; likewiſe *France, Spain*, &c. Inſomuch that the Pope to this daie relieth upon his power and ſanctitie; yea, and that in deſpight of God Almightie, how ſorely ſoëver hee is weakned and plucked, and in his ungodly proceedings is laid open and diſcovered.

Of the Pope's wicked practices.

The Pope's murthering practices.

ANno 1530, News was ſent and written to *Luther* out of *England*, how the Pope with monie had corrupted the chief of the Kings Privie Counſellers, to the end they ſecretly ſhould kill the King, (who was fallen off and had ſeparated himſelf from the Church) and for their pains the Pope would give that Kingdom unto them: for one of them was of the Roial Race, and continually near about the Kings Perſon. The Pope boaſted that hee was Heir to that Kingdom by reaſon it was held as from him *per feodum*. But that Treaſon beeing diſcovered, they were apprehended and beheaded.

That the Pope is a Divel.

The degrees of Pope *Clement.*

NExt after Satan (ſaid *Luther*) the Pope is a Right Divel, as well on this Pope *Clement* may bee proved; for hee is evil, in that hee is an *Italian*; worſ, beeing a Florentine; worſt of all, in beeing the Son of a Whore; is there any thing worſ, ſo add the ſame thereunto.

That the hate of the Pope and of his Retinue towards the Goſpell is without ceaſing.

[illegible] they will [illegible] and treat [illegible]ith him.

THe hate of the Pope and Papiſts againſt the Goſpel neither ceaſeth, nor is it reconcileable; it hath burned ſince the beginning of the world, and cannot bee quenched: for they at Babel ceaſed not but continually cried out, Away with you; neither ceaſed the Jews to rage againſt our Saviour Chriſt and His Apoſtles, until they were rooted out. And even ſo do the Papiſts to this daie; They ſeek daie and night rather to deſtroie the Proteſtants then to reſiſt the Turks; therefore (ſaid *Luther*) let us diligently watch and praie.

Of the Papiſts practices.

Antichriſtian bloud-thirſtineſs.

THe 28 of *June*, 1538, *Luther* got ſecret intelligence concerning the bloudie enterpriſes of the Papiſts, and ſaid, The Pope and Papiſts exſpect the Emperors coming, they gather monie in all Monaſteries and Biſhopricks to levie ſouldiers under the name againſt the Turks, but they intend to fall upon us on every ſide. As the Biſhop of *Mentz* lately ſaid, It is but a little while to their utter deſtruction, &c. Hee intendeth not to depart from *Mentz* until the Emperor cometh, to the end hee may the ſooner ſet abroach the bloud-thirſtie veſſel. But theſe practiſes will fail them. God through His holie Angel will preſerv us and deal with them according to the ſecond Pſalm.

I would deſire the world (ſaid *Luther*) to take notice of this one particular, namely, when God-fearing people do earneſtly praie, then the ſtratagems and enterprizes of the worldly-wiſe are confounded and brought to naught.

Of

Of the blindeness of the Papists.

WHen our Lord God intendeth to plague and punish one, then hee leaveth him in blindeness, insomuch that hee regardeth not God's Word, but contemneth the same, as the Papist now do. They know that our Doctrine is God's Word, but they will not allow of this Syllogism and Conclusion, When God speaketh, wee must hear Him: Now God speaketh through the Doctrine of the Gospel; therefore wee must hear Him. But the Papist (against their own Consciences) saie, No, wee must hear the Church.

Truly (said *Luther*) the Case is very strange and to bee admired; they yield to both Propositions, but they will not allow of the Consequences, nor permit the Conclusions to bee right. They press thorow in such manner, as is written in a decree and Conclusion of the Council of *Costnitz*: For (saie they) although Christ speaketh, who is the truth it self, yet notwithstanding an Antient Custom must bee preferred and observed for a Law and Ordnance. In this sort do they solv arguments and answer when they intend to wrest and pervert the Right.

If this sin of Antichrist (said *Luther*) bee not a sin against the holie Ghost, then do not I know how to define and distinguish sins. They sin herein wittingly and wilfully, and maintain the same against the revealed truth of God's Word, in most stubborn and stiff-necked manner. I pray, who would not in this case resist these divellish and shameless lying Lips? I marvell not (said *Luther*) that *John Huss* died so joyfully, seeing hee heard and understood of such abominable impieties and wickednesses of the Papists. I pray how holdeth the Pope concerning the Church? Hee buildeth and preserveth her but onely in an external Luster, Pomp and Succession. But wee censure and judg her according to her Essence, as in her self and own substance shee is, that is, according to God's Word and Sacraments. The Pope (said *Luther*) is reserved for God's Judgment, therefore onely by God's Judgment hee shall bee destroied. The King of *England* is now also an enemie to the Pope's person, but not touching his Essence and substance; hee would onely kill the bodie of the Pope, but suffer his soul (that is his false Doctrine) to live and swaie; the Pope can well endure such an enemie; hee hopeth within the space of twentie years to recover his rule and government again. But (said *Luther*) I fall upon the Pope's soul (his Doctrine) with God's Word, not regarding his bodie, that is, his wicked person and kinde of life, I do not onely pluck out his feathers, (as the King of *England*, and Prince *George* of *Saxon* do) but I set the knife to his Throat, and cut his winde-pipe asunder; wee put the Goose on the spit, if wee should but onely pluck her, the Feathers would soon grow again. Therefore is Satan so bitter an enemie unto us, becaus wee cut the Pope's Throat; the same doth also the King of *Denmark*, hee aimeth at the Pope's soul.

Of the Pope's Fall in our time.

IT is a great wonder (said *Luther*) that in this our time the Majestie of the Pope (for the most part) is fallen. For all Monarchs, Emperors, Kings and Princes heretofore feared and quaked by reason of the Pope's Majestie and power, who held them (with a wink) all at his Bay, none durst so much as mutter a word against him. This great god is now fallen; his own creatures (Friers and Monks) are his Enemies, but in that they still hold over him, they do it for their gains sake; otherwise they would oppose him more fiercely then wee do. His wickednes and knaverie is now displaid, beeing apparant that hee hath sent out one hundred and twentie thousand crowns to levie murtherers and land-burners. God's apparant work.

Of the Pope's Crown.

THe Pope's Crown (said *Luther*) is named *Regnum mundi*, the kingdom of the world; I have heard it credibly reported at *Rome*, that the same Crown is more worth then all the Princes of *Germanie* were able to paie for. God placed Popedom in *Italie* This can the servant of servants get and obtain.

not

not without cauſ, for the *Italians* can make and prepare manie things as were they reall and true, and yet are nothing in truth, they have craftie ſubtil brains.

That the Pope *is not the Head of the Church.*

The Churche's Head.

IF the Pope were the Head of the Chriſtian Church, then the Church were a monſter with two heads, inaſmuch as St *Paul* ſaith, that Chriſt onely is her Head, well may the Pope bee (and is) the Head of the falſ and Divel's Church.

Of comparing the Pope *with the* Cuckow, *and the Chriſtian Church with the* Lark.

The Romiſh Cuckow.

WHere the *Lark* is, (ſaid *Luther)* there the *Cuckow* deſireth alſo to bee, for hee thinketh his ſong is a thouſand times better then the *Larks.* Even ſo, the Pope placeth himſelf in the Church, there his ſong muſt bee heard, wherewith hee overcroweth the Church, yet, like as the *Cuckow* is good for ſomthing, in bringing news that Summer is at hand, even ſo the Pope ſerveth for this purpoſe, hee declareth unto us that the laſt daie of Judgment approacheth. The Papiſts are the off-ſcum of all Hereticks; for, all other Hereticks do flatter themſelvs, yea, would die upon it, that they have the very truth. But the Papiſts do know their cauſ to bee naught, and that they bee in Error, they damn themſelvs in ſinning wittingly and wilfully againſt the Holie Ghoſt. They will needs maintain, that the publick ſtrumpet of Rome is a pure Virgin. The Biſhop of *Saltzburg* ſaid to *Philip Melancthon* at *Augſpurg,* What wilt thou make much diſputing? wee know very well that wee are in the wrong. And when, *Anno* 1530. hee entertained diſcourſ with him, touching Controverſies at the Imperial Diet, the Biſhop ſaid, Yee are but few, wee are many, it ſhall bee tried which partie will bee able to bite out the other.

Rich ſpiritual words of the Antichriſtians.

Cardinal *Campeius* ſaid, Do yee Germans refuſe to bee under the yoke and obedience of the Pope? well, (ſaid hee) wee will cauſ *Germanie* to ſwim in blood. Theſe cogitations (ſaid *Luther)* are too high for my reach. The Pope and Emperor at this time moſt certainly have ſom wicked exploits in their mindes.

That the Pope *is the right Anti-chriſt.*

How the Pope ſitteth in God's Temple and will bee God.

IT plainly and cleerly appeareth that the Pope is the right Anti-chriſt hereby; thoſe that tranſgreſs his Statutes, are far worſ and more ſeverely puniſhed, then they which offend againſt God's Laws and Word. In ſuch ſort exalteth the Pope himſelf over and above God. Therefore hee is properly called the Anti-chriſt, in that hee ſitteth in the Temple and Church of God, and exalteth himſelf over all that is called God, and that is worſhipped. The Turk is not the Anti chriſt, for hee ſitteth not in God's Church, hee is a wicked Beaſt, for out of God's Church is no Anti-chriſt, but the Pope ſitteth in the Holie Church and taketh upon him the honor and worſhipping which is due onely to God, therefore the Pope is the right Anti-chriſt.

Of Ordaining of Prieſts *in* Popedom.

IN Popedom (ſaid *Luther)* they inveſt the Prieſts, not for the office of preaching and teaching God's Word, but onely to celebrate Maſs, and to gad about with the Sacrament. For, when a Biſhop ordaineth one, hee ſaith, Take unto thee power to celebrate Maſs, and to offer for the living and the dead. But wee (ſaid *Luther*) ordain Prieſts according to the command of Chriſt and St *Paul,* namely, to preach the upright and pure Goſpel and God's Word. The Papiſts in their Ordinations make no mention of preaching and teaching God's Word; therefore their conſecrating and ordaining is falſ and unright, for all worſhipping which is not ordained of God, nor erected by God's Word and Commaud, the ſame is nothing worth, yea, it is meer Idolatrie.

Antichriſtian ordaining.

That

That Luther's *simple aspect in person did hurt the* Pope.

NExt unto my just caus (said *Luther*) the small repute and mean aspect of my person gave the blow to the Pope. For when I began to preach and write, the Pope scorned and contemned mee, hee thought it is but one single poor Frier, what can hee do against mee? &c. I have maintained and defended this Doctrine in Popedom against many Emperors, Kings and Princes, what shall then this one man do? &c. But if hee had regarded mee, hee might then easily have suppressed mee in the beginning.

Contempt produceth downfal.

That the Pope *falsly alledgeth and boasteth, that hee treadeth in the footsteps of* St Peter, *therefore his power ought justly to bee taken away.*

THe office of St *Peter* (said *Luther*) was not to govern people by force and power, but (as hee saith himself) *feed the flock of Christ which is amongst you, taking oversight thereof, not by constraint, but willingly; not for filthie lucre, but of a ready minde, neither as beeing Lords over God's Heritage, but bee ensamples to the flock.* And Christ saith, *Peter, follow mee, feed my Lambs*, hee saith not, I give thee power in Heaven and on Earth. But the Pope will bee Christ's Lievtenant, and follow the steps of St *Peter*, and yet, hee will not serv nor minister, but will bee served and ministered unto, hee will bee an earthly god, a god of this world, hee will govern and domineer over all Emperors, Kings and Princes, with great pomp, glorie and power. Therefore such his power in all equitie and justice ought to bee taken from him.

1 *Pet.* 5.

This agreeth finely.

That wee ought to preach sharply against the Pope.

THere are many (said *Luther*) that complain and think, I am too fierce and swift against Popedom, on the contrarie, I complain in that I am (alas) too too milde; I would wish, that I could breathe out thunder-claps against Pope and Popedom, and that every word were a thunder-bolt.

That the Popish Bishops have not equal power with the Apostles.

A Great difference (said *Luther*) is between the Apostles and our popish Bishops, for the Apostles were the right great Champions in a general calling, ordained by Christ himself, who without rules and examples could do and deal as Christ and the Holie Ghost instructed, led and taught them. But the popish Bishops are in a private or single calling, who ought to content themselvs and bee satisfied with the examples and rules of Holie Scripture.

Of the Papists imagined Anti-christ.

IT is a very cold and an idle weening and dream of the Papists, that Anti-christ should bee a private single person that should govern, scatter out monie, should do miracles, should carrie a fierie oven about him, and should kill the Saints, *Elias* and *Enoch*.

Of Pope Clement's *Enterprizes and Exploits against the Protestants.*

BEfore the Imperial Diet was held at *Augspurg* (said *Luther*) I marked the wicked Enterprizes of Pope *Clement*, I saw perfectly that hee was a man of sin, and intended bloodie exploits. For, seeing wee know the Divel and what his drift is, how then should wee not know his fairest Jewel and member on earth and his resolutions? The chiefest plot and intent of this Pope hath been and is, by tricks and devices to instigate the Emperor to leav off and desist from his happie and prosperous success in the Wars in *Italie*, and to divert his Forces into *Germanie*, and with all his power to fall upon the Protestants, and to root us out.

Of

Of the Pope's Cousenings, how and out of what hee Coineth monie.

Pope's coining.

EMperors, Kings and Princes, and all that have privileges and power to Coin monie, do set their stamp upon Gold and Silver. But the Pope stampeth Coin out of every thing in plentiful manner, as out of Indulgences, Masses, Cerimonies, Victual, Repentance, out of the Churches Keies, Hoods, Shavings, &c. Onely out of Baptism hee can scrape and hammer nothing, for the new-born Infants com naked and bare to the world, bring nothing to give him. They also cousen and cheat the people at *Rome*, by shewing the head of *John Baptist*, whenas all Chronicles do declare that the *Saracens* opened his Grave, took out the Corps, and burned the same to ashes. Therefore (said *Luther*) let us leav the Pope with his lies to the hangman.

Joseph in Antiq. writeth also otherwise of the same.

Anthonian Cardinal maintenance.

If Popedom should have stood and continued ten years longer in its former state, then (said *Luther*) all the Monasteries in *Germanie* would have been utterly devasted, and have fallen again to the Pope, for in *Italie*, there are not above two or three persons in any one of the richest Monasteries, and they very nearly maintained, all the Revenues besides thereunto pertaining is reached out and given to the Cardinals.

At *Rome* hard by St *Calixtus*, above eight thousand Martyrs lie buried in a Cave, and a great Sanctitie and devotion is held thereby, yet there are but onely two Minorites and Graie-Friers therein, the same do praie and paie unto the Pope all the Incom whatsoëver is gotten and scraped, they themselvs must bee content with a yearly stipend of threescore Duccats.

That the pride of the Pope *and Cardinal's spoiled their caus, and gave furtherance to* Luther's *Doctrine.*

THe Pope and his retinue (said *Luther*) relied upon their great power, and thereby they confounded themselvs. When first I went to *Rome*, they called the Citie, *Fontem justitiæ*, the Fountain of Justice, but I saw that *Rome* was a whore or a bawdie-hous. *Anno* 1530. At the Imperial Diet at *Augspurg*, Cardinal *Campeius* said, Cardinal *Cajetan* (said hee) in the year 1518. spoiled our caus touching the Doctrine, for hee would needs run headlong through by force, but hee should handsomly have gon about it and have used policie, craft, and cunning. The Pope (said *Luther*) is now confounded in *Germanie*, onely as yet som Princes protect him, and still hath som places in possession, not by reason of his Autoritie, but of the said Princes protection. For as *Paulus Vergerius* the Pope's Legate, in the year 1533 was in *Germanie*, the apprentices and boies at Hall had almost killed him, by throwing mire and dirt at him, as the Popes mother. After the Diet at *Augspurg* was ended, Cardinal *Campeius* went with King *Ferdinand* to *Vienna*, where the people of clouts and raggs made an Image like a little Cardinal, and set it upon a Dogs back, which about his neck had tied the Pope's letters of Pardons, Indulgences and Seals, under the Dogs tail they hung a swines bladder filled with peas, and in that sort they hunted the dog through the streets in *Vienna*. The next daie after, the Cardinal appointed a whore to bear him companie that night, who stole from him his Cardinal's Cross. This Cardinal (in regard hee was rich) was by the Pope's Son made away with poison.

Of Agnus Dei.

Popish inventions.

THe *Agnus Dei*, or holy Lamb (as they call it) was carried before the Sacrament but once in a Pope's life time. Pope *Leo* consecrated it at such time when it had been burned and destroied by fire. The same was don onely by reason of a dispute, namely, that *Leo* consecrated again.

Of holy Reliques.

This is called, To lie for the Masterie.

THe Bishop of *Mentz* bragged that hee had a Flame of the Bush which *Moses* beheld burning.

At

At the black Star at *Compostel* in Spain, they shew for a holy Relique the Ensign of Victorie which Christ had in Hell; Likewise, they shew his Crown, the holy Cross, the Nails, &c.

Touching the holy Relique of the Ass upon which Christ rode on Palm-Sunday, *wherewith certain Dutchmen were gulled, and rightly set upon the Ass.*

How a Priest at *Rome* Aped and Assed five Dutchmen with five Holy Reliques.

A Dutchman making his Confession to a Mass-Priest at *Rome*, promissed by an Oath to keep secret whatsoëver the Priest should impart unto him, until hee came into *Germanie*; whereupon the Priest gave him a Leg of the Ass on which Christ rode into Jerusalem, very neatly bound up in a silken Cloath, and said, This is the holy Relique on which the Lord Christ corporally did sit, and with his sacred legs touched this Asses leg. Then was the Dutchman wondrous glad, and carried the said holy Relique with him into *Germanie*. Now when hee came upon the borders, hee bragged of his holy Relique in the presence of four others his Cammarades, and shewed it unto them, each of them having likewise received from the same Priest a leg, and had promised the same secrecie, they said with great Admiration, Lord! had that Ass five legs? From whence it cometh that the *Italians* do jeer the Dutchmen, and hold them for gross ignorant people. But now (said *Luther*) wee mark and see their knaveries. The *Italians* are vexed at nothing more then when wee dis-regard them, like as they do us. A Dutch School-master (in disgrace to a shameless Frier, who in his Sermons rejected and contemned all good Arts and Sciences) gave up to his School-boies this Latine, *Monachus* a Divel, *Diabolus* a Frier.

Of the Pope's *Robberies.*

The subtilie of Antichrist.

I Believ (said *Luther*) that the Pope out of special consideration appointed and ordained the Feasts of St *Sylvester* and *Thomas* of *Canterburie* to bee celebrated eight daies after Christmass-daie. In regard the one gained and brought to the Pope the Kingdom of *England*, the other the Romish Empire.

Luther's application of the Pope's Keies.

The Apostle St *Thomas* (said *Luther*) was by the Pope held in no esteem in comparison of *Thomas* of *Canterburie*. For the Pope chiefly aimeth at this scope, that hee may keep possession of the livings. And at such times when the Empire fell void, then the Pope alwaies gaped after the same. Therefore have I noted and shewn all the robberies in the Pope's Keies, which will vex and anger him much; for his acts and deeds will plainly appear to agree with my words. It was high time to have this wickednes discovered to the world.

In the dark people cannot see.

Although the Errors and deceits of the Pope were great before the light of the Gospel came; yet nevertheless wee worshipped and adored them, to think whereof wee are now ashamed. As there were the Reliques of *Joseph*'s Breeches and St *Francis* Under-drawers which have been shewn here at *Wittemberg*. Few Preachers there were that could minister advice and Counsel to the Consciences. Nay, they compelled women with childe and suck-nurces to fast without any dispensing withall.

Of the Papists shameless Lies.

The popish compleat power to grant and prohibite every thing.

THe lies of the Papists (said *Luther*) are so palpable and apparant, that they themselvs thereof are ashamed. Here is a Townsman who the last Lent openly dressed, sold and ate flesh, and as for the same hee was called in question; hee boldly confessed that hee had power so to do by virtue of his Butter-Letters of Indulgences, which gave to the Magistrates full satisfaction. The same townsman caused his wife to bee buried without Vigils and soul-Masses, pleaded his Letters of Confession, in which during her life time all her sins were pardoned and forgiven, therefore Vigils and soul-Masses were altogether needless.

The Pope's money bank.

At *Orliens* in *France* was a woman who in her life time took Order, that after her death no Vigils nor soul-Masses should bee celebrated for her; afterwards shee beeing buried in a Monasterie, the Friers alleged that her Ghost howling and crying about, and praied that Mass might bee celebrated for her; for shee was in Purgatorie by reason of her sins. At last the knaverie and deceit was found out and discovered, beeing acted by a Boy; who for the same, by the Kings Command, was banished out of the Kingdom. To conclude, the Pope's lies are not humane, but divellish.

Of

Of the Pope's Covetousness and Peddlerie.

IN *England* (said *Luther*) the Pope receiveth of every one a *Peter*-penie, that is, a Groat, which yearly amounteth to above one hundred and fourscore thousand pounds sterling. Many of the Altarists have scarce twentie shillings the man yearly Incom, yet nevertheless they can well maintain themselvs by Accidentals and peddling markets, as by Vigils, Soul-Masses, and the like Offerings. The Bishop of *Mentz* to my knowledg (said *Luther*) hath lost the Annual Revenue of 500 l. which heretofore hee was wont to receiv from the Consistorie, for pardoning of whoring and adulterie. The same properly belongeth to the temporal Princes and Magistrates, who (if they were wise) might bring the same to their Coffers. As I intended to know also the Spiritual Rights and Jurisdictions of the Church, I read for that end (said *Luther*) *Summam Angelicam:* The name thereof is falsly given; It ought not to bee called *Angelical* but *Diabolical*, by reason of the exceeding great knaverie and sophistrie that lieth lurking therein, no man can understand nor know how to direct himself in the same. All the Pope's rights and jurisdictions are also uncertain, and with his divellish lies hee jeer'd and deceiv'd us in that sort, under the color of the power of the Keies. Therfore St *Paul* not in vain calleth the times, abominable times, when the Popes of *Rome* (by God's wrath) through so many lying and deceivable signs governed, making use of their Curtisanical tricks. Yea, St *Peter* with very fierce words describeth the Pope, where hee saith, *They are exercised with covetous practises*, hee speaketh not of humane covetousness. Let us but consider (said *Luther*) what Pope *Urbane* the 6th, *Gregorie* the 9th, and *Bonifacius* the 12th did, before the Council was held at *Costnitz:* for although the Romanists in the same Council were humbled and scared, yet they recovered again, and became haughtie, like as now they are startled again and brought into *Chorum*. *Tetzel* in his Allegations behaved himself so grossly, that they were to bee felt; hee wrote that Indulgences were reconciliations between God and mankinde; and although people repented them not of their sins, yet they were profitable without any sorrow and grief for their sins.

Summa Angelica

2 Pet. 2.

The dealings of certain Popes.

Of the Pope's Keies and Purs whereon hee was hanged.

Gifts presented to the Pope, by reason of his wicked dealing.

A Picture beeing brought to *Luther*, in which the Pope together with *Judas* the Traitor were hanged on the Purs, and the Pope's false Keies, hee said, This will vex the Pope horribly, whom Emperors and Kings have worshipped, and now must bee hanged on his false pick-locks, it will also much griev the Papists, for their consciences will bee touched, the Acts witnessing the Pope's abominable proceedings. Therefore the Purs accordeth well and fitly with the Cardinal's Hats and their Incoms, for the Pope's covetousness hath been so gross, that in all Kingdoms hee not onely raked to himself *Annates*, *Palliums*, &c. But also sold for monie the Holie Sacraments, Indulgences, Fraternities, Christs blood, Matrimonie, &c. Therefore (said *Luther*) his Purs is filled with robberies, which justly ought to bee exclaimed upon, as *John* in his *Revelation* saith, *Recompens them as they have don to you, and make it double unto them according to their works*. Therefore (said *Luther*) seeing the Pope hath damned mee and given mee over to the Divel, so will I in requital hang him on his own Keies.

Of the Pope's abominations in his Decrees.

Popish statutes ruines.

IT is an abominable and great wrath of God, that in so many of the Pope's Decrees, there is not so much as one onely sentence of Holie Scripture or one Article of the Catechism mentioned, for the Pope intended to prepare his Church as an external worldly Government, therefore his teachings were blasphemous, that a lowsie stincking Friers hood (beeing put upon a dead bodie) certainly procured remission of sins, compared the same in equal value with the merits of our blessed Saviour Christ Jesus. This abominable Idolatrie and blaspheming of God was by the Pope not onely permitted, but also confirmed.

Of the power of the Papists Idolatrie.

The working of popish superstition.

THe Idolatrie and superstition in Popedom had great power and operation, for it pressed through by force. Therefore *Daniel* touching Antichrist said,

And

And hee shall prosper till the Indignation accomplished. I hoped (said *Luther*) that the same Indignation is very near accomplished, and that God will resist the Pope, if our own securenes and contempt of God's Word giveth not furtherance to such wickednes.

Of the Bishop Bennoe's *Idolatrie, and of the Papist's brags.*

WHen the Visitors wrote to *Luther* that the Idolatrie of Bishop *Benno* was destroied, hee said, How will the Papists now applaud and extol Imperial Erections; for the Bishops intended to bee Princes of the Empire. The Emperor hath been constreined to strengthen and confirm Popedom against himself. Then they laid hold on the sword; for when they attained to power and reputation, they then dismissed themselvs of the spiritual habit, and became Princes and Emperors, as now the Cardinal of *Salzburg*, and the Bishop of *Mentz* are the powerfullest. But God bee praised in that hee hath laid his judgments upon them, as the Scripture saith. Even thus will the Lord do to them as they thought to have don to us. For I see (said *Luther*) so soon as the best people are chosen Bishops, and by Oath are tied to the Pope, then they becom hardned like *Judas*; for when they have received the dipped sop, then immediatly Satan entreth into them.

Brachium secularе. The Pope's weapons of defence.

Note, the Pope's Oath and Liegment.

Of the raging of the Papistical Tyrants against Christ and his Word.

LEt us praie (said *Luther*) that even the same misfortunes may light upon their heads which they intend against us, and that they may fall into the pit which they have digged for us. Wee have humbled our selvs, and suffered enough. They have drowned, hanged, burned, and banished those which were of us. They will in no wise suffer themselvs to bee re-called from their divellish practices.

The best help for Christians.

But wee have onely one help and remedie, namely, that CHRIST JESUS the Son of GOD and *Marie*, is by God anointed King; Hee will and shall stand fast and remain in despight of them. Hee hath overcom and destroied many great Kings, and laid them in the dust. For my part (said *Luther*) I will hold with him, and on his side, rather then with the Turk, with the Emperor, and the whole universal world. Doubtless the Pope, by craftie and subtil means, goeth about to have the French King made Emperor: Hee indeavoreth to interest *England* and the *Venetians* in that business; for hee marketh well it toucheth him nearly. God of his mercie hinder, break, and confound his devices, *Amen.*

Of the cruel hate of the Papists against Luther.

IT is no marvel (said *Luther*) that the Papists hate mee so vehemently, for I have deserved it well at their hands; Christ more mildely and mannerly reproved the Jews, then I the Papists, yet notwithstanding they killed him; therefore they justly persecute mee according to their Laws and Rights; but according to God's Laws and Will, they shall see him whom they have pierced. The Pope killeth and destroieth the poor married Priests, that receiv and observ God's Word and his Statutes, whenas notwithstanding, by all their Laws and Rights they are but onely to bee displaced from their Offices. Prince *George* in that sort hath banished and driven away from *Oshitz* 10 Citizens and Housholders, with 27 Children for the Word's sake, whose sighs will crie up into Heaven against him, as *Jesus Sirach* saith, *The tears of Widows do fall downwards, but nevertheles they assend upwards.*

Luther's earnest reproving of the Pope.

That the Papists will endure no Reformation.

THe Pope with his Crew (said *Luther*) in no wise can endure a Reformation; the very word [Reformation] is more hated at *Rome* then Thunder-bolts from Heaven, or the Last Daie of Judgment; as a Cardinal said, Let them eat and drink and do what they pleas, but in that they think to Reform us, the same is in vain, wee will not endure it. Neither will wee that are Protestants (said *Luther*) bee satisfied with them, although they Administred the Sacrament in both kindes, and permitted Priests to marrie; but wee will have also the Doctrine of Faith pure and unfalsified

fied, and wee will have the Righteousness that justifieth and saveth before God, which expelleth and driveth away all Idolatrie and false-worshipping, which beeing gon and banished, then the foundation on which Popedom is built falleth also. In the mean time the Papists in *Germanie* are filled with fear; for as wee returned from the Assemblie at *Schmalcalden*, the Priests at *Erfurt* enquired what was there concluded, whether for their ruine or safetie? *Philip Melancthon* answered them, and said, Remember the Example at *Auspurgh*. The Priests in *Franconia* make to themselvs friends of the unrighteous Mammon, that is, they confederate themselvs with certain Princes.

Of what points wee and the Papists disagree in, and wherein wee may yield unto them.

WEe will have (said *Luther*) that the holie Sacrament shall bee administred in both kindes. In like manner it shall bee free for Priests to marrie, or to forbear: Howsoever many Priests are, and will remain whorers. Thirdly, wee shall and will in no wise suffer our selvs to bee bereaved of the Article of Justification, *That by Faith (onely) in Jesus Christ wee are justified and saved before God without any Works, Merits, and Deserts, meerly by Grace and Mercie:* The same Article above all other wee must keep and preserv pure and unfalsified, if wee intend to bee saved. As touching the private Mass, wee cannot stop nor hinder it, but must leav it to God, to bee acted by those over whom wee have neither power nor command; yet nevertheless wee shall and will openly teach and preach against them, and shew, that they are abominable Blasphemies and Idolatrie. Either (said *Luther*) wee must go together by the ears, or els they in our Countries must yeild unto us in that particular, if it cometh to pass, that therein they yeild unto us, then must wee bee contented; for, like as the Christians dealed with the *Arrians*, and as St *Paul* was constrained to carrie himself towards the Jews, even so must wee also leav the Papists to their own consciences, and seeing they will not follow us, so wee neither can nor will force them, but must let them go and commit it to God's Judgment, and truly, sincerely and diligenly hold unto and maintain our Doctrine, let the same vex, anger, and displeas whom it will.

As yet they have no will thereto.

Of the false and blinde Doctrine of the Papists.

Meritum de cognito.

THe Papists teach, (said *Luther*) that a man deserveth grace, when hee doth what hee is able to do, and thereby afterwards is fitted and prepared to pleas God and to bee saved, insomuch that it can bee no otherwise. This Doctrine alwaies hath continued, yea also in the time of that high-enlightned man and Teacher *Gerson*, and hath remained until this my time, and there is no difference between the same and the Doctrine or Heresie of *Arrian*, onely that other words are used.

Of the foundation on which Popedom *is built.*

THe Pope's Kingdom (said *Luther*) hath been an horrible blindness and wrath of God, which in such publick and powerful manner hath ruled in the world, insomuch that no man neither marked nor understood it, no not although the Christian Church by our Saviour Christ and his Apostles richly and plentifully thereof was warned. Neither was any want in Popedom of fine and ingenuous people, who gave good and great proof of their Arts and Abilities. Therefore (said *Luther*) I oftentimes admire that such darkness hath been in Popedom. I know not otherwise to judg thereof, but onely by and according to St *Paul's* speech, where he saith, *Becaus they received not the love of the truth that they might bee saved, And for this caus God shall send them strong delusion, that they should believ a lie*, &c. The Pope (said *Luther*) hath two Pillars or grounds on which hee standeth, the one is called, *Whatsoëver yee shall binde on earth, the same shall also bee bound in heaven*; moreover that our Saviour Christ saith to *Peter, Feed my sheep*, &c. These two sentences the Pope hath wrested so far, that thereby hee assumeth power and Autoritie to do and deal in the Church, and in temporal Government, according to his own will and pleasure: Therefore hee hath taught such things, as hee dreamed of, hath altered the true Doctrine, hath damned and saved whom hee pleased. Afterwards also, hee deposed Emperors, Kings and Princes, according to his pleasure, as if our Saviour Christ had given that binding and loosing to such external and temporal

2 Thes. 2.

poral power, which onely and alone belongeth to sorrowful and broken consciences, and to the Doctrine of faith. It came likewise to that pass with the Pope's decrees, which stuck altogether full of lies and Tyrannie, wherein the Pope (void of all shame) roared after this manner, *Non est præsumendum, quod tantæ celsitudinis apex errare possit.* They made of the Pope *Deum mixtum,* half a God. It was one of his Canons, *Quod autoritas sacræ scripturæ pendeat à sede Romana.* Now when the Pope had made the people to beleiv the same, then hee might teach what hee would and pleased, and brought it so far, that a Christian denied the bloodshed of our Saviour Christ, and put on a Friers hood, therein seeking his salvation. This was such an abominable fall, as (if the same had been don by the Heathen) it had been too much. These powerful Errors suffered no man to com to the acknowledged truth, as *Daniel* saith concerning the same, *Erit tempus quo prosternetur veritas.* The mis-belief and superstitions of the Jews were not so great as the Pope's. For they had the Law for their ground and foundation, and mainteined their worshipping by the Law of God, which superstitiously and mis-believing they understood. But the Pope proceedeth without God's Word, yea, against God's Word, and treadeth the same with his feet; hee presumeth to teach onely what pleaseth himself, to the end the prophecie of *Daniel* might bee fulfilled, which speaketh of the Pope in this manner, Hee will bee *Exlex,* that is, without Law, and will do what hee lusteth, according to his saying, *Sic volo, sic jubeo, stet pro ratione voluntas.*

The Pope's strong Wall.

His defence.

Of the Pope's Tyrannie.

Occam writeth, that *Constantine* was the first Christian Emperor; for when hee had given the Kingdom to the Pope, hee then by homage received it again of the Pope, and so was made Emperor, as justly by the Pope confirmed, alleaging that sentence of Christ, *To mee is given all power in heaven and on earth, &c.*

Constantine.

The Pope drew this *Constantine* to his own humor, for hee would needs bee Christ's Lievtenant. In like manner roareth the Pope in his Decrees, and saith, *Whosoever doubteth of any one Word or Act of the Romish Church, and believeth not every thing that shee saith, the same is an Heretick.* Doctor *Wimpfling* was almost slain, becaus hee doubted whether Saint *Austin* had been a Frier or no. In this sort (said *Luther*) were wee captivated, insomuch that wee durst not once mutter against the least things.

Of the Pope's Thirst.

EXceeding great (said *Luther*) hath been the Pope's Tyrannie, who after his own wilfulness thundered and lightned with up-blown cheeks, in this manner, *In vain, and lost labor it is* (saith hee) *for any man to observ and believ the four Evangelists, unless hee holdeth, observeth, and believeth the Ordinances of the Romish Church.* These are swelling words, as St *Peter* saith. These are the seven Thunders that utter their voices concerning the Pope's threatnings, described in *John*'s Revelation, Chap. 10. The Matrimoniless state in Popedom is a perfect figure, whereof *John* in his Revelation writeth, as, *The mightie Angel coming down from heaven, clothed with a cloud,* that is, with an hidden mysterie; *and had a rainbow upon his head,* that is, Commands and Doctrines; *and his face was as it were the sun,* that is, hath a great lustre and repute. *And hee had in his hand a little book open,* that is, Hee boasteth of the Gospel, which must stand open, and in publick bee preached. Here is Popedom artificially portraied, for hee is a painted King, garnished with colors, hath a great external esteem and lustre, and yet notwithstanding hee is altogether an evil-favored and an uglie vizard.

The shamelessness of the Pope.

Chap. 10.

Saint *John*'s witness concerning Popedom.

Of the blindness in Popedom.

THirtie years past (said *Luther*) the Bible was unknown, the Prophets were nameless, and held impossible to be understood. As I was twentie years old and saw no Bible, I thought that there had been neither Epistles, nor Gospels, but onely those in the *Postills.* At length by chance I found a Bible in the Librarie at *Erfurt,* the same I read oftentimes, to the great wondring of Doctor *Staupitz.*

Holie Scripture of no value in Popedom.

In ſuch darkneſs governed the Pope with great ſuperſtition. I (ſaid *Luther*) ſhould never have dared to fall upon the Pope's Angelical ſhine and luſtre, had not St *Paul* with clear and bright witneſſes ſhewed the future blindneſs of Popedom, and confounded the ſame; and alſo if Chriſt the Son of God with great Thunder-bolts had not beaten down the Majeſtie it ſelf in the Pope, where hee ſaith, *In vain do they ſerv mee, ſeeing they teach ſuch doctrines which are nothing but commandements of men.* If *Iſaiah* alone had written the ſame, and that Chriſt himſelf had not repeated and alleged it againſt the Phariſees, they would have contemned it.

Mat. 15. & 25.

Of the emptie and hollow Arguments of the Papiſts.

According to the proverb, *Dic aliquid.*

WHereas the Papiſts ſee that they have an ill Cauſ, therefore they undertake and labor to maintein and defend the ſame with very baſe and hollow Arguments and grounds, which cannot endure the proof, and therefore eaſily may bee confuted.

1. As where they ſay, *The praiſing of any thing is an Invocation, the Saints are to bee praiſed, therefore they are to bee Invocated.* I anſwer (ſaid *Luther*), No, in no wiſe; for every praiſing is not Invocating: Married people are to bee praiſed, but not therefore to bee Invocated; for Invocation belongeth onely to GOD, and not to any Creature neither in Heaven nor on Earth, no, not to any Angel.

2. Moreover, every act of evil Luſt and Concupiſcence, which is don in evil deſire, is unſeemly and againſt God. Matrimonial actions are accompliſhed with evil luſt and deſire, therefore they are unſeemly and againſt God, and conſequently are ſins.

Anſw. Matrimonial actions in themſelvs are not actions of evil deſire and luſt; but inaſmuch as one married perſon loveth another, that is God's Ordaining, and although ſuch actions accidentally are unclean, by reaſon of Original ſin, yet notwithſtanding of themſelvs they are pure and clean.

3. In like manner, The Doctrine of the Remiſſion of Sins is neceſſarie: Indulgences, Pardons, and Graces are Remiſſions of ſins; therefore they are neceſſarie.

Anſw. The Pope's Pardons are not Remiſſions of Sins, but are ſatisfactions for remitting of the puniſhments, which notwithſtanding are meer Fables and Fictions.

Of the Papiſts knaveries and diſſemblings wherewith they now give themſelvs a white die, and color their Idolatries and ungodlie doings.

IF (ſaid *Luther*) wee could not convince the Papiſts by their own books, and with living witneſſes, then wee muſt bee in the Wrong, and they in the Right. But who is able to number all their groſs Errors? *Scotus* (their greateſt and chiefeſt Sophiſt) writeth, That a humane creature, by his own natural ſtrength and Free-will, is able to ſatisfie God and his Laws (ſo much as belongeth to the ſubſtance of the Word of it ſelf) without the Aſſiſtance and Grace of the Holie Ghoſt, *Ex merito congrui*, whereby hee is ſo prepared, that God giveth him (unfailably) Grace, and loveth him: as then followeth afterwards *Meritum condigni*, that is, The merit of deſerts, as deſerving to bee made worthie; and hee further ſaith, If one can love the Leſſer good, much more can hee love the Greater, which is GOD.

The Divinitie of *Scotus.*

Of the Sorboniſts.

Sorboniſts wiſdom. Chap. 5.

THe Sophiſts at *Paris* wrote againſt mee (ſaid *Luther*) upon the ſentence in *Matthew*, namely, As if the twelv Directions in that place were Commandements; then it were very offenſive. In like mannner they ſay, A Chriſtian muſt ſtand in doubt, not of God's Promiſes, but concerning his own perſon. Now they begin to excuſe themſelvs, and ſay, There is between them and us no difference as touching the Doctrine, but onely a dangerous unprofitable Diſſention of Words.

In

In the chiefest points (saie they) there is no controversie, dissention, nor disagreeing, but that therein wee are at union.

Hereupon (said *Luther*) I answer, and ask them, What! have they slain and made away so many excellent people, and with wives and children banished them into miserie, by reason of discord in words? Wo bee unto them, they are given over into a Reprobate sence. The Papists are gross Ass-heads. Not long since (said *Luther*) one of them was accused before a Bishop, in that hee Baptized not rightly: as hee appeared, the Bishop gave him a child's dock made of clouts to Baptize, to the end hee might hear what words hee used in Baptizing. Then the Priest began, and said, *Ego te Baptiste in nomine Christi.* The Bishop therewith beeing moved, chid him, as beeing so an unlearned gross fellow, that could not utter the words aright. Whereupon the Priest took the Dock, threw it on the ground, and said, Such as the Childe and Baptism is, such are also the Words.

Of the Papists Abominations.

IN my time, beeing at *Rome* (said *Luther*) a Disputation was openly held (in which besides my self, were thirtie learned Masters) against the Pope's power, who boasted, that with his right hand hee commanded the Angels in Heaven, but with his left hand hee drew Souls out of Purgatorie, and that his person was mixed or mingled with the Godhead. But *Calixtus* disputed against the same, and shewed, That power was given to the Pope to binde and to loos onely upon Earth. But when the other outragiously opposed him with exceeding great vehemencie, then *Calixtus* concluded, that hee spake it onely by way of dispute, and not that hee held it to bee so.

Publick disputations held at *Rome* against the Pope.

Mat. 16.

For the space of many hundred years (said *Luther*) there hath not been one Bishop that undertook any earnest care of Schools, of Baptism, and of Preaching; for the same had been too great a labor and trouble for them, such enemies were they to God. I have heard divers learned Fathers affirm, (said *Luther*) that the Church long since stood in need of a Reformation; but no man hath been so bold as to fall upon Popedom; for the Pope carried this style, *Noli me tangere*, touch mee not; therefore everie man was silent. Doctor *Staupitz* said once to mee, If you meddle with Popedom, you will have the whole world against you, and said further, Yet nevertheless, the Church is grounded upon blood; and in and with blood must bee dewed, sprinkled, cut, clipped, and planted. Therefore (said *Luther*) I would wish, that all those which intend to preach the Gospel, might diligently read the Popish Abominations, Decrees and Books, and above all things, well and throughly consider the horrors of the Mass (for the sake of which Idol, God in Justice might have drowned and destroied the universal world) to the end their Consciences may bee armed and confirmed against the Adversaries and present offences.

The Books of *John Capelle* (wherein a Comparison between CHRIST and St *Francis* is described) are so filled with gross lies, that it seemeth the Master of them was possessed with the Divel, not onely spiritually, but also corporally. For hee sheweth out abominable lies; Hee nameth Christ a figure of St *Francis*, and void of all shame, affirmeth, That Christ assigned over to St *Francis* the seat of Judgment, to the end hee might save or condemn whom hee pleased.

In a Monasterie at *Luneburgh* standeth still to this daie a great Altar, wherein is carved or ingraven the Birth, and all the Miracles of Christ, also his riding into *Jerusalem*, his Imprisonment, Passion, Death, Descending into Hell, his Resurrection, and Ascention. Just by the same is also engraven the Birth of Saint *Francis*, his miracles, sufferings, death and ascending up into Heaven, insomuch that they of equal value esteemed the Works of Saint *Francis* with the wonderful Works and Passion of our blessed Saviour Christ Jesus, which was a great and most abominable blaspheming of God.

The Pope (said *Luther*) is a meer scoffer and scorner of God and mankinde; for hee contemneth and derideth Religion, the temporal state and civilitie, which hee sheweth and approveth hereby; for his son (that Bastard) married the mis-begotten daughter of the Emperor, and was made a great Prince. The Pope in his heart should have been thereof ashamed, if otherwise hee intended to bee held for a Priest.

The Pope's humilitie.

Of the Kingdoms of Christ, of the Pope and of the Turk.

THe Kingdom of Christ (said *Luther*) is a Kingdom of mercie, of grace and goodness. The Kingdom of the Pope is a Kingdom of lies and damnation. That of Mahomet, is a Kingdom of revenge, of wrath and devastation.

Of the whoring Priests.

A Reformation beeing lately made at *Wurtzburg* among the Prebends, they were constrained (said *Luther*) to put away the maiden and women-Cooks, the same continued a fortnights space, (for no longer they could bee without them) then they had leav to take and receiv them again : But the women-Cooks refused to live with the Prebends, except they would take, keep, defend and maintain them, as if they were their wives; whereupon they took them on such conditions, and were fain to Apparel them anew, to the end they might not bee known. I have heard a Lock-smith saie, That for the space of a fortnight daie and night, hee had work enough to do, in making onely keies : for every one of those women would have a keie to her Prebend's Chamber, becaus formerly they put them away as their whores, but now received them again as their wives.

Decrees at the Council of *Basil.*

Such wicked wretches must the Church have to bee her Rulers and Governors. In the Council of *Basil* it was decreed, that Priests should wear long Gowns down to the feet, high shoos, broad hats, and neither red nor green Apparel, and that no man should dispute, whether the Souls were mortal or immortal. The Pope (said *Luther*) is a King without God and matrimonie, for hee hath abolished that which is Divine and Godly, and also hath altered that which God instituted and ordained in the world, as matrimonie.

Of the bringing up of the Thirtieth.

THe Thirtieth (to maintain the celebrating of Mass for the dead) was first instituted by Pope *Gregorie*, and stood 800 years. Hee was so Holie (I mean superstitious) that as a Brother forgat to make an accompt of three Gilders in his office, the Pope (after his death) condemned him, and commanded the same monie to bee cast into his Grave, and to celebrate thirtie Masses for redeeming him out of Purgatorie; O horrible abomination!

Of Tetzels *insolent boldness with his indulgences, which gave* Luther *occasion to write against the same.*

Tetzel's devellish audacitie.

T*etzel* vvrote and taught, (said *Luther*) that the Pope's indulgences or pardons could remit and pardon such sins, vvhich one intended and vvas resolved to commit and accomplish in future time. Also hee affirmed, that the Cross of indulgence (vvhich the Pope had erected and ordained) vvas of equal povver and value vvith the Cross of Christ. These and the like abominations (said *Luther*) constrained mee to oppose and vvrite against the same, not for the sake of any one man, nor for the sake of any preferment, gain, monie or vvealth.

That the Pope *is an Heretick, and exalteth himself over amd above God's Word.*

SAint *Austin* and others make a difference between Hereticks. A Schismatick is one that raiseth divisions and dessentions, professeth the true faith of the Christian Church, but is not at union with her, by reason of certain Cerimonies and Customs; hee is such an evil and a wicked Christian as will hold and observ both the Doctrine of Faith and Cerimonies, but therewithal will lead an evil life, and walk in a wicked conversation. An Heretick is one that produceth falſ opinions and meanings against the Articles of the Christian Faith without, yea, against the true meaning of Holie Scripture, and stubbornly maintaineth and defendeth the same. The Papists do not call mee an Heretick (said *Luther*) but a Schismatick, one that prepareth discords and strifes. But I saie, the Pope is an arch-Heretick, for hee is an Adversarie to my

Hereticks.

Luther is no Heretick.

blessed

bleſſed ſweet Saviour Chriſt Jeſus, and ſo am I to the Pope, becauſ hee teacheth, that the Prieſthood of Chriſt is conferred and laid upon him as Chriſt's Lievtenant; hee will uſurp power to alter and make new Laws and Ordinances according to his own will and pleaſure, and ſo directly denieth the everlaſting Prieſthood of Chriſt.

Let us but mark the two points in his decrees, where with exceeding pompous majeſtie hee exalteth himſelf above the Holie Scriptures. Hee is content to leav the expounding thereof to the Fathers, but the cenſuring of the truth and right of the ſame, hee reſerveth onely for the Chair of *Rome*. Therefore hee diſchargeth againſt mee his thunderings and lightnings, yea alſo againſt his own Decrees; for the Pope himſelf ſaith, (*Diſt.* 8[va]) Juſtice muſt give place and yield to the Truth; Hee allegeth for that purpoſe the example of King *Ezechias*, who brake in pieces the Braſen Serpent which God had commanded to bee erected. But the Pope dealeth quite contrarie to his own Laws and Decrees; for hee will have now, that Truth muſt and ſhall give place to his innumerable and apparant Errors. And indeed (ſaid *Luther*) it is a grievous caſe that the youth have not ſeen ſuch Errors, neither have they any knowledg thereof; they think no otherwiſe, but that the courſ of the Goſpel alwaies hath ſtood in the ſame ſtate and condition as now it is taught and preached. If (ſaid *Luther*) wee had held God's Word in due honor and reverence, then ſuch abominable Errors and Idolatries ſhould never have riſen nor crept in among us; Therefore (loving brethren) let us follow this counſel of God, where hee ſaith, *This is my welbeloved Son, hear yee him.* Let us live and remain by this ſweet Son of GOD and learned Doctor, and foraſmuch as the Pope with his greazed crew do hate to bee reformed, let us therefore leav them to their moſt deteſtable, wicked and abominable Errors and Idolatries.

The Pope's preſumption.

That Popedom denieth the power of Godlineſs.

POpedom (ſaid *Luther*) hath a very fair and glittering external worſhipping: Indeed they boaſt much of God's Word, of Faith, of Chriſt, of the Sacraments, of Love, of Hope, &c. But they utterly denie the power and virtue of all theſe, nay they teach that which is quite contrarie thereunto; therefore S[t] *Paul* very well ſaith, *They denie the power of Godlineſs*, hee ſaith not, They denie Godlineſs (or that they denie it according to their manner of life) but they denie the power, ſtrength, and virtue thereof by falſ and ſuperſtitious Doctrine.

Luther (coming from *Rome*) ſhewed a Table to the Prince Elector of *Saxon* (which hee had brought with him) whereon was portraied or painted, how the Pope had fooled the whole world with his Superſtitions and Idolatries; namely, the little ſhip of the Church (as they term it) which was almoſt filled with Friers, Monks, and Prieſts: theſe directed and caſt lines and boards out of the ſhip to thoſe that were dabling and ſwimming for their lives in the ſea; but the Pope, with the Patriarchs, Cardinals, and Biſhops, ſate behinde in the end of the ſhip, over-ſhadowed and covered with the Holie Ghoſt, looking up towards Heaven, whereby and through which onely, thoſe ſwimming in the ſea, with great danger of their lives, were by the waves hoiſted up into the ſhip and ſaved.

Theſe and the like fopperies and fooleries wee then believed as the Articles of Faith, yea, they were believed quite contrarie to the Chriſtian Faith. They blinde the world, falſly diſſembling and alleging themſelvs to bee in Tribulations in this world, whenas quite contrarie, they even wallow in all the glorie, pleaſures and delights of the earth. But let them bee aſſured, before two hundred years bee exſpired (if not ſooner by the coming of the dreadful daie of Judgment, they bee conſumed) that all their abominable Blaſphemies, Idolatries, and damnable Religion, will utterly bee exterminated and deſtroied.

And on the contrarie, wee (who for the ſake of profeſſing God's Holie Word in truth, are tormented, terrified, baniſhed, impriſoned and ſlain here on earth by that man of ſin and God's enemie, the Antichriſt and Pope of *Rome*) at the laſt daie with unſpeakable comfort, ſhall enjoie and take poſſeſſion of the fruits of our aſſured hopes, namely, everlaſting conſolation, joie and ſalvation.

Of

Of the Lasciviousness and Incontinencie of the Papists.

Wherewith Pope *Paul* deserved to bee made Pope.

POpe *Paul* the third (said *Luther*) had a sister, the same (before hee was Pope) hee gave to his predecessor the Pope for a Concubine, and thereby deserved to bee made a Cardinal, then hee forsook his married wife, of whom hee begate a Son, who now also is a Cardinal. Such confounded and wicked pranks have the Popes plaid, as far surpass all humane cogitations. The Priests were forced to give the Pope (as their pander) a Florin for every child they begot of their women-Cooks and Landresses, the same was called, a milk-pennie, hee received also so much of the child's mother, and at last it came so far, that all Priests were allowed (void of all shame) to keep whores.

The pope's Whoring monie.

Doctor *Staupitz* hit the Bishop of *Magdeburg* in the teeth with it, and said, You are the greatest whore-master in *Germanie*; for no whore-master hath above fiftie Florins yearly Incom, no, not out of the richest Bawdie-houf; but you have above five hundred Florins yearly Revenue accruing that waie, whereupon the Bishop laughed, and said, True, and therewith I paie and maintain the Clarks and Writers in the Chancerie.

When and at what time the Article of the Resurrection of the dead was commanded to bee believed.

IN the Council at *Lateran* (which was held in the year after the birth of our Saviour Christ, 1515. In the life of Pope *Julius*, and ended after his death under Pope *Leo*) it was first concluded, that the Resurrection of the dead should bee from thenceforth believed, and that a Cardinal lawfully might keep five little whores and youths, but not above, to bee his Chamberlains for the accomplishing of his wicked lust, but the same afterwards was altered by Pope *Leo*. Surely, (said *Luther*) som fearful fall and destruction attendeth them, and also those that seek and undertake to maintain and defend, or in any wise connive with and wink at them; Therefore let us praie. The suspitions and Idolatries in Popedom were such horrible abominations (said *Luther*) that, if with mine eies I had not seen them, but onely had read thereof as written things, I should never have believed them.

Cardinals.

The Pope in all Kingdoms placeth his Cardinals, the same are peevish milksops, effeminate and unlearned ass-heads, they lie lolling in Kings Courts among the Ladies and women. The Pope hath possessed all Countries with Cardinals and with his papistical Bishops. *Germanie* is taken captive with Popish Bishops, for I can make an account of above fortie Bishopricks besides Abbies and Cathedrals (which are richer then the Bishopricks). Again there are in *Germanie* but eight and twentie principalities, so that the Popish Bishops are far more rich and powerful then the Princes of the Empire.

The Bishop of *Magdeburgh* (reading on a time by chance in the Bible of the Prophets) said, Can I finde nothing in this book but how wee Priests are railed at? And indeed (said *Luther*) the Writings of the Prophets are fierce thunder-bolts against false Prophets and Popish Bishops.

The Princes of the Empire regard not much, neither do they look thereinto, how and after what deceitful manner the Pope devoureth and swalloweth up the whole world, according to *Daniel*'s prophecie.

The Book of the Birth and Generation of the Abominable Desolation of Antichrist, the son of Hypocrisie, the son of the Divel.

THe Divel begat Darkness, Darkness begat Ignorance, Ignorance begat Error and his brethren: Error begat Free-will and Presumption out of self conceit, Free-will begat Merit, Merit begat Forgetfulness of God, Forgetfulness begat Transgression, Transgression begat Superstition, Superstition begat Satisfaction, Satisfaction begat the Mass-offering, Mass-offering begat of Unction, the Priest, the Priest of Unction,

ction begat Mis-belief, Mis-belief begat King Hypocrisie, Hypocrisie begat Trading with Offerings for Gain, Trading for Gain begat Purgatorie, Purgatorie begat the yearly solemn Vigils, Yearly Vigils begat Church-Livings, Church-Livings begat Mammon, Mammon begat Swelling Superfluitie, Swelling Superfluitie begat Fulness, Fulness begat Rage, Rage begat Freedom, Freedom begat Rule and Dominion, Dominion begat Pomp, Pomp begat Ambition, Ambition begat Symonie, Symonie begat the Pope and his Brethren, about the time of the Babylonian Captivitie.

After the Babylonian Captivitie, the Pope begat the Mysterie of Iniquitie, the Mysterie of Iniquitie begat Sophistical Divinitie, Sophistical Divinitie begat Rejecting of the Holie Scripture, Rejecting of Holie Scripture begat Tyrannie, Tyrannie begat Slaughtering of the Saints, Slaughtering of the Saints begat Contemning of God, Contemning of God begat Dispensation, Dispensation begat Wilful Sin, Wilful Sin begat Abomination, Abomination begat Desolation, Dosolation begat Anguish, Anguish begat Questioning, Questioning begat Searching out the Grounds of Truth, out of which the Desolator the Pope (called Antichrist) is Revealed.

St *Paul* (said *Luther*) complaineth, and saith, *The time will com when they will not endure sound Doctrine, but after their own Lusts shall heap to themselvs Teachers, having itching ears: And they shall turn away their ears from the Truth, and shall bee turned unto Fables*, &c. 2 *Tim.* 4.

In like manner St *Paul* saith, *This know also, that in the last daies perillous times shall com: for men shall bee lovers of their own selvs, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholie, without natural affection, truce-breakers*, &c. 2 *Tim.* 3.

When first I read these sentences (said *Luther*), I never looked towards *Rome*, but thought they had been spoken of the Jews and Turks. *Prosopographia* of the Antichristians.

No man believeth that these words are the words of the Holie Ghost, who truly warneth and admonisheth us; as also Saint *Peter* master-like describeth and painteth them out in his 2^d Epistle 2^d Chap.

That the Popish Church is not the Christian Church.

WHen I was at *Worms* (said *Luther*) the Bishop of *Magdeburgh* came unto mee, and said, I know wee have an evil Caus in hand, and that your Doctrine is right; yet for som reasons best known to our selvs, wee neither may nor will receiv it. In like manner the Cardinal of *Saltzburgh* said unto mee, Wee know, and it is written in our consciences, that Priests justly might Marrie, and that Matrimonie is far better then the shameless and wicked Whoring which Priests drive and use; yet notwithstanding, (said hee) wee must neither alter nor reform it; for the Emperor will not suffer *Germanie* to bee disturbed for the conscience sake.

What is this else (said *Luther*) but flat contemning of God? These are divellish words; and God also contemneth and derideth them again; as wee see that Emperors, Kings, and Princes, and all the Imperial Cities do leav and forsake them. True signs of the Church.

They can no waie defend themselvs (said *Luther*) but onely under the name of the Church; their raging and tyrannie is even against their own consciences; for they know full well that the Church is made subject to God's Word, and can bee no where but onely where Christ is taught and preached; therefore (no thanks unto them) they must confess that our Doctrine is the Doctrine of Christ. The wretches know that Popedom is not God's Church; yet they will not hear us, neither will they yield nor permit, that God is above the Church, but that the Church is over and above God; therefore Popedom is not the Church of God.

Of the Deceits of the Papists.

IN the Monasterie at *Isenach* standeth an Image (said *Luther*) which I have seen: When a wealthie person came thither to praie thereunto, (being *Marie* with her Childe) then the Childe turned away the face from the sinner to his mother, as if it refused to give ear to his praying, and therefore was to seek Mediation and help of the Mother *Marie*. But if the sinner gave liberally to that Monasterie, then the Childe turned to him again; and if hee promised to give more, then the Childe shewed it self very friendly and The Image of *Marie* with her childe that moved, was at *Isenach*.

and loving towards him, and with out-ſtretched arms made over him a Croſs. But this picture or Image (ſaid *Luther*) was made hollow within, and prepared with locks, lines, and ſcrews, and behinde it ſtood a knave that drew the lines and ſcrews, and in ſuch ſort were the people mocked and deceived, who took it to bee a miracle, and to have moved by divine Providence.

Of the Popiſh Maſs, and how they now diſguiſe and color it.

WEe have againſt us (ſaid *Luther*) the greateſt Champions, who intend to oppoſe our Apologies, as there is *Smith, Eck,* and *Roſsloffel. Smith* is reſolved to write againſt the Article of Juſtification.: *Eck* intendeth to maintein and defend Popedom and humane Traditions: *Roſsloffel* will oppoſe the marrying of Prieſts, and will defend the Invocating of the dead Saints. Now they call the Maſs an Offering, or a Sacrifice, which ſignifieth a Myſterie.

Words of Equivocation, which in theſe times are much uſed in the Church and in Schools.

Well, (ſaid *Luther*) let them approach, I will greaſ their ſtilts. The wicked wretches now recant, and with Equivocations and colored words (which they may conſtrue and turn as they pleaſ) denie all, onely to deceiv the ſimple. They now call the Maſs a Myſterie, which formerly they never would condeſcend unto, for hitherto they alwaies called the Maſs, an upright and a true Sacrifice or Offering, which juſtified, made ſatisfaction, and reconciled; and have made ſale thereof, & thereby deceived and couſened people of their monie. But now they write, It is a Myſterie; that is, a ſignificant Sacrifice; therefore it muſt needs follow, that it is no upright nor true offering; Inſomuch that the Common-people will no more com on, but rather will ſeek Reſtitution of the monie which formerly they have waſted and ſpent upon the ſame, and of which they have been deceived and couſened, ſeeing it is not an upright nor a true Offering. I will meet them in their kinde (ſaid *Luther*), and will ſhew, that *Sacrificium Myſteriale* is a ſignifying Sacrifice or Offering.

Of Murthers acted by the Papiſts.

Abominable raging of the Papiſts againſt two *Auſtin*-Friers.

UNder Pope *Leo* the Tenth (ſaid *Luther*) were two *Auſtin*-Friers in a Monaſterie in *Italie*, who were much moved and ſorely grieved to ſee and hear how unchriſtian-like the Papiſts dealt and handled both in their lives, converſations, and doctrine, and in their Sermons they mentioned ſom particulars againſt the Pope: But behold, in the night time two ſecret murtherers were ſent to diſpatch them, who firſt cut off their heads, pulled out their tongues, and ſtuck the ſame in their hinder parts. Theſe were the Pope's virtues.

Of the Heads of St Peter and Paul.

Heads of Saint *Peter* and *Paul*.

WHen I firſt came to *Rome* (ſaid *Luther*) they ſhewed mee the heads of St *Peter* and *Paul* carved and cut out in Saint *Peter*'s Church; by which, towards the riſing of the Sun, were written theſe lines,

Eccleſiam pro Mare rego, mihi climata Mundi
Sunt Mare, Scripturæ Retia, Piſcis Homo.

For *Sea* I rule the *Church*, taking not much amiſs
The *World* for *Sea*, *Nets Scripture*, *Man* for *Fiſh*.

Of the Pillars of Popedom

The Pope's ſtrong Fort.

THe Pope (ſaid *Luther*) is the undoubted and true Antichriſt, 1 *Tim.*4. His Caſtle and Fort is, *Moaſim*, that is, the Maſs, as *Daniel* ſaith; Hee calleth him a devaſtor of Religion, and of Houſ-government; that is, of the true ſervice of God, and of Matrimonie; nay the Pope hath aboliſhed Grace, Religion, and Faith.

Of the year Jubilate.

The *Jubile* year of Antichriſt.

IN the Old Teſtament the year *Jubile* was the moſt uſual and general worſhipping obſerved every Fiftieth year; the ſame hath the Pope imitated with the Golden Gate, for it brought gain and monie to the Popes: therefore they afterwards changed the

the Fiftieth year into the Five and twentieth, then to the Fifteenth and seventh year, to the end they might fresh and frequently purchase monie, otherwise the time seemed too long for them: *Attamen Papistæ nunc volunt esse justissimi.*

Of the manner of the Oath of such as Recant and will desist from their Errors.

I *N. N.* with mouth and minde do openly confess the Holie Faith in all Articles, and in so manie as the Christian Church hitherto hath held and observed, and commanded to bee observed. And whereas I have been seduced by and through the Protestant Doctrine, in that, contrarie to the common use and custom of the Holie Christian Church, I have received the Holie Sacrament of the Altar under both kindes of Bread and Wine, whereby I have turned my self out of the general Christian Faith and Obedience, for which I am heartily sorrie. An Abominable and unchristian-like Oath.

I swear by the true living God my Creator, and by all the Saints, that I never will cleav to the Protestant Heresie, neither in this nor any other Articles, but will condemn and despise the same as Heresies and Errors; and now and alwaies I will bee hee that shall shew dutiful obedience to the Church. And if in case that hereafter I should again fall into the said Heresies (from which God preserv mee) that as then, and then as now, I will consent and truly acknowledg, that I have deserved the sharp punishment of the Law, which is ordained for such an one to suffer as falleth off from the Christian Faith; so help mee God, and his Holie loving Gospel.

After this Oath taken, then followeth the Popish Bishop's Absolution.

Of the wickednesses of Papists.

IF I had not been a Doctor (said *Luther*), Satan had made mee work enough. It was no slight and easie matter for one to alter the whole Religion of Popedom, which so deeply was rooted in. But I promised and sware in Baptism that I would hold by Christ and his Word, that I would stedfastly believ in him, and utterly to renounce the Divel and all his lies. And indeed, the Oath which I took in Baptism is renewed in all and every my Tribulations; without this I could not have subsisted nor resisted my Tribulations, but they had overwhelmed and made an end of mee. I would willingly have shewn obedience to the Pope and Bishops in any reasonable particular; but they would have short and roundly that I should denie Christ, make God a lier, and say, the Gospel is Heresie.

Whether the Pope bee above a Council or no.

GERSON (said *Luther*) was the first by whom God began in these last times to enlighten the world, and hee was a comfort to many people and consciences; but the Pope condemned him, for hee began to Dispute, *Whether the Pope were over or above a General Council or no?* And of the same hee wrote a Dialogue, which was very acceptable and pleasing. Hee induced two persons, a Detractor and a Flatterer, who disputed touching the Pope. Hee willingly would have hit upon a [*Mean*], that neither too much nor too little might have been attributed to the Pope.

When at *Auspurgh* I appealed (said *Luther*) from the Pope to a General Council, the Cardinal of *Saltzburgh* called mee a *Gersonist*: I told him, I did it by Command of the Council at *Costnitz*; for the same Council was the first that opposed the Pope, and deposed three Popes, whereupon the Cardinal said, *O! reprobatum est illud Consilium.* *Luther* a *Gersonist.*

Panormitanus Canonista alleged, *Quod privati hominis sententia præferenda sit toti Consilio, si sit rationalis, aut melior, testimoniis Scripturæ confirmata*; hee produced the example of *Paphnutius*: but by reason of this his godlie opinion hee was by the Pope excommunicated. *Panormitanus.*

Of Ammerbach's *Allegations, that the* Pope *must bee the external Head of the Church.*

AT *Wittembergh* (said *Luther*) was a Master of Arts, named *Ammerbach*, who alleged, That in the Christian Church must bee a Head, and that the Pope ought

to

to bee acknowledged for the same Head: Whereunto *Luther* answered, and said, Never any Pope had under him *Grecia, India,* nor *Scithia,* as St *Jerom* writeth, whenas notwithstanding many good and godlie Christians were in those parts. How may you then allege such an absurd and foul Argument? *Quod Ecclesia debet habere externum caput, videlicet Romanum Pontificem.* The whole Ecclesiastical Historie is contrarie thereunto. Neither all the West parts, nor yet all the East were under the Pope.

Hereticks that came out of *Wittemberg.*

Wittemberg (said *Luther*) yieldeth also troubles unto us, but what remedie? It is as St *John* in his Epistle saith, *They went out from us, but they were not of us.* The false Apostles came of the true Apostles; the Divel came of the Angels; the Whores com of Virgins; *Cain* came of *Adam* and *Eve*; to conclude, the evil cometh of the good.

Of the bitter hate of the Papists.

A Book beeing sent to *Luther* from the Imperial Diet, (wherein were written abominable bloodie Legends) when hee had read it, hee said, This is a wonderful work of God, who hath brought these Letters to light, in which the bloodie cogitations and horrible Tyrannies of the Papists are discovered, and such gross lies devised against the wholsom Doctrine of Christ made known. God bee praised, who watcheth for those that are his when they do sleep, and hindereth the bloodie enterprises of the enemies.

Of the Papist's raging and persecutions.

Horrible and fearful tyrannie of the Papists in *France.* *Calvin.*

TWo Cities in *France* (said *Luther*), over which *Sadoletus* was set, for the Gospel's sake were set on fire, and burned down to the ground; insomuch that the sucking Infants were not spared: For this caus *John Calvin* fled into *Helvetia,* and admonished them not to consent unto such abominable Tyrannie, but rather should declare to the King a Revocation of the Confederacie erected between them. These (said *Luther*) are fearful proceedings and actions.

CHAP. XXIV.

OF HUMANE TRADITIONS.

LUTHER'S *Discourse of Humane Traditions.*

Deceitful Allegations.

Mat.23.

THe grievous and detestable Ordinance in Popedom (said *Luther*) sprang up out of meer pride, according to the speech of Christ, where hee saith, *They binde heavie burthens, and grievous to bee born, and laie them on men's shoulders, but they themselvs will not move them with one of their fingers.* They press with great power and autoritie upon that which they themselvs contemn; as lately two Frenchmen said, Wee have seen at *Rome,* that not onely on Fridaies, but also in the time of Lent, they openly eat Flesh: If (said they) one did so in *France,* hee must bee burned to ashes. Such ungodlie doings, said *Luther,* proceed from the Romish Chair.

Of the final caus and reason of Humane Traditions in Popedom.

IT is the Divel himself (said *Luther*) and all manner of mis-fortune, that the Papists hold the final caus of instituting Humane Traditions, is, that thereby God is truly worshipped and served, and that they bee necessarie to salvation: It is most monstrous; for although such Humane Traditions were the best and most esteemed works of Christianitie, which they are not, yet adding this thereunto, namely, that they think or hold them necessarie to salvation, or therewith to give God satisfaction for their sins,

ſins, and ſo to purchaſe Grace, then all is quite and clean ſpoiled, and their beſt works are of God utterly rejected.

The like Superſtition and Abomination was and lay hid in thoſe works which they name *Opera Supererogationis*, that is, Works which they had in Over-plus, and more then they (the Friers, Prieſts and Nuns) themſelvs had need of, but ſold them to the Laie-people for monie; as if the Holie Chriſtian Church were nothing elſ but a companie of ſhorn and ſhaved knaves. *Wittzel* now (ſaid *Luther*) blaſphemeth and raileth at mee, becauſ I praiſ and extol the temporal and houſ-government.

That Cerimonies are the kindlers of Superſtition.

IF (ſaid *Luther*) wee could but keep and preſerv the Catechiſm, and ſet up Schools for the poſteritie, then wee had lived well: As for Cerimonies, they might go whither they would, for they are the touch-pouder which give occaſion to Superſtition, in that people think they are neceſſarie to ſalvation, when they are kept and obſerved, but beeing intermitted, then it is ſin.

I would wiſh (ſaid *Luther*) that the Magiſtrates of themſelvs would ordein (as an external thing, and for the ſake of good Diſcipline) that on two daies in the week no Fleſh might bee eaten, yet not even on Fridaies and Saturdaies, nor for the Pope's ſake, but on two other daies, not therewith to burthen the Conſciences; for wee will have none of the Papiſtical Superſtitions and Faſtings; one of their Collations beeing far better and coſtlier then many ſet meals of poor people. It is with them meer hypocriſie and the Divel's deriſion.

Of the Papiſtical Faſting.

THe Popiſh Faſting is a right cave of Murther, whereby many young people have been utterly ſpoiled, in obſerving the times without all differences, and in eating generally one ſort of food, inſomuch that nature's ſtrength thereby is wholly weakned. Spoiling of the bodie.

For this cauſ *Gerſon* that Antient Teacher was conſtreined at *Paris* to write a Book of *Comfort for troubled and perplexed Conſciences*, to the end they might bee neither diſcouraged nor induced to deſpair. For thoſe that faſt, do break and ſpoil themſelvs, and weaken their ſtrength. Such darkneſs hath been in Popedom, where they neither taught, nor intended to teach the Ten Commandments, the Creed, nor the Lord's Praier.

That Hypocriſie and feigned Sanctitie deceiveth people.

PEople (ſaid *Luther*) in Popedom are pitifully ſpoiled through feigned Sanctitie of Hypocriſie and Superſtition; but the Holie Scripture and the Office of the Holie Ghoſt is to laie open and diſcover the ſame. No Logick can teach what difference is between ſubſtantial and accidental holineſs. As St *Francis* once was ſubſtantially holie, onely by and through the Word of Faith, but afterwards hee accidentally was fooled and bewitched through the holineſs (as they pretended) that ſtuck in the Frier's Hood which every common perſon might both feel and ſee, inſomuch that hee received the ſame as a pretious Sanctitie and holie Relique; whenas the Hood was a ſtrange and no proper accidental thing of holineſs, (as that which did nothing thereunto) it was no natural accident belonging to the ſubſtance; but it was even like to one that putteth on a fool's Cap or Vizard, which hee might well bee without. What pleaſeth the eie is acceptable.

Of Saint Bernard's *Erections.*

SAint *Bernard* (ſaid *Luther*) was 36 years of age, in which time hee built and erected one hundred and threeſcore Monaſteries, and richly provided for them with Annual Revenue. Let us but conſider what might belong to the mainteining of 160 Monaſteries. In ſuch ſort Superſtition aroſe in a ſhort time to the higheſt, inſomuch that in the mean time the Goſpel went on begging for bread.

That the seeming-holie workers do invent many new Cerimonies.

Plain and upright.

IN the New Testament and in the Christian Church, God's worship consisteth in the plain simple Truth; no colored Superstitions nor worshipping of Idols are therein to bee found; from whence St *John* in his Canon and Epistle writeth, There are three that bear witness in Earth: 1. *The Spirit*, that is, the Function of Preaching. 2. *Water*, that is, Baptism. 3. *Blood*, that is, the Supper of the Lord. But the Pope and his seducing spirits (said *Luther*) do contemn these witnesses, and have invented innumerable Worshippings, Cerimonies and Offerings, and have prepared the same out of their own Election without God's Word, insomuch that through Errors the Church is expulsed out of her Bridegroom's Institutions and Ordinances.

Cerimonies (said *Luther*) are onely middle things, instituted for the end of Policie; namely, to observ rules, and that every thing might proceed in decent order in the Church, as the Law of nature also teacheth, which by God is planted in the hearts of all mankinde, and as wee behold and see also in the Creating of all Creatures how fine and orderly God hath Created them.

Moreover, Christ saith, *In vain do they serv mee, seeing they teach such doctrine, which is nothing but commandments of men.* And St *Paul* saith, *If either wee, or an Angel from heaven, should preach unto you any other Gospel then that which wee have preached, let him bee accursed*; For the Gospel teacheth, that onely for Christ's sake wee are upright, justified and saved before God.

Of a true and upright Christian Fasting.

Isaiah 58.

LUTHER received advertisement out of *Denmark*, that the same King and the Duke of *Holstein* had instituted a Fast, to bee observed three daies together, thereby to admonish the People to praier and peace; whereupon hee said, It is a very upright and good-cours, I would wish that all other Kings and Princes did the like; the same is the most external humiliation, and when wee add thereunto the inward humilitie of the heart, as then it is exceeding good.

CHAP. XXV.

OF THE MASS.

Of the Mass, the Foundation of Popedom.

POpedom (said *Luther*) standeth upon the Mass two manner of waies; *First*, Spiritually, for they hold that the Mass is a worshipping of God. *Secondly*, Corporally, for Popedom is mainteined and preserved, not by divine power, but by humane and temporal Princes.

The Mass is the Papist's Rock both spiritually and carnally; but now it is fallen in the spirit, and in due time, God will also destroie it corporally, or in the flesh.

Of the Abominations of the Mass.

NO tongue is able to express (said *Luther*) the Abominations of the Mass, neither can the heart of man comprehend the same. It were no wonder if God for the sake therof long since had destroied the world with fire and brimstone.

Carnal trade-ing.

I have seeen in *Italie* (said *Luther*) two Mass-Priests standing at one Altar, the one right against the other, celebrating Mass; the one turned himself towards the rising, the other towards the going down of the Sun; the one read the Gospel on this, the other on that side: They were exceeding expert in their trade, thereby seeking onely gain and profit. They hold the Mass neither for a Sacrifice nor Sacrament: they celebrate

lebrate it onely for lucre and gain of monie, and other profit. Theſe monſtrous Abominations the Pope both ſaw and heard, yet nothing regarded them.

Therefore (ſaid *Luther*) hee muſt of neceſſitie bee either a groſs Aſs-head, or a Carnal Divel: An Aſs, in that hee underſtood not ſuch Errors; a Divel, in that hee prepared and mainteined them.

Of the private Maſs.

THe Corner or Private Maſs, ſince the time of *Gregorie*, now above 800 years, (ſaid *Luther*) hath ſeduced and deceived many Saints. *John Huſs* was taken Captive by and with that deceitful painting-ſtuff. I much wonder (ſaid *Luther*) how God drew mee out of this one onely Idolatrie. Three years ſince there was here a *Morian*, who ſhewed mee for certain, that in *Aſia* no private Maſs was Celebrated. I am aſſured (ſaid *Luther*), that in *Armenia*, in *Ethiopia*, *India*, and in the Countries towards the Eaſt, many Chriſtians are ſtill to this daie that never heard Maſs. In little *Aſia* they are all under the Great Turk.

Suſpected knaviſh dealing of the Divel through the Pope.

The Maſs in *France* was not ſo highly eſteemed as it hath been in *Germanie*; for when in the morning one had heard Maſs, then hee cared for no more how many ſoever had been held, but paſſed by them without ſhewing any particular reverence. When the French King heard Maſs, hee alwaies gave a French Crown to the Prieſt, which hee laid upon a book that was brought and held before him.

Of the Canon in the Maſs.

THe Canon in the Maſs (ſaid *Luther*) is pieced and patched up out of many lies. The Greeks have it not. When I was in *Italie* I ſaw that they at *Millain* had no ſuch Canon, and when I offered to Celebrate Maſs there, they ſaid unto mee, *Nos ſumus Ambroſiani*. For they ſaie, that at *Millain* they had been at debate in former time among themſelvs, whether they ſhould receiv into their Church the Book of *Ambroſe* or of *Gregorie*, and for that end they praied to God by ſom Miracle to ſhew the ſame unto them. Now as in the night time they laid both thoſe Books in the Church, they found the Book of *Ambroſe* altogether whole and unremoved, upon the High Altar; but the Book of *Gregorie* they found torn all in pieces, ſcattered up and down in the Church. The ſame they conſtrued after this manner; *Ambroſe* ſhould remain at *Millain* upon the Altar, and *Gregorie* ſhould bee ſcattered through the whole world; inſomuch that they of *Millain* do Celebrate the Maſs otherwiſe then doth the *Romiſh* Church.

Unequal patchings of the Pope.

From whence and how the Gaie Trimming and Ornaments came up, which they uſe in Popedom in Celebrating Maſs.

THe Ornaments and Gaie-apparel which is uſed in Popedom in Celebrating Maſs, and other Cerimonies, were taken partly out of *Moſes*, partly from the Heathen. For as the Prieſts ſaw and marked that by publick Aſſpects and Puppit-plaies which were held in the market-places, the people were drawn away and took delight therein; and in the mean time the Churches remained vaſte and emptie. They were thereby moved to erect, prepare, and to inſtitute ſuch manner of Shews and Puppie-plaies in the Churches, thereby to move and induce the little children and unlearned people the rather to go to Church to behold ſuch fopperies and fooliſh actions. As thoſe toies which they uſe on Eaſter Eves, which were very pleaſing and acceptable unto them, not for devotion's ſake, but onely therewith to delight their fooliſh ſights and fancies.

Original of the Pope's trimming.

As I (ſaid *Luther*) was a young Frier at *Erfurt*, and was conſtreined to go out into the Villages for Puddings and Cheeſes, I came to a little Town where I held Maſs; Now when I had put on my veſtments and trimming, and approached before the Altar, the Clerk or Sexton of the Church began merrily to ſtrike upon the Lute, the *Kirieleiſon ad Patrem*, whereat I ſcarcely could forbear laughing, (for I was unaccuſtomed to ſuch Organings) and was conſtreined to direct and tune my *Gloria in exceſis* according to his *Kirieleiſon*.

Popiſh Courting.

That the Maſs in Popedom is the greateſt worſhipping and the chiefeſt good work.

Self choſen actions and things

LUTHER diſcourſing much of the miſchievous and abominable Errors of their own proper Righteouſneſs, (which hath drawn away and miſ-led many good people from God's Truth) ſaid, The Jews held their Offerings *Ex opere operato.* When a work was accompliſhed onely externally, then they thought that thereby ſins were reconciled and ſatisfied, whenas all their Offerings and Sacrifices ought to have been ſigns of Thankſgiving.

Even ſo is it likewiſe with the Papiſts Errors in the Maſs, when the ſame is but onely Celebrated, then the Maſs-Prieſt (an unlearned Aſs that underſtandeth no Latine) preſumeth by ſuch a work to give full ſatisfaction for ſins.

At that time *Luther* continued his diſcourſ touching the horrible abuſes of the Maſs, which had held and captivated all people both Maſs-Prieſts, ſtanders by, and the hearers of the ſame. When a Prieſt was ſilenced from ſaying Maſs, that was the higheſt and ſevereſt puniſhment; for the Celebrating of Maſs was *fac totum*; Therefore (ſaid hee) it is no marvel that the Maſs in *England* cannot ſo ſoon bee Aboliſhed, for it hath a great and glorious luſtre.

Of the firſt Maſs.

Antichriſtian plaies and cie-dazlings.

THe Maſs (ſaid *Luther*) was in high eſteem, it brought in much monie and gain, and (indeed) it was a right monie-bank with Gifts and Offerings. When I Celebrated my firſt Maſs at *Erfurt*, I was fearfully perplexed, for no Faith was thereby, I beheld onely the worthineſs of my perſon, as beeing no ſinner, I ſtood alſo in great fear, that I might leav out and omit ſomthing in the Maſs with croſsings and pompous Oſtentations.

Whether the Maſs bee an Offring or a Sacrifice or no?

THe Papiſts, (ſaid *Luther*) at the Imperial Aſſemblie, dealt with us through frightings and threatnings, they would force us to yield and conſent, that the Maſs was a ſacrificing of the life, to the end they might help themſelvs onely with this word, ſacrificing, as a Cloak of their ſhame. But I willingly would yield and permit the Maſs to bee a ſacrifice of praiſ, if again they would yield and allow, that not onely the Prieſt, but alſo every Communicant which received, did offer thankſgiving upon the Altar.

Deſtroying of the Maſs.

The Maſs ought to bee aboliſhed (ſaid *Luther*) chiefly for two reaſons. Firſt, beecauſ natural and humane reaſon and underſtanding may bee able to judge, that it is a ſhameleſs diſhoneſt kinde of Trading and Gain, namely, to Celebrate Maſs for a matter of two pence, or to ſell it for three-half-pence. Secondly, becauſ according to the Spirit, it is cenſured to bee an abominable Idolatrie, in that thereby the whole Chriſt is buried and deſtroied, ſeeing they therewith intend to make full ſatisfaction for ſins onely for the ſake of works accompliſhed. Theſe two abuſes are altogether inexcuſable, yet nevertheleſs, all Univerſities have therein conſpired, conſented and vowed to maintain and defend the Maſs. Therefore wee neither may nor can agree with the Papiſts. For if they ſhould ſuffer the Maſs to fall and to bee aboliſhed, then of neceſsitie they muſt make full reſtitution of all that which with the Maſs, by lies and deceits, they have gotten and ſtolen from Emperors, Kings, Princes, Nobilitie, and from other people. The Maſs (ſaid *Luther*) is a double impietie and abomination, firſt, it is a Divine blaſpheming of God, ſecondly, a Political ſin, namely, a Deceit, and a Theft.

That the Maſs by the Italians *is the higheſt worſhipping.*

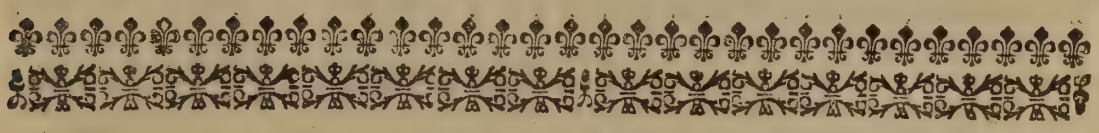
The eſtimation of the Maſs in *Italie.*

MAny *Italians* (ſaid *Luther*) are well enclined to the Proteſtant Religion. They would therewith well have been ſatisfied, if I had not touched the Maſs, for to reject the Maſs, they hold moſt abominable. They depend thereon ſo faſt and ſure, and are of opinion, that, who had heard Maſs, nothing evil could happen unto him that daie, but was free from all danger, neither could hee ſin in whatſoëver hee took in hand, from whence it came, that after hearing of Maſs many ſins and murthers were com-

committed ; for in my time (beeing at *Rome*) there was one that had sought after his enemie, two whole years, to bee of him revenged, but could not finde him out ; at last, hee spied him in that Church where hee himself had heard Mass, and newly was risen from before the Altar ; then hee presently stept to him and stabb'd him to death in the Church, and afterwards fled away. My Book (said *Luther*) touching the abolishing of the Mass, is very harshly written against the Adversaries the Blasphemers. It is not for those that are new beginners, nor for young *Milk Christians*, such thereat are offended, for if twentie years agon, any one should have presumed to take from mee the Mass, the same should have tugged hard before hee had got it from mee; for my heart did hang thereon, and I did adore it, although now (God bee praised) I am of another minde, and am fully assured, that the foundation and ground of the Mass and of whole Popedom, is nothing elf then meerly a whoring trade, and an abominable Extortion and Idolatrie.

From whence the Mass hath her name.

MIssa, the Mass (said *Luther*) cometh of the Hebrew word, *Maosim*, that is, a Collecting of Alms, a stipend or a Tax for the sakes of Priests or other poor people. The Mass hath devoured infinite sums of monie, which for her sake have been lost.



CHAP. XXVI.

OF PURGATORIE.

LUTHER'S *Discourse of Purgatorie.*

AUstin, *Ambrose*, and *Hierom* (said *Luther*) held nothing at all of Purgatorie. *Gregorie* (beeing in the night-time deceived by a Vision) taught something of Purgatorie, whenas notwithstanding God openly forbade, that wee should search out and enquire nothing of Spirits, but of *Moses* and the Prophets. Devisers of Feigned Purgatorie.

Therefore wee must neither own nor believ *Gregorie's* opinion concerning this point ; but the Daie of the Lord (said *Luther*) will shew and declare the same; for as then it will by fire bee revealed.

This sentence [*And their works do follow them*] must not bee understood of Purgatorie, but of the Doctrine and of the good or evil lives of godlie and true Christians, and of Hereticks. *Arrius* the Heretick hath had his Daie and Judgment, the fire of Faith hath declared it. For the Last Daie will discover and declare all things. *Apoc. 24.*

To conclude, God (said *Luther*) hath laid before us two waies in his Word; one, which by Faith leadeth to Salvation ; the other, by Mis-belief to Damnation.

As for Purgatorie, no place in Scripture maketh mention thereof, neither must wee any way allow of Purgatorie ; For it darkneth and undervalueth the Grace, the Benefits, and the Merits of our blessed sweet Saviour Christ Jesus.

In this world (said *Luther*) wee may leav Purgatorie in his Circle and Bounds ; for here in this life the upright, good and true godlie Christians are well and soundly scoured and purged.

CHAP. XXVII.

OF GENERAL COUNCILS.

Whereto Councils are profitable.

IN the year 1533, the 21 of *March*, the Emperor's Embassador came to *Luther*'s houſ at *Wittemberg* to viſit him: Hee had Commiſſion from his Maſter the Emperor to addreſs himſelf to the Courts of all the Princes of the Empire. *Luther* would not bee ſeen of the Embaſſador, but appointed Doctor *Houſeman* to confer with him. Hee asked the Embaſſador, where his Imperial Majeſtie was? The Embaſſador anſwered, At *Mantua*, where for a long time hee hath been dealing with the Pope about a General Council to bee held; but the Pope (ſaid hee) by deferring and delaies much excuſeth himſelf; inſomuch that when the Emperor put it home unto him, preſſed and deſired that a General Free Council might bee appointed and proclaimed, then the Pope ſecretly departed away from *Mantua*, and left the Emperor there.

The Pope ſhunneth an upright General Council.

When Doctor *Houſeman* made this the Embaſſador's ſpeech known to *Luther*, hee ſaid, The Pope is a knave and a wicked wretch; I have alwaies hoped for a Council, not that our Doctrine therein ſhould bee continued and confirmed, (for the ſame is given and confirmed already by another Council, namely, by God himſelf) but onely, that thereby an Union and a Reformation might bee had and made concerning Cerimonies, but I ſee there will bee nothing don. Therefore (ſaid *Luther*) let no man bee ſo fooliſh as to put the people in hope of a Council: God's Word ſhall bee the ground of our Faith, whereon wee muſt and will depend. Moreover, it is very uncertain with a Council; How many hundred thouſands of people in the mean time do die before a Council is held? Therefore wee ſhould lead the people to God's Word and will, and not depend on Councils.

Even in the ſelf ſame year 1533, the Emperor ſent his Embaſſador to *John Frederick* Prince Elector of *Saxon*, to ſet on and to further a Council. His Highneſs anſwered the Embaſſador, and ſaid, I am willing and deſirous that a Free General Chriſtian Council might bee called and held, and will bee content alſo to appear thereat either my ſelf in perſon, or by my Embaſſador and Council, ſo far forth, that they might ſufficiently bee ſecured by Convoies and ſafe Conduct.

At that time *Luther* diſcourſed with *Philip Melanchthon*, ſighed and complained concerning future dangerous times, in which there will bee many Maſters that will work confuſions. None will give ear nor hearken to the other, every one will bee a *Rabbi*, from whence great offences will proceed. *Oſiander* and *Grickle* will do much miſchief, therefore it were beſt to bee by a Council prevented. But (ſaid *Luther*) the Papiſts will not hearken to the calling of a Council; they ſhun and fear (like Bats) to com into the light, for their Cauſ is naught, and they have evil Conſciences.

Melanchthon's conſideration at that time.

Then *Philip Melanchthon* with great grief ſaid, The Pope will never bee brought to yield to the calling of a General Council; hee uſeth onely craft, deceit and power againſt us. Biſhop *Nicolas* of *Schonberg* wrote to the Pope, adviſed, and with all diligence deſired him, to go ſeriouſly with wiſdom and underſtanding about the buſineſs of the Church, and not to uſe his autoritie and power againſt the *Germanes*; for they are ſuch people as will not yield (having a juſt and upright Cauſ) neither are they to bee broken nor overcom by any ſubtiltie nor power, &c. But the Pope contemned that Biſhop's good and Chriſtian advice.

I could wish (said *Luther*) that the Princes and States of the Empire would make an Assemblie, and hold a Council and an Union both in Doctrine and Cerimonies, so that everie one might not break in and run on with such insolencie and presumption, according to his own brains, (as already is begun) whereby many good hearts are offended. Truly (said *Melanchon*) the Church hath a very lamentable Asspect, which lieth hid under such great weaknes and offences.

Of an humble Letter which the Pope and his Cardinals wrote to one of King Ferdinand's *Chaplains.*

IN the year 1534, the Pope and Cardinals wrote a Letter to *Simon Nausea* Chaplain to King *Ferdinand*, in which they humbled themselvs exceedingly, and admonished him to bee a means, by the King his Master, to further the Assembling of a Council; therein also complaining of *Luther*, and of the Protestants, as those which hindred the same. This Letter beeing sent unto *Luther* by *Nausea* to peruse, after the reading of which, *Luther* said, They are not in earnest, they will have no Council except wee bee rooted out and destroied. In former time the Cardinals would not have so much as looked upon so mean a man as *Nausea* is, much less would they have esteemed him worthie of their writing unto. But now they must honor him, in regard their consciences do accuse and prick them; now they must paie for that which they have don to CHRIST.

O Lord God (said *Luther*) Righteous art Thou, and Thy Judgments are Just. Thy Name, and not ours, bee sanctified and praised.

That a Council is not to bee exspected.

ANno 1538, the last daie of *August*, *Luther* discourses, and said, No Council can bee exspected at this time; for the Pope shunneth the light, and flieth from the Court of Justice: Hee feareth his Actions and himself in a Council would bee confounded, put to shame, and condemned. A Council also partly is hindered by the indiscretion of those which headlong will run through. Let us but mark and consider (said *Luther*) what discretion and modestie was held and observed in the Council of *Nice* at *Niza*, where the whole Assemblie heard, yielded, and followed the one onely man *Paphnutio*, who said, Concubing Continencie was far more to bee extolled then Unmarried Sanctitie. I (said *Luther*) never should have dared to saie so much, namely, Concubing Continencie, that is, Lying together, &c. But I would have said, Matrimonial Continencie, although in Hebrew, the Marriage Bed is named, twelv times clean and pure. But now if an hundred *Paphnutii* should speak against the Single or Unmarried kinde of life, they would all bee burned to ashes; for the Pope nevertheless would conclude, and saie, The Romish Church is our Council, which neither can err, nor shall give place to any Assemblie or Council whatsoever.

The sentence of *Paphnutius*.

Of the Pope's *boasting.*

THe Pope (said *Luther*) styleth himself a Bishop of the Catholick Church, which Title never heretofore hee dared to take upon him; for at the time when the Council of *Nice* was held, then there was no Pope at all. The Church at that time was divided into three parts; *First*, into *Ethiopia* in the Land of the *Moorians*. *Secondly*, into *Syria*, to which *Antioch* belonged. The *third* was *Rome* with her appertaining Sects. In this manner they swarmed soon after the Apostles time: Instituted and ordained three sorts of Councils; First, a *General*, second a *Provincial*, third an *Episcopal*, that is, that in every Bishoprick a Council should bee held, so far as the Jurisdiction thereof reached.

Of the consulting of a Council at Saltzburg, *and what happened there.*

THe Archbishop of *Saltzburg* caused many Bishops and 800 spiritual persons to bee Assembled; and as in the Church they consulted about a Council, they were fearfully driven away and scattered by a mightie tempest of Lightning and Thunder.

Our Lord God's Declaration.

After-

Afterwards alſo the ſecond conſulting in the Caſtle : Then again, beeing the third time Aſſembled together, they were in ſuch ſort hunted and ſeparated by a monſtrous and fearful Thundring, that one ran this waie, another that waie, and ſo departed without any further conſultation. The Pope (ſaid *Luther*) will needs build up the Church *ex Accidentibus*, out of Accidental things which have no conſtant nor ſure ground; namely, out of an external aſſpect and ſucceſſion. But wee on the contrarie do build the Church *ex Subſtantia*, upon the true Foundation; namely, upon God's Word and Sacraments, and according thereunto wee alſo cenſure her.

Although the Pope ſhould hold a Council (ſaid *Luther*), yet hee would binde and oblige Kings and Princes by Oath to direct themſelvs according to his Concluſions, and to hold with the Romiſh Church. Surely the Pope is reſerved for God's Judgment, who in the end without all mercie will do execution upon him; God's Word now hath ſtrangled him.

Of four principal Councils.

SInce the time of the Apoſtles (ſaid *Luther*), threeſcore General and Provincial Councils have been held, among all which onely four were chief and worthie of praiſ: Two of them mainteined and defended the Trinitie and Godhead of Chriſt, as that of *Nice*, and of *Conſtantinople*; the other two, namely, the Council at *Epheſus*, and of *Calcedon*, mainteined Chriſt's humanitie.

In the Council of *Nice*, nothing is written nor mentioned of the Pope or Biſhop of *Rome*, that any ſuch had been there; onely one, named *Ozias* Biſhop of *Cordua* in *Spain*, was there preſent. The other Biſhops came thither from the Churches in the Eaſt; as, out of *Grecia*, Little *Aſia*, *Egypt*, *Africa*, &c.

Ah Lord God (ſaid *Luther*) to what end are the Councils and Conventions of Biſhops, but meerly for honor and ambition, wherein they are at diſcord and variance about Titles, honors, precedencie of places, and other baſe and childiſh fopperies? Let us conſider what hath been handled in Councils for the ſpace of three hundred years hitherto; onely outward and external things and Cerimonies, nothing at all touching true divine Doctrine, upright worſhipping of God, and Faith.

Of what Councils ought to order.

IN the year 1539, the 27 of *Januarie*, A book was ſent to *Luther*, intituled *Liber Conciliorum*, which with great diligence, labor, and pains, was made and collected together: After the reading of which, hee ſaid, This book will defend and maintein the Pope, whenas in his own Decrees innumerable Canons are quite againſt him and this book. Over and beſides (ſaid *Luther*) Councils have no power to make and ordain Laws and Ordinances, what in the Church are to bee taught and believed, nor concerning good Works; for they have been and are already taught and confirmed. But Councils have power to make Ordinances onely concerning External things, Cuſtoms, and Cerimonies, and yet no further neither, then ſo much as may concern perſons, places, and times. When the ſame do ceaſ and are no more, as then ſuch Ordinances do alſo ceaſ, are exterminated and aboliſhed.

The Romiſh Laws are now dead and gon, by reaſon *Rome* is not now, but hath been; for now it is another place. In like manner the Decrees and Ordinances of Councils are now no more of value, by reaſon it is now another time. As St *Paul* ſaith, *Why, as though living in the world, are yee ſubject to Ordinances? (touch not, taſte not, handle not, which all are to periſh with the uſing) after the commandements of men. Which things have indeed a ſhew of wiſdom in will-worſhip and humilitie, and neglecting of the bodie, not in any honor to the ſatisfying of the fleſh.*

Coloſ. 2.

Conclusions of Councils.

Therefore (ſaid *Luther*) ſuch Decrees and Statutes binde not the conſciences which do aim and are directed at Perſons, Times, and Places; for like as theſe three (Perſons, Times, and Places) do ceaſ and are changed, even ſo likewiſe ſuch Ordinances do ceaſ and are altered. Such Doctrine out of a mortal humane creature will make an immortal; like as they name the *Pope*, an earthlie God; and indeed (ſaid *Luther*) very proper and fitly; for (in truth) all his Laws, Rights, Decrees, and Ordinances do ſavor and taſte of Terreſtrial, and not of Celeſtial things.

Truly

Truly (said *Luther*) it is a great blindness so to binde the Consciences, that people must trust and build thereupon; whenas Christ roundly and clearly saith, *The Kingdom of God cometh not with observation or outward shew.* The Statutes and Ordinances which aim at Persons, Times, and Places are more of policie and domestick then of the Church. Luke 17.

Such humane Traditions, Laws, and Ordinances, and the like Sophistical Disputings (said *Luther*) do much resemble a man whetting of an Ax, who continually whetteth and whetteth, and yet never cutteth any thing therewith; even so such Disputations are altogether unuseful, are nothing elſ but bare words.

Of comparing God's Word with the Writings of the Fathers.

WHen God's Word (said *Luther*) is by the Fathers expounded, construed, and glossed, then in my judgment it is even like to one that straineth milk through a Coal-sack, which needs must spoil and make the milk black; even so likewise God's Word of it self is sufficiently pure, clean, bright and clear. But through the Doctrines, Books and Writings of the Fathers it is very sorely darkned, falsified, and spoiled.

Of the Council of Nice.

THe Council of *Nice*, held after the Apostle's time, (said *Luther*) was the very best and purest; but soon after in the time of the Emperor *Constantine*, it was weakned by the *Arrians*; for at that time, out of dissembling hearts they craftily subscribed, that they concurred in one opinion with the true and upright Catholick Teachers, which in truth was nothing so; whereof ensued a great Alarum and Dissention, as St *Paul* saith, *There must bee also Heresies among you, that they which are approved may bee made manifest among you.*

Now seeing (said *Luther*) that Heresies already are com while wee yet live, what will bee then when wee have laid our heads in the dust and are dead? As *Moses* saith, *From the daie that I have learned to know you, yee have alwaies been opposite, what will yee not do then after my death?* Let us therefore watch and praie (said *Luther*), it is high time and needful.

Of divers and sundrie times of Councils.

ALthough the Papists agree not among themselvs (said *Luther*) but oftentimes are one against another, yet nevertheless they boast very much of Councils, many of which in the fiercest sort do strive and are against the Papists. Therefore whoso readeth them diligently with taking good heed, shall finde three sorts of Councils. The *first* was from the Apostle's time until *Gregorie* the First, which was somwhat pure; and although the same was enforced to suffer many humane things, yet it was tollerable. The *second* was from *Gregorie* the First until *Charls* the Great; at that time the Pope became a spiritual Prince, and brought in all manner of Misbelievings and Superstitions. The *third*, from the time of *Charls* the Great, was the worst and most mischievous, as when the Pope took hold on both swords, tore and drew them to himself, became an earthlie god, and a temporal monarch in whole Christendom. Therefore if a man well regardeth the Canons of the third time, then hee needs must saie, they are altogether divellish; for they made Ordinances and Decrees according to their own wills and pleasures, in such sort, that no man dared to speak or mutter a word against them.

Three sorts and diversities of Councils.

1.

2.

3. The time of Antichrist.

What an upright Council is, and for what caus it ought to bee held.

THe Pope (said *Luther*) hath usurped power and autoritie over and above a Council, and to make Articles of Faith, also to ordain good works and worshippings according to his Popish fancie, &c. All which are unchristianlike proceedings, and against God; for the Articles of Faith, and how good works and worshippings are to be taught, the same were confirmed and taught long before the Pope's Councils; therefore for these causes, it is unnecessarie and inconvenient to hold and assemble Councils.

In my Book of Councils (said *Luther*) I do oppose the false opinions, usurped autoritie and power of the Pope, who in his Councils continually heapeth and augmenteth more and more new worshippings, works and Articles of Faith. An upright Council

Luther's book of Councils.

cil is to bee defined and described in this manner, That it is a Court and Consistorie of the Church, in which many Church-Rulers, Learned God-fearing men both spiritual and temporal do assemble and meet together, to the end the pure Doctrine of Faith may bee preserved, and the Church cleansed and purged of new Errors and Heresies. Likewise that many godlie Divines should meet and assemble (as the chief and general watchmen), and indeed everie man should run thereunto, and help to quench a common fire. Therefore (said *Luther*) the Church ought not to bee troubled with new Ordinances and Statutes, but to bee cleansed and purged, and ungodly Hereticks and false teachers punished. Well may they order such Cerimonies which are good and profitable; yet so far, that they may remain free, and that the Consciences therewith may not bee bound nor snared. That Council at *Nice* and *Ephesus*, which were the best, ordained nothing of Faith, nor of Works (the same beeing before in holie Scripture sufficiently and richly taught and declared), but they onely cleansed the Church of the great and abominable Heresies of *Arrius*, which was a general fire and poison against the Article of the Holie Trinitie. The holie Fathers at that time first did not make the Article of the Godhead in Christ, for the same was believed before. Som certain Cerimonies nevertheless may in a Council bee ordered, but not in meaning that they should bee general, and continually remain, nor should catch and snare the Consciences, but to bee left free as Temporal and Domestick Ordinances. The Papists (said *Luther*) do teach twelv Articles in the Children's Creed, but in mean time they feign and add thereunto innumerable many others of their own making; as that of Purgatorie, of the Mass, of Invocating of the Dead Saints, &c. Insomuch that continually one Error produceth another, if in time it bee not carefully provided for, hindered and prevented. Therefore (said *Luther*) wee ought to bring everie thing again into the right and true form, according to God's Word. Onely Four Councils were held in general which concerned whole Christendom: 1. That of *Nice*, which mainteined the Godhead of Christ. 2. That of *Constantinople*, which mainteined and defended the Godhead of the Holie Trinitie. 3. That of *Ephesus*, which confuted and condemned *Nestor*. 4. That at *Calcedon*, wherein the Heresies of *Eutiches* were rejected and damned. The *Tripartita*, or the Third-parted Church Histories did end in the Third Council. In the Fourth (as they write) were one hundred and threescore Bishops; where every one in particular had his own Notarie, to whom each one of the Bishops called and cried, that with all diligence they should note and write down their voices and mindes. It was a Council (said *Luther*) and a Conversation without all order, modestie, and civilitie. It was a confused murmuring and grunting like the swine; no ear was given to each other, but indiscreetly they flew out, and uttered their opinions according to their natural reason and understanding, like untamed, wrathful, envious, ambitious, brawling people, with great offence. One saying, Thus will I have it; likewise the second, the third, fourth, and so forward, &c. I thought (said *Luther*) that in Councils the best and finest orders had been observed, and that everie thing proceeded with discretion, uprightly and orderly, where the chief and principal spake, and the rest attentively hearkned until their turns served, and came also to speak and to deliver their opinions. But now I see, It is with a Council like a Market full of drunken Clowns, touching which *John Huß* complained of the disordered and confused noise in the Council at *Costnitz*. That memorable and pretious Prince Elector of *Saxon*, *Frederick*, (beeing in person at the Imperial Diet at *Worms*) said, Now I may well give credit to that which hath been told mee concerning their doings and behaviours in Councils, and how their voices and opinions have fallen and been delivered. For they preferred their base and unprofitable complaints, before and above the greatest and most important Affairs. To conclude, their haughtiness and pride proceedeth not out of humane weakness, but meerly out of stubborn and ungodlie hearts, which onely seek their own honor and praise.

Adiaphora.

Popish Conventions.

That the Pope will bee over and above a Council.

The Popish help and stay.

THe Papists highly extoll the Four Councils, and do compare them with the Four Evangelists; with such false and deceitful boasting they intend to strengthen and con-

confirm their Autoritie and Power. Afterward they exalted themſelvs above the Councils. In the Council at *Coſtnitz* it was concluded, that the Council is above the Pope (as alſo the Deed did ſhew); therefore at that time they depoſed three Popes, and elected a fourth. There was one preſent named *Decius*, an excellent Lawyer, who in our time was baniſhed out of *Italie* by the Pope, becauſ hee diſputed and taught, that a Council was over and above the Pope.

That the Papiſts earneſtly do ſeek, not that the Church might bee Reformed and amended, but to bee ſuppreſſed.

THe Aſſemblie which in the year 1532 was appointed to meet at *Nurenberg*, gave to *Luther* no content at all; for hee ſaid, The Papiſts go craftily about, and by deceits endeavor to circumvent and to ſuppreſs us; they intend and ſeek nothing leſs then that a Reformation ſhould bee made, ſo will it no waie befit us (without danger and prejudice to the Faith) to yield, or to let any thing ſlack, in that which at *Auſpurg* and at *Schmalkalden* wee openly confeſſed, and cauſed in publick to go forth in Print; for (ſaid *Luther*) if wee in ſuch ſort for the ſake of outward Peace ſhould enter into an Accord with the Papiſts, then wee ſhould confuſe, make to bee ſuſpected and doubted the pure Doctrine of our Church, as were the ſame not certain, but like a Reed to bow according as occaſions and circumſtances ſhould ſerv and permit. O no, (ſaid *Luther*) no ſuch Agreements for mee. If Emperor *Charls* would appoint a National Council, then there were ſom hope; but hee will not go on: The Papiſts will not yield, but will ſit alone therein, and have power to determin and conclude. Therefore by my conſent, (if it falleth ſo out) wee will all ariſe and leav them ſitting alone; For (ſaid *Luther*) the Pope ſhall have no autoritie nor power over us and our Doctrine. Wee need no Council for the ſake of God's Word, for that is ſure enough, and therefore wee need not to go to Council. Wee can well appoint and order Faſtings and ſuch like things without a Council; for I my ſelf will willingly help to prepare the ſame in the Markets, but yet without enſnaring of the Conſciences; thoſe ſhall bee at libertie, and not troubled therewith, nor tied thereon. Chriſt did not inſtitute and command Faſtings with Laws, but ſaith, *When the bridegroom ſhall bee taken from them, then they ſhall faſt.* Alſo hee ſaith, *Go, ſell all what thou haſt*, &c. as then (ſaid *Luther*) Faſting will well bee found. *Nota bene.*

Of a Council.

G*Regorie Bruck*, Chancellor to the Prince Elector of *Saxon*, wrote news to *Luther* from the Imperial Diet at *Auſpurg*, how the Pope by his Legate and Nephew Cardinal *Farneſius* fiercely ſollicited and wrought with the Emperor, that hee ſhould give no peace to the Proteſtant ſtate in *Germanie*, except they firſt conſented to the Council, which by the Pope was appointed. But as the Emperor denied him therein, *Farneſius* in diſguiſed manner ſuddenly and ſwiftly poſted away; yet nevertheleſs the Emperor commanded to trie the Proteſtants, if they would conſent to that Council which the Pope himſelf by his own power had preſcribed, perſuading them to condeſcend thereunto, promiſing that hee himſelf would give no aſſent to the Pope's Errors. But the Proteſtants hereupon went to Council, and conſidered the weight of this buſineſs, and the Pope's impieties; they held alſo the Emperor ſuſpected, inſomuch that by no means they could bee drawn to conſent thereunto, neither would they give to the Pope ſo much place and advantage as to have power or right to conſcribe and aſſemble a Council, and hee himſelf to bee both Partie and Judg, and finally to conclude what pleaſed him. They ſet themſelvs alſo fiercely againſt *Granuel*, and deſired that of both parts, learned and underſtanding people might bee ſelected for ſo great, high, and important a Cauſ, which might have *Voces deciſivas* and power to conclude. Now as *Granuel* ſtill preſſed thereupon, alleging, that the Proteſtants themſelvs were not altogether at an Union, but had many Sects among them. *Luther* denied it, and disburthened them thereof, and ſaid, Wee, the true Proteſtants, have no Sects among us, but do well accord and teach ſimply and plainly, Chriſtianlike and uniformly out of one heart and one mouth, without weenings, conceits and Errors of the *Anabaptiſts*, Sectaries, and other Heretical ſpirits. In this ſort did the Proteſtants neglect and refuſe *Spiritual providence.*

fuſe ſo many of *Granuel's* inducements, perſuaſions and enterpriſes, which with great labor and diligence hee had prepared to win and to wo them, in ſtead whereof, they propounded unto him the Emperor as a good mediator, who had offered himſelf in that buſineſs to bee an indifferent Guide and Conveyor.

Of Luther's *ſpeech with the* Pope's *Legate* Paulus Vergerius, *touching a Council.*

Anno 1533. *Paulus Vergerius* the Pope's Legate came to *Wittenburg* to Cite *Luther* to the Council; *Luther* ſaid unto him, I will bee there, God willing, but yee Papiſts (ſaid hee) labor in vain, yee ſtrangle your ſelvs with your exploits and devices; for although yee hold a Council, yet yee treat nothing of wholeſom Doctrine, nothing of the Sacraments, nothing of Faith which onely juſtifieth and ſaveth, nothing of good works which God hath commanded, nor nothing of an honeſt kinde of life and Godly converſation; but yee onely treat of ridiculous and childiſh toies, namely what long Gowns and Garments the ſpiritual perſons ſhall wear, how broad the Girdles muſt bee, how big and broad their bald crowns muſt bee ſhorn, how and after what ſort Friers and Nuns muſt bee reformed and more ſtrictly kept, yee treat alſo of the differences of meat and drink and ſuch like fooliſh fopperies. When *Luther* had ended this his ſpeech, the Pope's Legate turned himſelf from *Luther* towards his adjuncts which were joyned in Commiſſion with him, and ſaid, Truly this man hitteth the nail right on the head concerning the whole principal dealings and proceedings. When the Legate had taken his leav of *Luther* and was gon, then *Luther* continued his diſcourſ and ſaid; Ah loving Lord God, the Papiſts deſpair of their enterpriſes, practiſes and Councils, for they ſee and feel, that *Germanie* (which now God bee praiſed, hath her eies opened, and is enlightned through the Goſpel) wil henceforward do no more what formerly through ſuperſtition and Idolatrie it hath been bewitched and befooled to do and ſuffer, *Germanie* will now no more bee cozened and deceived neither by Imperial Diets nor with Councils, bee they never ſo wiſe and craftie. The Almightie God (ſaid *Luther*) preſerv, what hee hath wrought in us, the cauſ is his and not ours, God grant that wee may bee truly thankful for this his Revelation. The Pope, by this his Legate, hath promiſed to give the Emperor one hundred thouſands of Crowns in color and pretence, as againſt the Turks, this may bee called, corning to catch Birds. The Papiſts (if a Council bee held) will ſtill maintain and keep their Idolatries and ſuperſtitions; therefore (ſaid *Luther*) it is highly neceſſarie that wee watch and praie to God, to further the courſ of the Goſpel, that it may bring much fruit, and to preſerv his Church, to the end that both with mouth and manner of living wee may from our hearts confeſs the cleer Light of the Goſpel. Will the Papiſts preſs and force the people to Errors and to conſtrained worſhippings? Then (indeed) they ſhall bee driven by Tyrannie to ſuperſtitious honeſtie, which cannot long ſubſiſt nor endure.

Germanie hath learned to know the Pope.

Pſal.68.

That the Pope *will not endure an upright Council.*

THe *Italians* and *Walloons* (ſaid *Luther*) are ſo ſtiff-necked and proud, that they will by the *Germans* not bee reformed, no not although they bee convinced with the cleer truth of God's word. I have thought oftentimes with my ſelf, how wee might by a Council in ſom meaſure com to an agreement between us, but I ſee no means can bee found. For if the Pope ſhould acknowledg, that hee had failed but in the leaſt Article, and ſhould ſubject himſelf under a Council in his very groſs and feeling Errors, then hee hath loſt his autoritie and power, for hee braggeth and boaſteth, that hee is the Churches head, to whom all the members muſt ſhew and yield obedience; from hence proceeded the complaint in the Council at *Coſtnitz*, and therefore that Council ſet it ſelf over and above the Pope, yea alſo, and depoſed him. Wherefore, if the Papiſts ſhould give place to us and yield in the leaſt Article, then the hoop in the Garland were quite broken in ſunder, then all the world would crie out and ſaie, Hath it not been conſtantly affirmed, that the Pope is the head of the Church and cannot err? How then cometh hee now to acknowledg his Errors, &c. As *Sylveſter Prieras*, Maſter of the Holie Palace, intended to affright mee (ſaid *Luther*) with this thunderbolt, and ſaid, Whoſoëver hee be that doubteth of any one word or Act of the Romiſh Church, the ſame is an Heretick.

At

At that time I was yet weak, and was afraid to touch the Pope, I esteemed greatly of such Arguments, and held them in honor and great reverence. But now I am better taught, I will now write concerning Councils, and will advise the Emperor, not to leav to the Pope free power and autoritie to appoint, to order and conclude what hee pleaseth. And as then wee may best com to the busines.

When and at what time the upright Council is to bee held.

Luther at that time asked the Cardinal, *Quando Papa esset convocaturus Consilium?* Hee answered, The Council shall bee held and begin on the daie of *All Saints*. I thought so much (said *Luther*) that it would not bee before the last Daie, nor until our Lord God himself holdeth a Council, understanding that the right daie of *All Saints* is the Last daie, when all the Saints shall arise from the dead, and with Christ shall enter into everlasting life. The Reformer of Antichrist.

Of the Papists deceits concerning a Council.

THe Papists feigned (said *Luther*) that the Council should bee held at *Vincence*; yet at *Padua* (which lieth but three miles from thence) was not a word written or spoken of it. What? (said *Luther*) the wicked wretches are not in earnest, they know that no King nor Prince will com into the Jurisdiction of the *Venetians*.

How a Council ought to bee handled.

IN a Council (said *Luther*) ought to bee two manner of voices; the first is named *vocem consultivam vel deliberativam*, that is, when they consult and discourse concerning affairs, the same is common to all Kings, Princes, and Doctors, that every one delivereth his minde and opinion. The second is called *decisivam vocem*, a deciding voice, when they conclude what is to bee believed and don. But this voice the Pope and certain of his Cardinals have usurped; for they decide and conclude what they will and pleas.

I doubt (said *Luther*) wee shall never com so neer together as wee were at *Augspurg*, *Anno* 1530. These times are abominable, and they will proceed to the cross and persecution, to the end wee may thereby bee humbled, and not grow haughtie and proud. But our Saviour Christ will bee with us to the end. If the Emperor despaireth of a Council, and seeth that it goeth not forward, then it is like, hee will assemble and hold an Imperial Diet, and it may bee, hee will not call our Princes thereunto, but will condemn them as disobedient, and will himself do execution upon them. But if hee openly undertaketh to maintain the Pope's villanies, then hee will bee a most unfortunate Prince. I fear as then (said *Luther*) that the Emperor will lose the good wils and affections of all the *Germanes*; for hee hath alreadie dealt very evil with them, they will not receiv him with such humilitie as heretofore hath been don. And although hee raiseth an Armie of *Spaniards*, yet hee shall not easily force *Germanie* and bring it under his yoke. Hitherto hee hath overcom them with his goodness, but the crueltie and tyrannie of the *Spaniards* is insufferable, neither will our Princes give him assistance against the Turks, but will saie, *Cesar*, give us peace. Therefore a great Insurrection and Tumult is to bee feared: God divert it from us. Let us diligently praie, God (doubtless) hath som great matter in hand, and will suffer the punishment to proceed if wee amend not our selvs. Mark (said *Luther*) how the Autoritie, power and Reputation of the Pope was weakned in the Council at *Costnitz*, which deposed three Popes, and ordained that a Council should bee over and above the Pope: Insomuch that never since the Pope hath had any longing after a Council. Therefore for the space of one hundred and twentie years hitherto, the Papists have labored with highest diligence to exalt the Pope's power and autoritie above a Council, which hee loatheth and shunneth, as the Divel flieth from holy-water; and unless the Emperor and Princes do convocate a Council, there is no hope at all of any to bee held. For Popedom falleth very sorely, and by degrees inclineth to Confusion. Four Kingdoms (said *Luther*) in *Europe* are alreadie fallen from Popedom, namely *England*, *Germanie*, *Hungaria*, and *Denmark*, the other hold but slenderly; for whereas the Pro- *Luther's true Prophesie.*

tectors of the Pope have ſwallowed up the thunderings and lightnings of the Bulls in his decrees, ſo will they alſo ſtrip and flay Popedom, and draw the skin over the ears. Like as now the King of *England* doth, and rendeth the Church-livings to himſelf, and will not permit that monie for *Annats*, *Pallias*, &c. ſhall bee carried away to *Rome*, ſo that the Pope is like to loſe both monie and power. I am heartily glad (ſaid *Luther*) that the ſame King proceedeth therein ſo ſoberly and civilly, and that hee uſeth not thereunto the ſword nor wars, as is don in *Bohemia*, but goeth peaceably on.

Church-livings.

But nevertheleſs it is a caſe very lamentable, that they devour and ſwallow up the Church-livings among them here in *Germanie*, and ſuffer the Pariſhes to remain forſaken and unprovided for. The Pope (ſaid *Luther*) regardeth a Council nothing at all, neither is hee to bee truſted; like as *Annas* and *Caiaphas* confirmed Chriſt's Doctrine: Even ſo will the Papiſts deal with us, therefore it is in vain to hope for a Council.

The Council of the Pope.

The Pope's Council (doubtleſs) is alreadie concluded, and wee are cenſured: *Albert* biſhop of *Mentz* already hath bound himſelf by Oath, that hee will procure all Kings, Potentates, and Princes to ſwear (in homage) to the Pope. Ah, (ſaid *Luther*) there is no hope of a Council; for the Pope will maintain his lies, and not bee ſeen to have erred. The Pope alwaies excuſeth himſelf touching the Calling of a Council with this, namely, That the Emperor and French King are at odds; in the mean time the Pope (ſo much as in him lieth) doth hinder their peace and agreement, onely to defer thereby a Council. Therefore God teareth through, and awakeneth the *Germanes*, the *Engliſh*, and the *Danes*, who, without Decrees and holding of a Council, in thoſe parts do freely confeſs the Doctrine of the Goſpel. The Pope will not have that the Romiſh Church ſhould bee cenſured or admoniſhed by mankinde; for (ſaith the Pope) the Church of *Rome* is the mother and Empreſs of all Churches, againſt whoſe meaning and opinion no Prophet, no Apoſtle, nor Angel hath place or power to ſpeak and adviſe, becauſ ſuch power and ſtrength is attributed onely to the Pope in his Decrees and Canons. The Pope (ſaid *Luther*) will never caſt himſelf under a Council; for Pope *John* the 13th ſubjected himſelf under the Council at *Coſtnitz*, hoping, through his Humilitie and Reſignation, that they would reſtore him again to his Papal Dignitie. But they were groſs Aſs-heads, they took both Hat and Crown from him, and ſet them upon another's head, which ſorely grieved and vexed him.

A By-blow for the Pope.

Of the right uſe of a Council.

The end of a Council.

A Council (ſaid *Luther*) ſhould bee a Purgatorie, it ſhould purge, cleanſ, and reform the Church. And when new errors and hereſies break and preſs in, then to confirm, to ſtrengthen and preſerv pure Doctrine; to reſiſt, hinder, and quench new fires, and condemn falſ Doctrine. But the Pope would have a Council ſo qualified and to bee held, that hee daily might make and heap new Decrees, new orders and ſtatutes touching good works, &c, but what better good works can wee learn and finde, then thoſe which God himſelf hath ſet down and charged in the Ten Commandments?

Which is the upright and true Council.

NOw at this time (ſaid *Luther*) is an upright Council; for Chriſt is Precedent & chief Ruler therein, the Angels are the Aſſemblies, Aſſiſtants, and Benchers; wee are accuſed therin and indited, but through God's Word and Promiſs wee plead, *Not guiltie.*

Of a Council propounded and declared by the Pope's Legate to John Fredrich *Prince Elector of Saxon, touching which, the ſaid Prince deſired* Luther's *Conſideration and Advice.*

MOſt gracious Prince, (ſaid *Luther*) ſo much as I underſtand, I hold, that it otherwiſe will not ſeem fitting and expedient, but that wee offer our ſelvs to conſent and appear, yet with aſſurance of a Free ſafe conduct, and therewithall to proteſt, that wee therein will not bee tied and obliged, as in Articles heretofore it hath been ſought and required. For although wee ſhould refuſe a Council, yet nevertheleſs wee muſt ſtand in the ſame danger wherein wee now are, and wee ſhould alſo thereby procure more bitterneſs of other Nations againſt us, as were wee thoſe that ſhunned and feared a Council. Moreover, our refuſal therein would alſo hinder that good which

The cauſe why wee ſhould not refuſe a Council.

which other Nations thereby do exſpect and hope for, all other Nations now looking upon us in theſe parts. Likewiſe when the Pope ſeeth his Advantage, then notwithſtanding our refuſal hee will conſcribe a Council, and will cite us thereunto, which as then would ſound far more diſpraiſing to this doctrine, if in caſe wee ſhould ſhun the cognition or acknowledgment thereof. Therefore better it were that wee offered our ſelvs now to appear. And when wee com to the Council, if as then wee may obtain a light and an eaſie proceeding (as is promiſed, namely, that it ſhall bee *Liberum* or free) ſo ſhall wee bee well ſatisfied, but if the ſame bee not obtained, then wee have ſo much the better and more convenient excuſes. Wee may alſo juſtly ſhew cauſ, why wee refuſe to bee bound and obliged; for the Pope ſaith, hee will hold a Council according to the cuſtom of the Church hitherto held and obſerved. Now the cuſtom and manner held in theſe times, is far different from that which hath been held and obſerved in the ancient Councils. For then they were compelled to cenſure and judg according to God's Word, as in the *Acts of the Apoſtles* is to bee ſeen, concerning their Councils, worthy of all applaud and praiſ. But afterwards in Popedom they obſerved far another manner; they judged according to their own conſtitutions and proper power, as plainly appeareth.

What hath been obſerved in ancient Councils.

Acts 15. and elſwhere in the *Acts*.

Now it is apparantly known that wee oppoſe and fight againſt the Conſtitutions which are oppoſite to God's Word, therefore this cauſ in no wiſe may bee cenſured according to the Pope's Conſtitutions, eſpecially in regard our Adverſaries the Papiſts do boaſt that their Doctrine and Conſtitutions are upright and grounded in God's Word. Over and beſides, this exerciſe and practice of binding and obliging is a new cuſtom, only uſed now here to hinder the Council, and to give occaſion unto us to refuſe a Council.

Laſtly, I hold it good and fitting (ſaid *Luther*) diligently to admoniſh the Imperial Majeſtie, that hee would conſider, how the Empire is enclined to hold a general and free Council, which the high neceſſitie of the whole Chriſtian world requireth. Therefore that his Majeſtie would labor in the cauſ and aim at that ſcope, that the dealing and proceeding may bee orderly heard, as the cauſ requireth; if otherwiſe his Majeſtie intendeth to do any good.

CHAP. XXVIII.

OF IMPERIAL DIETS.

Of Imperial Diets and Aſſemblies in Cauſes of Religion.

IN the year 1518, the 9th of *July*, when (ſaid *Luther*) I was cited and ſummoned, I came and appeared, *Frederick* Prince Elector of *Saxon* having appointed mee a great and ſtrong Convoy and ſafe Conduct; I was warned in any caſe not to have Converſation with the *Italians*, nor to repoſe any truſt or confidence in them. I was three whole daies in *Augſpurg* without the Emperor's ſafe conduct. In the mean time, an *Italian* came unto mee, and carried mee to the Cardinal *Cajetan*, and by the way hee earneſtly perſuaded mee to revoke and recant: I ſhould (ſaid hee) need to ſpeak but onely one word before the Cardinal, namely (*Revoco*) and as then the Cardinal would recommend mee to the Pope's favor, ſo that with honor I might return ſafely again to my maſter, the Prince Elector. After three daies the biſhop of *Tryer* came, who in the Emperor's name ſhewed and declared to the Cardinal my ſafe conduct. Then I went unto him in all humilitie, fell *firſt* down upon my knees, *ſecondly*, upon the ground all along; *Thirdly*, when I had remained awhile ſo lying, then the Cardinal (three times) bade mee ariſe, whereupon I ſtood up. This pleaſed him well, hoping I would adviſe and better bethink my ſelf.

Luther's humilitie.

How Cardinal *Cajetan* dealt with *Luther* at *Augspurg*, 1518

The next daie when I came before him again, and would revoke nothing at all, then hee said unto mee, What? Thinkest thou that the Pope careth for *Germanie?* or dost thou think that the Princes will raise Arms and Armies to maintain and defend thee? O no, where wilt thou remain in safetie? I said, Under Heaven. After this, the Pope humbled himself and wrote to our Church, yea, hee wrote even to the Prince Elector's Chaplain, and to one of his Councellors, (*Spalatine* and *Pfeffinger*) that they would render mee into his hands, and procure that his pleasure and command might bee put in Execution. And the Pope wrote also to the Prince Elector himself after this manner following:

The Pope's Letter to *Frederick* Prince Elector of *Saxon*.

ALthough, as touching thy person, thou art to mee unknown, yet I have seen thy Father (*Prince* Ernestus) *at* Rome, *who was altogether an obedient Son to the Church: Hee visited and frequented our Religion with great Devotion, and held the same in higest honor. I wish and would that thy illustrious serenitie would also tread in his footsteps*, &c.

But the Prince Elector well marked the Pope's unaccustomed humilitie and his evil Conscience; hee was also acquainted with the power and operation of the holy Scriptures. Therefore hee remained where hee was, and returned thanks to the Pope for his Affection towards him.

The swift flight of Truth.

My Books and Resolutions (said *Luther*) in a short time went, yea, flew through whole *Europe*, (the third part of the world): therefore the Prince Elector was confirmed and strengthned, insomuch that hee refused utterly to execute the Pope's Commands, but subjected himself under the acknowledgment of the Scriptures.

If the Cardinal had handled mee with more discretion at *Augspurg*, and had dealt kindely with mee when I fell at his Feet, then it had never com thus far; for at that time I saw very few of the Pope's Errors which now I see; had hee been silent, so had I lightly held my peace. The style and custom of the Romish Court in dark and confused Cases was this, that the Pope said, Wee by papal power do take these Causes unto us, wee quench them out and destroie them. I am persuaded (said *Luther*) that the Pope willingly would give three Cardinals on Condition, that it were still in that vessel wherein it was before hee began to meddle with mee.

Of Luther's *Journie and proceedings at the Imperial Diet at* Worms, *Anno* 1520.

Luther's manly Courage.

ON Tuesdaie in the Passion week (said *Luther*) I was cited by the Herald to appear at the Diet; hee brought with him a safe conduct from the Emperor, and many other Princes (but the safe conduct was soon broken, even the next day (*Wednesdaie*) at *Worms*, where I was condemned and my books burned.) Now when I came to *Erfurt*, I received Intelligence that I was cast and condemned at *Worms*, yea, and that in all Cities and places thereabout it was published and divulged; insomuch that the Herald asked mee, Whether I meant to go to *Worms* or no?

Luther's danger at *Worms*.

Although I was somwhat astonied at the news, yet I answered the Herald, and said, *Although in* Worms *there were as many Divels as there are Tiles on the Houses, yet, God willing, I will go thither.*

When I came to *Oppenheime* in the *Palatinate*, not far from *Worms*, Bucer came unto mee, and dis-suaded mee from entering into the Town; for (said hee) *Sglapion* the Emperor's Confessor had been with him, and had entreated him to warn mee, not to go thither, for I should bee burned: but rather that I should go to a Gentleman there near at hand, *Francis von Sickingen*, and remain with him, who willingly would receiv and entertain mee. This plot the wicked wretches (said *Luther*) had devised against mee, to the end I should not appear; for if I had detracted the time, and stai'd away three daies, then my safe conduct had been exspired, and as then they would have locked the Town Gates, and without hearing, I should have been condemned and made away. But I went on in all simplicitie, and when I saw the Citie, I wrote presently to *Spalatine*, and gave him notice of my coming, and desired to know, where I should bee lodged. Then they all wondered at my coming, which was so far from their Exspectation; for they verily thought I would have staid away, as scared through their threatnings. There were two worthy Gentlemen (*John von Hirshfield*, and Sr *John Schott*) who received mee by the Prince Elector's Command, and brought mee to their lodging.

No

No Prince came unto mee but onely Earls and Gentlemen, who earneſtly looked upon mee, and who had exhibited four hundred Articles to his Imperial Majeſtie againſt thoſe of the ſpiritualtie, and deſired a redreſs and a removing of thoſe their grievances; otherwiſe they themſelvs ſhould bee conſtrained to remedie the ſame; from all which grievances they are now delivered through the Goſpel, which I (God bee praiſed) have brought again to light. The Pope at that time wrote to the Emperor, that hee ſhould not perform the ſafe conduct; for which end all the biſhops alſo preſſed the Emperor; but the Princes and States of the Empire would not conſent thereunto: for they alleged that a great tumult thereupon would ariſe. I received of them a great deal of courteſie, inſomuch that the Papiſts were more afraid of mee, then I was of them.

For the *Landgrave* of *Heſſen* (beeing then but a young Prince) deſired that I might bee heard, and hee ſaid openly unto mee, Sir! is your cauſ juſt and upright? Then I beſeech God to aſſiſt you. Now beeing in *Worms* I wrote to *Sglapian*, and deſired him to make a ſtep unto mee, but hee would not. Then beeing called, I appeared in the Senate Houſ before the Council and State of the whole Empire, where the Emperor, the Princes Electors in perſon were aſſembled.

The *Landgrave*'s diſcourſ with *Luther*.

Then Doctor *Eck* (the Biſhop of *Tryers* Fiſcall) began, and ſaid unto mee, *Martine*, thou art called hither to give anſwer, whether thou acknowledgeſt theſe writings to bee thy Books or no? (the Books lay on a Table which hee ſhewed unto mee) I anſwered, and ſaid, I believ they bee mine. But *Hierome Schurfe* preſently thereupon ſaid, Let the Titles of them bee read. Now when the ſame were read, then I ſaid, Yea, they are mine. Then hee ſaid, Will you revoke them? I anſwered and ſaid, Moſt gracious Lord and Emperor, ſom of my books are books of controverſies, wherein I touch my Adverſaries, ſom on the contrarie are books of doctrine, the ſame I neither can nor will revoke. But if in caſe I have in my books of controverſies been too violent againſt any man, then I am content therein to bee better directed, and for that end, I deſire reſpite of time, then they gave mee time one day and one night. The next day I was cited by the biſhops and others, who were appointed to deal with mee touching my Revocation. Then I ſaid, Gods Word is not my word, therefore I know not how to give it away; but whatſoëver is beſides the ſame, therein I will ſhew obedience. Then Marquis *Joachim* ſaid unto mee, Sir *Martin*! ſo far as I underſtand, you are content to bee inſtructed (excepting onely) what the holy Writ may concern. I ſaid, Yea. Then they preſſed mee to refer the cauſ to his Imperial Majeſtie; I ſaid, I durſt not preſume to do ſo. Then they ſaid, Do you not think that wee are alſo Chriſtians, who with all care and diligence would finiſh and end ſuch cauſes? you ought to put ſo much truſt and confidence in us, that wee would conclude uprightly. To that I anſwered, and ſaid, I dare not truſt you ſo far, that you ſhould conclude againſt your ſelvs, who even now have caſt and condemned mee, beeing under ſafe conduct; yet nevertheleſs that yee may ſee what I will do, I will yield up into your hands my ſafe conduct and refuſe it, do with mee what yee pleaſ; then all the Princes ſaid, Truly hee offereth enough, if not too much. Afterwards they ſaid, Yield unto us yet in ſom Articles, I ſaid, in God's Name, ſuch Articles as concern not the Holie Scriptures, I will not ſtand againſt. Preſently hereupon, two Biſhops went to the Emperor and ſhewed him, that I had revoked. Then the Emperor ſent another Biſhop unto mee, to know if I had referred the cauſ to him, and to the Empire? I ſaid, I had neither don it nor intended ſo to do. In this ſort (ſaid *Luther*) did I alone reſiſt ſo many, inſomuch that my Doctor and divers others of my friends were much offended and vexed by reaſon of my conſtancie, yea ſom of them ſaid, if I had referred the Articles to their conſideration, they would have yielded and given waie to thoſe Articles which in the Council at *Coſtnitz* had been condemned, Then came *Cocleus* upon mee, and ſaid, Sir *Martin*, If you will yield up your ſafe conduct, then I will enter into diſpute with you. I for my part (ſaid *Luther*) in my ſimplicitie would have accepted thereof. But *Hieronimus Schurfe* earneſtly entreated mee, not to do the ſame, and in deriſion and ſcornful ſort, hee anſwered *Cocleus* and ſaid, O brave offer, if a man were ſo fooliſh as to entertain it!

The dealings of the Emperor, of the Electors and Princes with *Luther* at Worms.

A particular fetch.

Luther's great Offer.

Then came a Doctor unto mee, belonging to the Marquis of *Baden*, assaying, with a strain of high carried words, to move mee, admonished mee, and said, Truly (Sr *Martin*) you are bound to do much, and to yield for the sake of Fraternal love, and to the end Peace and Tranquillitie among the people may bee preserved, lest tumults and Insurrections should bee occasioned and raised. Besides, it were also greatly befitting you to shew obedience to the Imperial Majestie, and diligently to beware of causing Offenses in the world; therefore I would advise you to revoke. Whereupon (said *Luther*) I said, For the sake of brotherly love and amitie I could and would do much, so far, that it were not against the faith and honor of Christ. When all these (said *Luther*) had made their vain Assaults, then the Chancellor of *Tryer* said unto mee, *Martin Luther*, you are disobedient to the Imperial Majestie, therefore you have leav and licence to depart again with your safe conduct. In this sort departed I again from *Worms* with a great deal of gentlenes and courtesie, to the wondring of the whole Christian world, insomuch that the Papists wished they had left mee at home. Afterwards that abominable Edict of proscribing was there at *Worms* put in execution after my departure, which gave occasion to every man to revenge himself upon his enemies, under the name and title of Protestant heresie. But the tyrants were not long after constrained to recal the same again.

Of the Imperial Diet at Augspurg, *Anno*, 1530.

The profit of the Imperial Diet at *Augspurg*.

THe Imperial Diet held at *Augspurg*, 1530. Is worthie of all praiſ, for then, there and from thence came the Gospel among the People in other Countries, contrarie to the wills and exspectations both of Emperor and Pope; therefore (said *Luther*) what hath been spent there, should bee grievous to no man. God (said *Luther*) appointed the Imperial Diet at *Augspurg*, to the end the Gospel should bee spread further abroad and planted. They overclimed themselvs at *Augspurg*, for the Papists openly approved there of our Doctrine. Before that Diet was held, the Papists had made the Emperor believ, that our Doctrine altogether was frivolous; and when the Emperor came to the Diet, hee should see that they would put us all to silence, insomuch that none of us should bee able to speak a word in the defens of our Religion: but it fell out far otherwise; for wee openly and freely confessed the Gospel before the Emperor and the whole Empire. And at that Diet wee confounded our Adversaries in the highest degree. The Imperial Diet at *Augspurg* was unvaluable by reason of the Confession of the Faith, and of God's Word, which on our part was there performed: for there the Adversaries were constrained to confess, that our Confession was upright and true.

Of the Confession and Apologie which at Augspurg *was exhibited to the Emperor.*

Princely virtues.

THe Emperor (said *Luther*) censured understandingly and discreetly, and princely carried himself in this caus of Religion; Hee found our Confession to bee far otherwise then the Papists had informed him; namely, that wee were most ungodly people, and lead most wicked and detestable kinde of lives, and that wee taught against the first and second Tables of the Ten Commandements of God. For this caus, the Emperor sent our Confession and Apologie to all the Universities; his Council also delivered their opinions, and said, In case their doctrine were against the holy Christian Faith, then they thought fitting that his Imperial Majestie should seek to suppress it with all his power. But if it bee onely against Cerimonies and abuses (as now it appeareth to bee) then to refer it to the consideration and censure of learned people, &c. This (said *Luther*) was a good and wise Council.

Doctor *Eck* confessed openly and said, The Protestants cannot bee confuted and opposed out of holy Scriptures; therefore the bishop of *Mentz* said unto him, O, how finely our Learned Divines do defend us and our Doctrine? The bishop of *Mentz* (said *Luther*) holdeth our doctrine to bee upright and true, but hee onely courteth the Pope, otherwise long before this time hee would have plaid strange pranks with his holinesse.

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Of the strength and profit of the Confession and Apologie of Augspurg.

GOd's word (said *Luther*) is powerful, the more it is persecuted, the more and further it spreadeth it self abroad. Behold the Imperial Diet at *Augspurg*, which doubtless is the last Trumpet before the dreadful daie of Judgment; how raged the world there against the word? O (said *Luther*) how were wee there fain to praie the Pope and Papists, that they would bee pleased to permit and suffer Christ to live quietly in Heaven? There our Doctrine broke through into the Light in such sort, that by the Emperors strict Command the same was sent to all Kings, Princes and Universities. This our Doctrine forthwith enlightned many excellent people dispersed here and there in Princes Courts, among whom, som of God were chosen to take hold on this our Doctrine, like unto Tinder, and afterwards kindled the same also in others.

The power of God's word.

Our Apologie and Confession (said *Luther*) with great honor came to light; the Papists confutations are kept in darkness, and do stink: O (said *Luther*) how willingly would I, that their confutations might appear to the world? Then I would set upon that old torn and tattered skin, and in such sort would baste it, that the flitches thereof should flie here and there about, but they shun the light. This time twelv moneth (said *Luther*) no man would have given a farthing for the Protestants, so sure the ungodly Papists were of us. For (said *Luther*) when my most gracious Lord and Master the Prince Elector of *Saxon*, before other Princes came to the Diet, the Papists marvelled much thereat, for they verily believed, that hee would not have appeared, by reason (as they imagined) his caus was too too bad and foul to bee brought before the light. But what fell out? even this, that in their greatest securitie they were overwhelmed with the greatest fear and affrightments; for inasmuch as the Prince Elector, like an upright Prince, appeared so early and soon at *Augspurg*, then the other Popish Princes swiftly posted away from *Augspurg*, to *Ispruck*, where they held serious Council with Prince *George* and the Marquis of *Baden*, all of them wondring what the Prince Elector's so early approach to the Diet should mean, insomuch that the Emperor himself thereat was astonished, and doubted, whether hee might com and go in safetie or not? Whereupon the Princes were constrained to promiss, that they would set up bodie, goods, and blood by the Emperor, the one offering to maintain 6000. Hors, another so many thousands of Foot souldiers, &c. To the end his Majestie the better might bee secured. There was a wonder among wonders to bee seen, in that God struck with fear and cowardlines the enemies of the Truth. And although at that time the Prince Elector of *Saxon* was alone and but onely the hundreth sheep, but the other were nintie and nine, yet notwithstanding it fell so out, that they all trembled and were afraid. Now when they came to the point and began to take the busines in in hand, then there appeared but a very small heap that stood by God's word.

The Confession of *Augspurg*, and the confutations of the Papists.

But (said *Luther*) wee brought with us a strong and mightie King, a King above all Emperors and Kings, namely, Christ Jesus the powerful word of God. Then all the Papists cried out, and said, O, it is insufferable, that so smal and sillie a heap should set themselvs against the Imperial power. But (said *Luther*) the Lord of Hosts frustrateth the councils of Princes. *Pilate* had power to put our blessed Saviour to death, but willingly hee would not, *Annas* & *Caiaphas* willingly would have don it, but could not.

God's word, a Lord of all Lords.

The Emperor for his own part (said *Luther*) is good and honest, but the Popish Bishops and Cardinals are undoubtedly knaves. And forasmuch as the Emperor now refuseth to bathe his hands in Innocent blood; therefore the frantick Princes do bestir themselvs, do scorn and contemn the good Emperor in the highest degree. The Pope also for anger is readie to burst in Pieces, becaus the Diet in this sort without shedding of blood should bee dissolved, therefore hee sendeth the sword to the Duke of *Bavaria*, to proceed therewith, and intendeth to take the Crown from the Emperor's head, and to set it upon the head of *Bavaria*; but (said *Luther*) hee shall not accomplish it. In this manner ordered God the busines, that Kings, Princes, yea, and the Pope himself fell from the Emperor, and that wee joined with him, which was a great wonder of God's providence, in that hee whom the Divel intended to use against us, even the same God taketh, maketh and useth for us, O wonder (said *Luther*) above all wonders!

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Of the Assemblie of the Princes *at* Brunswick, 1531. *on Sundaie* letare, *in Lent.*

WHen the Princes (professing the *Augustinian* confession) held an assemblie at *Brunswick*, then *Luther* received Letters, wherein was shewed, that the Prince Elector of *Saxon* journied six daies through the Mark of *Brandenburg*, whenas Prince *Henrie* of *Brunswick* would neither give him Convoy nor permit him to go through his Countrie. But the Prince Elector of *Brandenburg* in his Countrie gave him Princely entertainment in every place, and many went out of *Brunswick* to meet and to receiv him. But the Landsgrave of *Hessen* went on the other side through *Goslar* without a Convoie. *Christianus* King of *Denmark*, the second daie of the Assemblie, delivered up the confession of his faith, and was held and esteemed a second *David*. Whereupon *Luther* said, God of his mercie assist him for the sanctifying of his Name. But (said hee) the pride of the Duke of *Brunswick* may easily redound to his own hurt and prejudice, who contrarie to all Law and equitie denied a safe Convoie to one of his best and truest friends. *Moses* likewise desired a safe Convoie of the King of the *Amorites*, but beeing denied, hee thereby took occasion to raise war against him. The Lord of Heaven grant us peace. The same daie other letters came to *Luther* from *Brunswick*, shewing, that the King of *Denmark* in person, the Embassadors of *England* and *France*, and of many Imperial Cities, were arrived there, among whom, som carried themselvs very strangely towards those of the Protestant League. *Luther* said, under the name and color of the Gospel, they seek their own particular advantages, but in the least danger they are afraid. These Politick and Terrestrial leagues and unions have no hand nor share in the Gospel: God alone preserveth and defendeth the same in times of persecution. Let us put trust and confidence in him, and with him, let us erect and establish an everlasting League, for the world is the world, and will remain the world.

Of the Convention and Assemblie of the Protestant State at Franckfort *on the* Main, 1539.

Emperial Diet at *Franckfort* on the Main.

GOd of his infinite mercie (said *Luther*) assist them at *Frankfort* on the *main*, that they may Christian-like consult and conclude, to the end God's honor, the good and profit of the Common-Wealth may bee furthered. Indeed, it is a very little and small assemblie, it hath a strange aspect, repute, and an evil color, that an assemblie is called to bee held in an Imperial Citie; but forasmuch as they are thereunto constrained by the Adversaries, they must therewith bee content.

Popish Devises

The Papists (void of shame) do unwisely undertake to possess themselvs of the Cities, and by fraud to draw thereunto their adherents; then they make shew of keeping peace, but in the mean time they contrive how to separate and confuse the whole bodie, and of the members to make a massacre; they secretly fall upon *Hamborough*, upon *Minden* and *Franckfort*. They might more wisely go to work, if by open wars they assailed us. At *Augspurg* they openly condemned us, (said *Luther*) and if those of our partie had not been so patient, it had presently gon on at that time. *Anno* 1539. the 16th of *Februarie*, *Luther* commanded publick and earnest praiers to bee made for the daie at *Franckfort*, that peace might bee confirmed. For if the Landgrave bee incensed, then all resistance will bee in vain. The Landgrave neither provoketh nor giveth occasion to wars, but on the contrarie, when hee is provoked, hee still seeketh peace, whenas notwithstanding hee is better furnished and provided for wars then his adversarie is, by 2000 hors, for *Hessen* and *Saxon* are horsmen; when they are set in the saddle, they are as then not so easily hoisted out again. As for the high Countrie horsmen, they (said *Luther*) are dancing Gentlemen. God preserv the Landgrave; for a valiant man and Prince is of great importance. *Augustus Cæsar* was wont to saie, I would rather bee in an Armie of Stags, where a Lion is General, then to bee in an Armie of Lions where a Stag is General. The 25th of *Februarie*, *Luther* praied again with earnest words and Devotion, for peace and for the daie at *Franckfort*, that through civil and intestine wars (which are most hurtful and dangerous) the Religion, Policie, God's word, Temporal and houf-government, might not bee sophisticated and torn in

in pieces. Wars are pleasing to those that have had no trial or experience of them; God bless us from wars, Souldiers (said *Luther*) are now become corporal Divels, not onely the *Spainiards*; but also the *Germanes*, as the Heathen Poet saith, *Nulla fides pietasque viris, qui castra sequuntur.* Those (said *Luther*) that should defend us, even they are most of all readie to plague and to spoil us.

CHAP. XXIX.

Of the BOOKS of the FATHERS of the CHURCH.

Luther's *Discourse of the Books of the Fathers of the Church.*

A Man may read *Jerom* (said *Luther*) for the Histories sake, for in his writings is not so much as one word neither touching Faith, nor touching upright true Religion and Doctrine. As for *Origen*, I have banished him alreadie. *Chrysostom* I esteem nothing worth, hee is onely a talker or a prater. *Basil*, is of no value at all, hee is meerly a Frier, I would not give for him an hair. The Apologie of *Philip Melancthon* (said *Luther*) surpasseth all the Fathers of the Church, yea it surpasseth *Austin*. *Hillarie* and *Theophilact* are good, and so is *Ambrose*, for hee somtimes finely toucheth the Remission of sins, which is the highest Article, namely, that the Divine Majestie pardoneth and forgiveth sins. Of the Fathers Writings.

That the Fathers of the Church are good for Teaching, but they are not to bee valued for Disputing.

Patres, quanquam sæpe errant, tamen venerandi propter testimonium fidei. Wee honor *Jerom, Gregorie*, and others (said *Luther*) becaus in their writings wee feel, that they believed in Christ as wee do, like as the Christian Church from the beginning of the world hath had our Faith. *Bernard*'s Pennie (said *Luther*) is of value when hee teacheth and preacheth, but when hee falleth into dispute, then hee is often against himself, and opposeth that which formerly hee taught. *Non igitur valent patres ad pugnandum, sed propter testimonium fidei omnes sunt venerandi.* When *Bernard* preacheth (said *Luther*) then hee is above all the Doctors in the Church, but when hee disputeth, then hee is altogether another man. *Ibi nimium tribuit præcepto & Libero arbitrio. Bonaventura* (said *Luther*) is the best among all the School Divines and Church writers. *Austin* alwaies hath had the preheminence, the second in esteem was *Ambrose, Bernard* the third. *Tertullian* among the Church teachers is a right *Carlestad, Cyril* hath the best Sentences. *Cyprian* the Martyr is a weak Divine, *Theophilact* is the best expounder and interpreter of St *Paul*. Whereto the Fathers in the Church are good. Antient Teachers.

Of the Book of Cyprian.

Luther reading *Cyprian, de singularitate Clericorum* (how spiritual persons should separate themselvs and abstain from women, and handling such foolish and childish things in his book) said, I doubt (said *Luther*) whether this bee *Cyprian*'s book or no: but howsoever, it is no marvel, when men fall from God's Word and Ordinances, that as then they wallow themselvs in filthie errors and offences, insomuch that they reject even matrimonie which of God is ordained, likewise they therein reject the apparent witnesses and examples of the Holie Scriptures, and betake themselvs to whoring and to Adulterie. This *Cyprian* (said *Luther*) was almost the next teacher after the Apostles in the time of Emperor *Valerian*, scarcely 200 years after the Apostles. *Tertullian* was the Ancientest, after him was *Gregorie Nazianzen*, then *Jerom, Austin, Ambrose*, &c. At that time (said *Luther*) the Church (yea also in the Apostles time) degenerately decreased. Wee see how lamentably St *Paul* complaineth What the end is of falling from God. How the holy Fathers lived one after another.

plaineth over the *Corinthians* and *Galatians*. And Christ himself had *Judas* the Traitor among his Disciples; therefore (said *Luther*) away with them that exspect to have such a Church as is altogether pure like the *Dove*, that is, to have no Church at all. For this caus (said *Luther*) let us have precious regard to our Vocations and Callings, and bee waking, for it is lightly don that wee fall in Religion, yea somtimes by reason but onely of a small and sillie word. And people darkned that go on drowned in their cogitations regarding no man; and melancholie brains and self-conceited spirits soon will bee led into Errors and fall from the truth, like as the Heretick *Pelagius* did, who seduced many people touching the Article of Justification, onely with this base Argument, namely, Wee are (said hee) justified by Grace; to know *Moses* and the Law, is Grace, therefore wee are justified through the knowledg of the Law. The people (said *Luther*) did neither see nor hear this open deceit. Even thus likewise the Holie Fathers said, in the fourth Petition in the Lords praier, wee praie not for corporal and temporal things, for it is against the sentence of Christ, where hee saith, *Take no care what yee shall eat*, &c. As though that commandment did not hinder the carping and caring for the daily bread.

Luther will not censure the Fathers Books

The books which the Fathers wrote upon the Bible (said *Luther*) do leav the readers of them hanging between heaven and earth, they conclude therein nothing that is certain. I will not presume to censure their writings, seeing they are received of the Church, and have great applaud, for then I should bee held an Apostate; but whoso readeth *Chrysostom* (which is the most excellent speaker) will finde, that hee digresseth from the chief points, and proceedeth to other matters, runneth astraie and swingeth about, saith nothing (or very little) of that which pertaineth to the busines. When I expounded the Epistle to the *Hebrews* (said *Luther*) and beheld what *Chrysostom* had written thereupon, I found nothing therein that served to the purpose, yet I believ, that hee at that time (as beeing the chiefest Rhetorician or speaker) had many hearers, but taught without fruit and profit; for the chiefest office of a teacher and preacher is, to teach upright and orderly, diligently to look to the chiefest points, arguments and grounds whereon hee standeth, and in such sort to instruct and teach the hearers, to the end they may understand aright, and bee able to saie, This is well taught. When this is don and accomplished (said *Luther*) as then hee may shew his Rhetorick with words to adorn and to admonish.

A Preacher's Office.

Of the Fathers.

BEhold, I pray (said *Luther*) what great darknes is in the Books of the Fathers, concerning Faith? For if the Article of justification (how wee are justified before God) bee darkned, so is it then unpossible to smother the grossest errors of mankinde. St *Jerom* indeed wrote upon *Matthew*, upon the Epistle to the *Galatians* and *Titus*; but alas, very coldly. *Ambrose* wrote six Books upon the first Book of *Moses*, but they are very slender. *Austin* wrote nothing to the purpose concerning Faith; for hee was first rouzed up and made a man by the *Palagians*, when hee strove against them. The Fathers indeed taught well and finely, (said *Luther*) but they could not openly deliver it, becaus they had no combating nor striving: I can finde no Exposition upon the Epistle to the *Romans* and *Galatians*, wherein any thing is shewed and taught pure and uprightly. O (said *Luther*) what a happie time have wee now, in regard the Doctrine is pure, but (alas) wee little esteem of it. The good loving Fathers (said *Luther*) taught better then they wrote. After the Fathers came the Pope, and fell in with his mischievous Traditions and Humane Ordinances, and (like a breaking water Cloud and Deluge) overflowed the Church, snared the Consciences touching eating of meats, touching Friers Hoods, Masses, touching his dirtie Laws and Decrees, insomuch as daily and continually hee brought abominable Errors into the Church of Christ, and to serv his own turn, hee took hold on St *Austin*'s sentence, where hee saith, *Evangelio non crederem*, &c. The Ass-heads could not discern, what occasioned *Austin* to utter that sentence, for hee spake it against the *Manichees*, as if hee should saie, I believ you not, for yee are damned Hereticks, but I believ and hold with the Church the Spous of Christ, which cannot err.

How the Fathers taught in combating, and out of combate.

How *Austin's* sentence ought to bee understood.

Epiphanius

Epiphanius described the Church Histories long before *Jerom*, which are good and profitable. And if they might bee separated from dissentious arguments and matters of strife, then (said *Luther*) they were worth the Printing.

The Fathers had a great lustre and esteem, by reason of their good conversations, and strict kinde of lives. Their lustre consisted in watchings and fastings, which indeed were surpassing, and (said *Luther*) so it beseemed such people to bee: For there must bee either a seeming sanctitie, (as the Hypocrites have) or else, there must bee an upright Essence and beeing, which proceedeth from the heart, as the great Champions whom God awakeneth are endued withall. The Conversation of the Fathers.

Of Prudentius.

I Much do applaud (said *Luther*) the Hymns and spiritual songs of *Prudentius*, hee was the best Poët of the Christians, if hee had been in the time of *Virgil*, hee would have been extolled above *Horace*, whom *Virgil* praised. I would wish (said *Luther*) that the verses and songs of *Prudentius* might bee read in Schools, but Schools now begin to becom Heathenish, and the Holie Scripture (upon which chiefly they stand and are built) is expelled, or else falsified and sophisticated through Philosophie.

Among all the Fathers (said *Luther*) *Austin* and *Hilarie* wrote most cleer and plainly, all the rest ought to bee read with judgment, with circumspection and consideration. *Tertullian* is harsh and superstitious, howsoëver *Ciprian* boasteth of him, in that hee was his *Præceptor* and Master. Therefore (said *Luther*) let us read the Fathers Books, with distinction consideratively. Let us laie them in the Gold Ballance, for the Fathers stumbled oftentimes and went astraie, they mingle in their Books many impertinent and monkish things. *Austin* had more work and labor, to screw and winde himself out of the Fathers writings, then hee had with the Hereticks. *Gregorie* expoundeth the five pounds mentioned in the Gospel (which the Husbandman gave to his servants to put to use) to bee the five Sences, which the senceless Beasts also do possess. But the two pounds, hee construeth to bee, the Reason and Understanding. The nature and manner of the Fathers in teaching.

Of the four Pillars of the Church.

Ambrose (said *Luther*) is the chiefest and eldest, then *Jerom*, after him *Austin* who died 1011 years since, *Gregorie* is the fourth. *Ambrose* was a polititian well experienced in temporal affairs. Hee was constrained to bee Elected Bishop of *Millan*, and was much imploied by the Emperor, hee could not exempt himself from worldly businesses, like as it now goeth with us; for wee must serv the table in the Consistorie about Matrimonial causes, more then God's Word and Command: Even so was it with *Ambrose*, hee wrote indeed well and purely, was more serious in writing then *Austin*, who was amiable and milde. *Jerom* is named a Christian Doctor, *Bernard* is called, an under-aged Princes teacher; *Austin* is called *Aurelius*, *Bonaventura Seraphicus*, St *Thomas Angelicus*, *Scotus Subtilis*, and *Martin Luther* is called an Arch-Heretick. *Fulgentius* is the best Poët, and far above *Horace*, both with sentences, fair speeches, and good actions, hee is well worthy to bee ranked and numbred with and among the Poëts. They pictured St *Austin* in a Book like a Frier with a hood. They much wrong therewith that holie man (said *Luther*); for hee lived a publick kinde of life like another common man or Citizen, hee used silver spoons and cups, lived among the people and conversed with them, hee led no munckish kinde of life; but the Papists falsly have fained the same of him, thereby to cloak and color their Errors, like as *Tetzel* said, Whoso will minister advice unto his soul, let him give liberally to Monasteries, therby to redeem Grace; for after your deaths your children will forget you, and will not perform your intentions. The chief Teachers.

Mercarius Antonius and *Benedictus* (said *Luther*) brought apparant mischief to the Church with their munckerie. Put in case, they led a private and a grizlie kinde of life, yet it was far from a holie life; I believ (said *Luther*) that they are in a far lower degree in heaven, then an honest God-fearing married man and houf-father. Friers are mischievous to the Church.

In

In vitis Patrum is a very fine Poëm mentioned concerning a strict spiritual person, wherein a *Tanner* is far preferred above St *Anthonie*, and more holie esteemed in heaven, thereby to shew, that God is not served with such external self-chosen works. It is a Christian-like conceit, I take it not to bee a Historie (said *Luther*) that the Holie Fathers disputed with God concerning their own Righteousness and goodness, therefore the Poëm aforesaid concludeth thus, Yee holie grizlie Friers that condemn the lives of all others, yee your selvs are condemned. The chiefest of the Fathers labored to expound the Psalter. *Origen* made an Exposition upon the Psalter, and brought six Commentaries together. They wrote many fair things thereupon, (specially *Austin*) but very impertinent, and that which improperly pertained thereunto. Lord God, (said *Luther*) how pitifully St *Austin* now and then tormenteth himself therewith. What is Christian-like and good in the Fathers, the same (said *Luther*) I do not contemn, yet I would have their Books read with discretion. But when Satan through false teaching falleth from the matter, and goeth the wrong waie to the wood, then hee must bee resisted and reproved; as when the Pope forceth upon his Primacie this sentence, where Christ saith, *Thou art Peter*, &c. *What thou shalt loos on earth*, &c. (whenas that text speaketh of the Keies of the Church, touching the binding and remitting of sins) then the Pope bringeth his Pick-lock, and taketh into possession Empires and Kingdoms.

Of Luther's *esteeming the Fathers and Teachers of the Church.*

ALthough it beseemeth not mee (said *Luther*) to censure the holie Fathers (I beeing in comparison of them a little worm and of no repute) yet notwithstanding the more I read their Books, the more I finde my self offended; for they were but men, and (to speak the truth) their Reputes and Autorities did undervalue and suppress the Books and writings of the sacred Apostles of Christ. From whence the Papists were not ashamed to blaspheme, and to saie, What is the Scripture? wee must read the holie Fathers and Teachers, for they drew and sucked the honie out of the Scripture. As if God's Word were not to bee understood and conceived by none but by themselvs, whenas the heavenly Father touching Christ saith, *Him shall yee hear*, who in the Gospel spake & taught most simply, clear and plainly in Parables and Similitudes, as where hee saith, *Whoso believeth in mee, the same shall not die*, *John* 8. Also, *Yee shall not resist evil*, *Matthew* 5. Likewise, *Behold, the Fowls under Heaven, and the Flowers of the field*, &c. Yet nevertheless the Popish Sophists dare presume to blaspheme the holie Scriptures, and alledge, they are dark and not well to bee understood, therefore it behoved the Fathers to expound and clear them; but (said *Luther*) such their expounding and clearing much rather may bee called, overshadowing and dakning. *Austin* (said *Luther*) liketh mee above all the rest, and hee was a surpassing Doctor, and worthy of all praise, hee taught pure and uprightly, and with Christian humilitie subjected his writings under the holie Scriptures, as in the Decree is written; *Noli meis Scriptis*, &c. Where the good man protesteth, witnesseth, acknowledgeth, concludeth and forceth, that wee should not give greater credit to his writings then to the holie Scriptures, nor hold them comparable thereunto, much less to prefer them above the same.

The crying and boasting of the Fathers.

The holy Scriptures are clear, and well to bee understood.

Austin.

Chrysostom hath words without deeds.

I am perswaded (said *Luther*) that *Austin* inferred that speech (*Noli meis Scriptis*, &c.) For the sake of *Chrysostom*, who lived not full sixtie years before *Austin*, and who was eloquent and talkative, which brought him in great esteem by the people, hee made many Books that had great lustre and repute; but (in truth) they were onely a wilde disordred heap, a sackful of windie words to little or no purpose. The same much vexed and grieved St *Austin*, and induced him to infer that speech aforesaid. When Doctor *Schurf* bought *Chrysostom*, and had read him, hee said, I read much, and learn nothing.

Doctor *Schurf's* censure of *Chrysostom.*

Ah (said *Luther*)! the Fathers were but men as wee are, therefore wee must well consider them what they saie; wee must look to their lips. From hence *Austin* labored wonderfully, who had knockt and offended himself on Humane Traditions, yet never-

nevertheless hee was strong and powerful in the Holie Scriptures, and had a fine judgment and understanding in causes: Hee was sharpened by those Hereticks the *Pelagians*; hee affected the state of Matrimonie, spake well of good Bishops (who then were Ministers) but those times vexed and offended him much: If hee now were living, hee would (doubtless) bee enraged, to see and hear the Abominations of the Pope, in boasting of St *Peter*'s Patrimonie and Inheritance, the same St *Austin* would not endure.

To conclude, Faithful Christians (said *Luther*) should hear onely the Legation or Embassage of our blessed Saviour Christ, and hearken what hee saith. Therefore all those which alter and construe the Gospel through humane autoritie, power, and repute, do deal very unchristian-like and against God. No temporal Potentate alloweth his Embassador to exceed his enjoined instructions, no, not in one word; yet wee, in this celestial and divine Embassage and Legation, will bee so presumptuous as to add and diminish to and from our heavenlie instructions, according to our own natural and humane vain conceits, wills and pleasures. Christian-like dispatch.

I am persuaded (said *Luther*), if at this time St *Peter* in person should preach all the Articles of Holie Scripture, and but onely should denie the Pope's Autoritie, Power, and Primacie, and should saie, that the Pope were not the chief head of all Christendom, then surely they would caus him to bee hanged. Yea, if Christ himself were yet on earth, and should preach, then without all doubt the Pope would crucifie him again. Therefore (said *Luther*) let us expect the same entertainment; better it is to build upon Christ, then upon the Pope. If (said *Luther*) from my heart I did not believ that after this life there were another, then I would sing another song, and would laie the burthen on another's neck. *Nota bene.*

Austin among all the rest was the most earnest, expert and pure Teacher, but hee was not able to act it alone, nor to reduce it to the former state; for oftentimes hee complaineth, that the Bishops with their Traditions and Ordinances more troubled the Church, then the Jews did with their Laws.

Of the Commentaries of LYRA *upon the Bible.*

LYRA his Commentaries upon the whole Bible (said *Luther*) are worthie of all praise; I will give order that with diligence they may bee read, for they are exceeding good, specially, they serv well for the Historie in the Old Testament. *Lyra* is very profitable to him that is well seen in the New Testament. The Commentaries which *Paulus* and *Simigerus* made upon the same are very chill and cold, they may well bee omitted and left out, if *Lyra* should bee Printed again.

At and in what times the Fathers and Teachers in the Church did live.

Athanasius Bishop of *Alexandria* lived *Anno Domini* 379, died 387.
Basilius Magnus, and *Gregorius*, 380.
Ambrose Bishop of *Millan*, 380.
Aurelius Prudentius, 380.
Austin Bishop of *Hippo*, 430; his Age, 76.
Beda a Benedict in *England*, 737; Aged, 72.
Cyprian Bishop of *Carthage*, 259.
Cyril Bishop of *Alexandria*, 432.
Chrysostom Bishop of *Constantinople*, 420.
Gregorie the First Pope, 511.
Hierom Presbyter, and the eldest of *Striden*, 522.
Irenæus Bishop of *Leon*, 175.
Polycarpus Tutor to *Irenæus*, 175.
Nicolas de Lyra, 320.
Origen Presbyter of *Adomantz*, 261.
Philo the Jew, 50.
Josephus, 100.
Ignatius Bishop of *Antioch*, 111.
Prosperus Bishop of *Rogen*, *Austin*'s disciple, that drew *Austin*'s Sentences together, 460.
Sedulius the Eldest Presbyter, 430.
Tatianus the Heretick, 170.
Tertullian the Elder at *Carthage*, 200.
Thomas Aquinas, 1274.
Bonifacius Bishop of *Mentz*, 755.
Bernard Abbot of *Cistern*, 1140.
Hugo Parisiensis, 1130.
Anselmus, 1110.

CHAP. XXX.

OF SCHOOL-DIVINES.

Luther's *discourſ of School-Divines.*

Terminiſts.

THe *Terminiſts* (ſaid *Luther*) were Sectaries in the High Schools, among whom I was: They oppoſe the *Thomiſts*, the *Scotiſts* and the *Albertiſts*; They are called alſo *Occamiſts* of *Occam* their firſt beginner and founder. They are of the neweſt Sect, and now are the ſtrongeſt in *Paris*.

The diſcord of School-Divines.

The ſtrife and diſcord among them was, whether the word *Humanitas* was called a general Humanitie, which is in every Humane creature, as *Thomas* and others do hold. The *Occamiſts* and *Terminiſts* ſaie, It is not in General, but it is ſpoken in Particular of everie Humane Creature; like as a Picture of a Humane Creature ſignifieth everie Humane Creature.

But now in this caſe they muſt bee called *Terminiſts*, which ſpeak of a thing in its own proper words as they ſound and are called of themſelvs, and not to conſtrue and ſignifie the words after a ſtrange and barbarous ſort, which is called a Ridiculous kinde of ſpeaking; As with a Carpenter wee muſt ſpeak in his Terms, and with ſuch words as is uſual in his facultie; namely, a Chiezel, a Cram-iron, an Ax, and not an Hatchet. Even ſo (ſaid *Luther*) wee muſt let the words of Chriſt remain, and ſpeak of the Sacraments *in ſuis terminis*, with ſuch words as Chriſt uſed and ſpake; as, *Do this*, muſt not bee ſaid, *Offer this*: and this word [*Corpus*] muſt not ſignifie both Kindes, as the Papiſts tear and torment the words, and wilfully wreſt them from the high-waie againſt the clear Text.

Of Luther's *Cenſure of* Longobard.

Longobard.

MAgiſter *Sententiarum* the Maſter of high Sentences, *Peter Longobard*, was a very diligent man, and of a high underſtanding; hee wrote many excellent things. If hee had wholly and fully given himſelf to the Holie Scriptures, then hee had been indeed, a great and principal Doctor of the Church: but hee confuſed his books with many unprofitable queſtions, ſophiſticating and mingling all together. The School-Divines were fine and delicate wits, but they had not ſuch times as wee now have. They came ſo far, that they taught, Mankinde was not compleat, pure, nor ſound, but partly was wounded; yet ſo, that people by their own power without Grace were able to fulfil the Law; but when they had obteined Grace, as then they were able more eaſily to accompliſh the Law out of their own proper power onely.

School-Divines.

Such and the like horrible things they taught, but they neither ſaw nor felt *Adam*'s Fall, nor that the Law of God is a Spiritual Law, which requireth a compleat and full obedience inwardly and outwardly both in bodie and ſoul.

Great Barbariſm in Popedom, in former times.

When Popedom ſtood in the higheſt flouriſhing ſtate, then *Scotus*, *Bonaventura*, *Gabriel Biel*, *Thomas Aquinas*, &c. were idle fellows, prone to entertein fantaſies and frivolous toies.

Popiſh writers.

Gabriel Biel wrote a Book (ſaid *Luther*) upon the Canon in the Maſs, which at that time I held for the beſt; my heart bled when I read therein. I ſtill keep thoſe books which in ſuch ſort tormented mee. *Scotus* wrote very well upon the Book ſtyled, *Magiſtri Sententiarum*; hee diligently endeavored to teach orderly and uprightly touching thoſe matters. *Occam* was an underſtanding and a rich ſenſible man, hee uſed much diligence in making a thing great, to enlarge and to ſpread it abroad. *Thomas Aquinas* was onely a Talker and a Bawler.

Of

Of John Huſs *the Martyr.*

PROLES the beſt Preacher (going into the Monaſterie at *Gotha*, where hee ſaw *Andreas Zacharias* pictured on a wall; who, as they ſaie, convinced *John Huſs* with a Roſe which he wore on his Italian Cap) ſaid, God preſerv mee from wearing this Roſe; for hee convinced *John Huſs* wrongfully, through a falſified Bible; namely, where, in the Prophecie of *Ezekiel* the 24th Chapter it is written, *Behold, I my ſelf will viſit and puniſh my Shepherds*, there was added thereunto theſe words, *Non populus*, not the people. This they found in *John Huſs* his own Bible, ſhewed him the words, and concluded thereout in this manner; Behold, thou muſt not reprove the Pope, but God himſelf will do it. Hereupon that good and godlie man was condemned, and burned. *Spalatine* ſaid, The Divel put that Text into the Bible. *John Agricola* read the Writings of *John Huſs*, full and rich of Spirit, of Patience, and of Praier, and how they tormented him in priſon with ſtones. Hee was a precious man (ſaid *Luther*), his death was throughly revenged; for ſoon after his death, Emperor *Sigiſmund* had ſtrange and ſudden misfortunes, and remained an unhappie Governor, beeing alwaies (after *Huſs* his death) beaten by the Turks, of whom before hee had continual Victories.

Doctor Proles.

Luther's witneſs of John Huſs.

Of St AUSTIN.

AMong all the Writings of the Fathers (ſaid *Luther*), I took moſt delight to read St *Auſtin*'s Works; but ſince the time that (by God's Grace) I underſtood St *Paul*, I could eſteem nothing of any Father whatſoever, they are all of very ſmall value. At the firſt I willingly read *Auſtin*, but when the door of St *Paul* was opened unto mee (inſomuch that I knew what was the Righteouſneſs of Faith) then had I don with *Auſtin*. The beſt and chiefeſt ſentences in *Auſtin* are theſe, *Sins are forgiven* (ſaith hee) *not that they are no more preſent, but in that they are not imputed*. Likewiſe he ſaith, *The Law as then is fulfilled, when that is pardoned which is not fulfilled nor performed.*

Of Hieronymus.

HIeronymus (ſaid *Luther*) ſhould not bee numbred among the Teachers of the Church, for hee was an Heretick; yet nevertheleſs I believ that hee is ſaved through the Faith in Chriſt. Hee ſpeaketh nothing of Chriſt, but onely carrieth the name in his mouth. I know none among the Teachers whom I hate like *Hieronymus*, for hee writeth onely of Faſting, of Victual, of Virginitie, &c. hee teacheth nothing neither of Faith, nor of Hope, neither of Love, nor of the works of Faith. Truly (ſaid *Luther*) I would not willingly have entertained him for my Chaplain.

Luther an enemie to Hieronymus.

Of Gerſon.

GErſon ſaith, Chriſt inſtituted his laſt Supper for a Communion, that is, to the end it ſhould bee uſed and enjoyed generally one with another, that thereby wee might know that wee ought not to bee ſolitarie or alone: The good loving man (ſaid *Luther*) ſaw, (when wee are alone) that the Divel hunteth us like a loſt ſheep. *Gerſon* onely (ſaid *Luther*) among all the teachers in the Church, wrote of ſpiritual tribulations, all the reſt were ſenſible and felt but onely corporal temptations. The Church (ſaid *Luther*) which now is in the fulleſt Age, ſhould juſtly bee ſenſible of ſuch ſpiritual tribulations. *Wilhelmus Pariſienſis* felt ſom of thoſe ſpiritual Trials, but the School Divines never came to the knowledg of the Catechiſm. *Gerſon* (ſaid *Luther*) by extenuating and undervaluing the Law, delivered many poor ſorrowful conſciences from deſpair, for which cauſ hee was condemned by the Pope.

Wilhelmus Pariſienſis.

Of John Huſs.

THe blood of *John Huſs* to this daie is yearly damned by the Papiſts. Truly (ſaid *Luther*) hee was an honeſt and a learned man, as is to bee ſeen in his book of the Church, which I love exceeding well, indeed there is in him diſcerned a Chriſtians weakneſs; yet nevertheleſs God's power beſtirreth it ſelf in him, and raiſeth him up

John Huſs.

again. The combate of the flesh and spirit in Christ and in *Huss* is sweet and delightful to behold; every mans witness standeth and will remain, shewing that *Jerom* of *Prague*, was an eloquent, but *Huss* a very learned man. Hee accomplished more then the whole world was able to do, but innocently was condemned. From that time, Popedom by degrees began to fall. *Costnitz*, since the death of *Huss*, is grown a miserable poor Citie (said *Luther*), insomuch as I certainly do believ, that God's punishment struck it, in regard the Citizens therein armed themselvs, led and conveied that Holie man *Huss* to the Fire. In *Huss* the Holie Ghost was powerful, who so joyfully and constantly held over God's word against so many great people and Nations, namely, against *Germanie, Italie, Spain, England* and *France*, which were assembled together in the Council at *Costnitz*, against whose assaults, cries and alarums hee onely stood, was constrained to bear them, and thereupon was burned to ashes. Even so (said *Luther*) shall I (God willing) bee more secure in death then in this life.

Of Luther's *censure touching certain School-Divines, the sons of certain Nuns.*

THree great learned men (said *Luther*) were begotten of Nuns, *Peter Longobard* a Divine, *Gratianus* a civil Lawyer, and *Comester* who wrote the Church Histories.

Of Dionisius.

D*ionisius* prateth much (said *Luther*) of the Divine name, of the Celestial and Church Hierarches, insomuch that hee was named *Diviniloquium*, God's eloquent speaker, that writeth of high divine things, but it is a meer fable, neither was it that *Dionisius* who was *Paul's* Disciple, nor hee that was a Martyr; but this was one of *Paris*, for there have been three of that name.

CHAP. XXXI.

Of the Books of the Old and New Testaments.

Luther's *discourse of the Books of the Old and New Testaments, and his Censure of the same.*

Exceeding glorious expositions of the three Chapters.

CHrist, in the 5th of *Matthew*, and in the next following two Chapters, teacheth briefly and concludingly these points; first of the eight happinesses or blessings, how every Christian ought to live for and in his own particular person; secondly, of the office of teaching, what and how a man ought to teach in the Christian Church, namely, wee must season with salt, and enlighten, that is, wee must teach the Law and the Gospel, wee must reprove and comfort, and exercise the Faith; thirdly, hee confuteth and opposeth the false expounding of the Law; fourthly, hee condemneth the wicked Hypocritical kinde of living; fifthly, hee teacheth which are upright and good works; sixthly, hee warneth them of false Doctrine; seventhly, hee cleereth and solveth that which might bee found doubtful and confused; eightly, hee condemneth the Hypocrites and false Saints, which abuse the precious word of Grace.

Of St Luke *and* St John, *how they described the Passion of our Saviour Christ.*

THe Evangelist *Luke* (said *Luther*) above the rest described the Historie of Christ's sufferings in the best and most copious manner, but *John* displaieth the chiefest business, hee describeth the Audience, and how the caus was handled, and in what sort they proceeded before the seat of judgment, how Christ was questioned, and for what

what cauſ hee was ſlain. When *Pilate* asked him, *Art thou the King of the Jews?* yea (ſaid Chriſt) I am, but not ſuch a King as the Emperor is, for then my ſervants and armies would fight and ſtrive to deliver and defend mee; but I am a King ſent to preach the Goſpel, to give Record of the Truth which I muſt ſpeak. What? (ſaid *Pilate*,) Art thou ſuch a King, and haſt ſuch a Kingdom as conſiſteth in word and Truth? Then ſurely thou canſt bee no prejudice to mee. *Pilate* (ſaid *Luther*) took our Saviour Chriſt (doubtleſs) to bee a good, plain honeſt man, that talked of a Kingdom which no man knew nor heard of, to bee one that happily came out of a wilde wilderneſs, a ſimple fellow or a Hermit, who knew or underſtood nothing of the world nor of Government.

That St John *and* St Paul *in particular were certain and ſure of their Doctrine.*

IN the writings of St *Paul* and St *John* (ſaid *Luther*) is a ſurpaſſing certaintie, knowledg and *plerophoria*. They ſpake thereof ſo directly, as if thoſe paſſages had been already don before their eies. Therefore Chriſt not in vain touching St *Paul* ſaith, Hee ſhall bee a choſen Inſtrument and veſſel unto mee, there St *Paul* was made a Doctor, and therefore hee ſpake ſo certainly of the cauſ. Who ſo readeth *Paul* (ſaid *Luther*) may with a ſafe conſcience build upon his words, for my part, I never read more ſerious writings. St *John* in his Goſpel deſcribeth Chriſt, that hee is a true and natural man (*à priori*) from former time, where hee ſaith, *In the beginning was the word*, &c. Likewiſe, *who ſo honoreth mee, the ſame honoreth alſo the Father*. But *Paul* deſcribeth Chriſt (*à poſteriori et effectu*) from that which followed, and according to the actions or works, as where hee ſaith, *They tempted Chriſt in the Wilderneſs*, &c. And alſo, *Take heed therefore to your ſelvs*, &c. *Acts* 20. The Writings of Saint *John* & Saint *Paul*.

Of Luther's *judgment touching Books in the Old Teſtament.*

THe Book called *Eccleſiaſticus* is falſified in ſuch ſort (ſaid *Luther*), that in ſtead of the word [*Jeſus*] is written [*Neſus*] that is, *Inſula*, or Iſland. For *Eccleſiaſticus*, who made that Book, was a Preacher of the Law, or a Lawyer; Hee teacheth how to carrie a fine external Converſation; but hee was no Prophet, neither teacheth hee any thing of Chriſt; for the Goſpel is a Doctrine of the Firſt and Second Commandments, and not of the Third in the Firſt Table of *Moſes*; for the Goſpel regardeth neither Sabbath nor Holie-daies, becauſ they endured but for a time, and were ordeined for the ſake of Preaching, to the end God's Word might bee tended and taught. Goſpel.

God had the beautifulleſt Church in the fifth book of *Moſes*, and inſtituted temporal Laws and Ordinances. But the world ſcorned to have God for their Governor, but rather followed other things, according to their fooliſh fancies, as now in Popedom. The fifth book of *Moſes*.

Of Solomon's *Proverbs.*

THe Book of *Solomon's* Proverbs is a fair Book, Rulers and Governors ſhould diligently read the ſame; for therein is ſeen, how it goeth in the world, it containeth leſſons touching God's fear, wherein Governors and Rulers ought to exerciſe themſelvs; but in ſtead thereof they take in hand *Mathematicam*, they are now for the moſt part buſie in multiplying and caſting up their Accounts, thereby entending to take God Captive; but that will not bee: They ought with *David* to ſay, *Qui das ſalutem Regibus, & qui ſubdis populum meum ſub me*. Item, *Benedictio Domini divites facit*.

The third Book of *Heſter* (ſaid *Luther*) I bid adieu: thoſe things which *Heſter* dreamed of in the fourth book are fair and prettie knacks; as, *The Wine is ſtrong, The King is ſtronger, Women ſtrongeſt of all*; but the Truth is ſtronger then all theſe. Heſter.

The firſt Chapter of *Geneſis* in the firſt Book of *Moſes*, comprehendeth the whole Scriptures. The firſt Chapter of *Geneſis*.

Therefore the antient well considered, that none, before they reached to the age of thirtie years, should undertake to read the same, for many mysteries are therein contained which the unlearned neither see nor regard, neither hath any man at any time marked, much less understood them. Among all Histories in Holie Scripture, I cannot conceiv (said *Luther*) that the Book of *Judith* is a Historie. Besides, the Countrie therein is not specified, where those passages should have happened; therefore I hold, that like as the *Legends* of the Saints were devised, even so likewise, this *Poëme* or *Imagination* was made by som good and godly man, to the end hee might teach, that good and God-fearing people (among whom *Judith*, that is, the Kingdom of the Jews, where God was known and confessed) overcame and vanquished *Holofernes*, that is, all the Kingdoms of the world; and that all Tyrants should com to such an end, namely, that through a woman they should bee exterminated and destroied.

Judith.

The end of Tyrants.

The master of the same Book of *Judith* (said *Luther*) doubtless intended, that it should bee a figure and signification. And like as the Poet *Homer* took occasion to pen his conceit of *Troy*, and *Virgil* of *Aeneas* (wherein is shewed, how a great Prince ought to bee adorned with surpassing virtues, like a brave Champion, with wisdom and understanding, with great courage and alacritie, with fortune, honestie and Justice, &c.) Even so, *Judith* is placed before our eies in such manner of conceit and Imagination. Therefore I conceiv *Judith* to bee a Tragedie, wherein is described and shewed what the end of Tyrants is. I take also the Book of *Tobias* to bee a Comedie, in which, discourse is made of women. This (said *Luther*) is an Example for house-Government, but the other, for Temporal Discipline, wherein is shewed, how it useth to go with Rulers. When *Luther* corrected the second Book of the *Macchabees*, hee said, I am so great an enemie to this Book and to *Hester*, that I wish they were not at all, for they are too too much Jewished, and have many heathenish unnaturalities. The Jews much more do esteem of the Book of *Hester* then of any of the Prophets, they utterly contemn the two Prophets *Daniel* and *Isaiah*. Fearful it is (said *Luther*) that the Jews do contemn the Prophesying of these two Holie and glorious Prophets, whenas the one in the most rich and purest manner teacheth and preacheth Christ, the other describeth and portraieth, together with the Kingdom of Christ, the Monarchies and Empires in most certain wise and form.

The Book of *Tobias.*

When Doctor *Justus Jonas* had translated the Book of *Tobias* into high Dutch, hee attended *Luther* therewith, and said, Many ridiculous things are contained in this Book, specially, concerning the three Nights, and the liver of the broiled fish, wherewith the Divel was scared and driven away. Whereupon *Luther* said, It is a Jewish conceit, and the Divel, as a fierce and powerful enemie, will not bee hunted away in such sort, for hee hath the spear of *Goliath* wherewith hee foineth at us, and without ceasing worketh us much tribulation and vexation. And besides that, God armeth him and sharpneth his weapons, giveth him a sharp pointed head to his shaft, namely, his Laws, wherewith hee fiercely and griezly assaulteth us; yet nevertheless, God giveth him such arms and weapons to this end, when hee is vanquished and overcom by the Godly, that as then the same may bee the more and greater terror and vexation unto him. *Daniel* and *Isaiah* (said *Luther*) above all the rest are the most excelling Prophets. I am *Isaiah* (said *Luther*, bee it spoken without boasting) to the advancement of God's honor (whose work and gift it is onely and alone) and to spight the Divel. *Philip Melanchthon*, is *Jeremie*; *that Prophet stood alwaies in fear, thought hee did chide too much*, even so likewise it is with *Melanchthon*.

The Divel's combate and strife with a Christian.

In the Book of the *Judges*, the excellent and valiant Champions and Deliverers are described, which by God were sent, and who believed and trusted wholie in God, according to the first Commandement, (touching whom *Moses* preached) they referred and committed themselvs, all their actions, beginnings and enterprises to God, and gave him thanks, they onely relyed upon the God of Heaven, and said, Lord God, Thou hast don these things, and not wee, To thee onely bee praise, Glorie, &c.

The Books of the Judges.

The Book of *Job* (said *Luther*) is a very good book, not written onely for and touching himself, but also for the comfort and consolation of every sorrowful, troubled, and perplexed heart. When the Divel and humane creatures sorely vexed and set them-

The Book of *Job.*

themselvs against him, hee endured and suffered it patiently, and said, *The name of the Lord bee blessed.* But when hee conceived that God began to bee angrie with him, then hee became to bee impatient, and was much offended. It vexed and grieved him to the heart that the ungodlie prospered so well. Therefore this should bee a comfort to poor Christians, that are persecuted and constreined to suffer; namely, that in the life to com, God will give unto them exceeding great and glorious everlasting wealth and benefits; and also giveth here a measure in their sufferings, how far and long the Persecutors shall touch and vex them, and not as they willingly would. *Job* (said *Luther*) spake not in that sort as in the book is written, but hee had by himself such cogitations; for it is not easie in Tribulation and Temptation to speak after that manner; yet nevertheless it fell out and happened so, indeed, as is written.

It is very like (said *Luther*) that *Solomon* made and wrote this Book; for it is almost the manner of his speaking, as easily may bee seen in his other Books, *Phrasis non multum est dissimilis.* Besides, the Historie of *Job* is antient and verie frequent, it was well known to every man in *Solomon*'s time, which (doubtless) hee undertook to write, like as I now do intend to write the Historie of *Joseph* and *Rebecca.* Who made *Job*'s Book.

That Hebrew Poët and Master of this Book (let him bee who hee will) had and felt such temptations and Tribulations, and described them in that sort, like as *Virgil* described *Æneas* that valiant Champion, led him through Waters, Seas and places, and made of him a fine Polititian and Souldier. It seemeth, som great and excellent Divine made and wrote this Book. The Master of *Job*'s Book.

For what caus the Histories of the Patriarchs so briefly were described.

THe reason (said *Luther*) why *Moses* so briefly described the Histories of the Holie Patriarchs (which are but onely wrapt up together, and in the shortest measure denoted) is this, Like as the Jews do call that a *Cabala*, wherein somthing is briefly comprehended; Even so likewise did *Moses* briefly describe the Histories of the Patriarchs, which hee could not displaie at large, in regard they lived so long a time. For let us but consider what experience and knowledg was in those that lived, som six hundred years, som more, som less, and yet were so able and strong in bodie and understanding, as wee are now at the age of thirtie years. *Cabala.* Patriarchs.

Moreover (said *Luther*) wee need not wonder at *Moses* touching this particular; for the Evangelists in the shortest measure do describe also the Sermons in the New Testament; how briefly do they run through the same? yea, they give but a touch of the preachings of *John* the *Baptist*, who, doubtless, made the beautifullest Sermons; this sentence therein is onely shewed, where St *John* saith, *Behold, this is the Lamb of God which take's away the sins of the world.* Next unto *Paul* (said *Luther*) I hold *John* the *Baptist* for the greatest Preacher; for St *Peter* in his Epistle preferreth *Paul* far before himself. *John* the *Baptist.* 2 Pet. 5.

Of the Gospel of Saint John.

SAint *John* the Evangelist speaketh Majestically, with very plain and simple words, as where hee saith, *In the beginning was the Word, and the Word was with God, and God was the Word, The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.*

Behold (said *Luther*), how hee describeth God the Creätor, and also the Creatures, with very plain and simple words; as with a lightning. If one of our Philosophers or high-learned men should have described the same, what wonderful swelling and high-trotting words would hee have breathed out and prattled *de ente & essentia*, of a self-beeing thing; of God and Celestial strength and power, insomuch that no man should or could have understood any thing what hee meaned. Hereby wee see (said *Luther*) and experience teacheth us, how mightie and powerful Divine Truth is; shee presseth through, though shee bee hemmed in; the more shee is read, the more shee moveth, and taketh possession of the heart. The power of God's Word.

What

What Books are convenient to bee preached in the Church.

THe *Psalter*, the Gospel of St *John*, and the Epistles of St *Paul*, ought chiefly to bee preached; for they strive against the Hereticks: but for the common sort of people, the other Evangelists are fitting to bee preached of.

Differences in the Psalms.

David hath Psalms which do Teach, Prophesie, Praie, and Give Thanks. Among the Psalms of *Prophecie* the 110 is the chiefest, *The Lord said to my Lord*, &c. Among the *Teaching* Psalms, the 51, 32, 130, 143 are the best; for the same do teach, that the Remission of Sins is don without the Law, and without Works. They fitly may bee named *Paulish* Psalms: for what is it elf (when *David* saith, *By thee is Forgiveness*) then that which *Paul* saith, *God hath concluded all under sin, to the end hee may have mercie on all, that thou maist bee feared*; that is, that no man may boast of his own Righteousness, but that all is freely forgiven without any Deserts.

CHAP. XXXII.

OF PATRIARCHS AND PROPHETS.

Of DAVID.

DAVID's Examples (said *Luther*) are full of Offences; for the holie man fell into Adulterie, Murther, and Blaspheming of God. Hee was afterwards visited and punished by God in such sort, that the whole Nation left and forsook him. His Counsellors, yea, his best beloved Son conspired and made a League against him, who before had such great fortunes, and was held in high esteem.

In those Offences, the ungodlie, doubtless, boasted and said, Where is the King now? Where is now his God? what is becom of his fortunes and prosperitie? For without doubt (said *Luther*) there were many Kings more powerful then *David*; as, the King of the *Moabites*, whom *Isaiah* calleth a three-year'd Cow; that is, strong, powerful and fat.

Such offences alwaies have been in the world; namely, that it hath gon evil with the godlie, but well with the ungodlie; of which, complaint is made in many Psalms. Wee see the same also to this daie, that the Popish Bishops and ungodlie Princes do live in great honor, wealth and power: but good and God-fearing people are in povertie, are contemned and plagued.

That DAVID *was constreined to connive at many things.*

Discretion in Government.

DAVID (said *Luther*) was a fine understanding King; hee could connive and dispence with many things, as with his Nephew *Joab*, &c.

David's Crosses.

All the Grecian Tragedies were nothing comparable to *David*'s Histories. It was a great matter that his own Son laie with all his wives and women, insomuch that hee was forced to bee a deadless Widower most part of his life time; but in his old age God provided a wife for him.

Rulers above others have need of Forgiveness of sins.

All Kings, Princes and Governors (said *Luther*) that are in publick Offices, do sin of necessitie; therefore they have special need of the Remission of Sins. I am persuaded that *Ahab* was saved, inasmuch as God said to the Prophet, *Seest thou not how* Ahab *boweth himself before mee?* For to whom God affordeth speech, that is, his Word and Promiss, with him it standeth well: Therefore hee was, doubtless, saved, notwithstanding even to his death hee had evil witness in the Scriptures. Hee had and believed the Promiss of the *Messias* to com, insomuch that at his death hee got hold of the Forgiveness of Sins. In like manner (said *Luther*) am I persuaded also of all those

those of whom the Scripture saith, *And hee slept with his Fathers*, that they all are in heaven: For this word [*Slept*] sheweth som good in the Scriptures. But of whom it is written, *They were made away and slain by the enemies, or were devoured and torn in pieces by wilde beasts*, &c. I am persuaded that they are lost and damned. *To sleep*, what it is in the Scriptures.

Of the caus why David *did not build the Temple.*

ALthough (said *Luther*) God formerly charged *David* to build the Temple, yet notwithstanding hee could not perform it; becaus hee had shed much blood, and had carried the sword; not that hee did unrightly therein, but that hee could not bee the Figure or Type of CHRIST, who should have a peaceable Kingdom without shedding of Blood. But *Solomon* must accomplish it, who (in the Germane Language) is named [*Fridrich*] Peaceable, through which Christ's Kingdom was signified.

Of Judas Macchabeus.

IT standeth in this our time as it did in the time of *Judas Macchabeus*, who mainteined and defended his people, and yet was not able to suppress the enemies which in that time had the Government in possession; but his own people were unthankful, and wrought him the greatest mischief, which two pieces make one wearie. *Judas Macchabeus.*

The Legends of the Patriarchs (said *Luther*) far excelled the holiness of all the Saints; for they went on in simple obedience towards God in the works of their Vocation. They performed such things as came before their hands, according to God's Command, without all difference; therefore *Sara*, *Abraham*'s wife, excelleth all other women. The Legends of the Patriarchs.

Philip Melancthon demanded of *Luther*, How it was, that although *David* was instituted and ordeined a King immediately by God, yet hee had manie knocks and plagues, as his Psalms do shew, where hee saith, *Lord, help thy people*, &c. Also, *Wee have a God that helpeth, and the Lord of Lords that delivereth from death*, &c. which are Psalms of mourning? Whereupon *Luther* answered, and said, *David* was not acquainted with many good daies: hee was plagued in that manner by the ungodlie and false teachers; hee saw that his people banded themselvs against him, hee endured and suffered many Insurrections and Tumults, which taught him his lesson to praie. As hee was without tribulation hee grew giddie-headed and secure, as wee see in the Adulterie and murthering of *Urias*. *Psal. 8.*

Ah Lord God (said *Luther*) ! How is it that thou suffereſt such great people to fall? This *David* had six wives, which doubtless were wise and understanding women; as, that wise *Abigail*: If they were all such? then hee was furnished with excellent surpassing wives. Moreover, hee had besides them ten Concubines, yet notwithstanding hee was an Adulterer. The fall of great people, and why.

Of Esau *and* Ismaël.

THe Rejecting of *Esau* (said *Luther*) was but onely temporal; for the hate against *Jacob* his brother continued not alwaies, but for a time; and I am persuaded *Ismaël* and *Esau* are saved; for many among them received God's Word. They sinned not so grievously as *Israël* and the Jews, which crucified Christ Jesus the son of God.

Of JOB.

JOB (said *Luther*) had many Tribulations; hee was also plagued of his own friends, who fiercely assaulted him, as the Text saith, That his friends fell upon him, and were full of wrath against him; they tormented him throughly, but hee held his peace, suffered them to talk their talking; as if hee should saie, You know not what you prate. JOB is an example of God's Goodness and Mercie; for how upright and holie soever hee was, yet hee sorely fell into Temptation; but hee was not forsaken; hee was again delivered and redeemed through God's Grace and Mercie. *Job's* tribulations and torments.

I hold, hee lived in *Solomon*'s time, and that his Book is a right Historie; but I do not believ that everie thing went and happened in such manner as is written. I hold som God-

God-fearing learned man collected the same into such an order, and wrote it in the time of *Solomon*; for at that time many wise holie people took delight in writing of Histories.

That Abraham, Isaac, *and* Jacob *were poor plagued people.*

To touch the Saints.

I Hold (said *Luther*) that *Zacheus* was richer then *Abraham*, who digged so many Wells, which the Inhabitants of that Countrie filled and stopped up.

Isaac was also a miserable plagued man, and so was likewise *Jacob*; yet such a Faith possessed them (said *Luther*) that I do much admire, how they were able to brook and endure so many knaveries as were put upon them.

Of the Revelation of the holie Prophets.

How God spake with the Prophets.

MElanchon discoursed with *Luther* touching the Prophets, who continually do boast in this sort, and with these words, *Thus saith the Lord*, &c. whether God in person spake with them or no?

Then *Luther* said, They were very holie spiritual diligent people, which seriously did contemplate on holie and divine causes; therefore God spake with them in their Consciences, which the Prophets held for sure and certain Revelations.

Of Isaiah, *why hee was slain.*

Understanding men in the Scriptures among great Princes.

WEe read in the Books of the Jews (said *Luther*) that *Isaiah* was made away by King *Achas*, becaus hee said, *I saw the Lord sitting on a high seat*, &c. For, doubtless, *Achas* said unto him, Thou wretch! how darest thou presume to saie, *Thou hast seen the Lord*, whenas God saith to *Moses*, *Shall a man see mee, and live?* Thou art an Heretick, out of thy wits, mad, and frantick; thou blasphemest God, thou art worthie of death, take him away. And many do think, it agreeth well with the truth, that *Isaiah* was slain for the same caus; for they could endure no man that said, Hee had don or seen greater matters then *Moses*.

Of Elias.

THe Historie of *Elias* (said *Luther*) is horrible, and in a sort incredible. It was a fierce anger indeed, that so holie a man should praie, that it might not Rain in so long a time; hee saw that the Teachers were slain, and that good and God-fearing people were hunted away and persecuted; Therefore hee praied against those, whom with words and preaching hee could not bend; for they regarded the same nothing at all: wherefore they said, *Thou troublest Israël*; for hee had oftentimes threatned them, and complained of the great want which hee with them had suffered.

Of the Prophet Jonas.

THe Majestie of the Prophet *Jonas* (said *Luther*) is worthie to bee advanced. Hee hath but three Chapters, and yet hee moved therewith the whole Kingdom; therefore under weaknes hee was justly a figure and sign of the Lord Christ. Indeed it is grievous, that Christ should remember this but onely in four words. *Moses* did so likewise, who with few words in the briefest manner, toucheth and describeth the Creation, the Histories of *Abraham*, and such great mysteries; but hee spendeth much time about describing the Tent, the external Sacrifices, the Kidnies and Excrements; for hee saw that the world greatly esteemed of such outward things which they beheld with their carnal eies; but that which was spiritual they soon forgat.

Historie of the Prophet *Jonas*.

This Historie of the Prophet *Jonas* is so great, that it is almost incredible; yea, it soundeth more strange then any of the Poët's Fables; and (said *Luther*) if it stood not in the Bible, I should take it for a lie; for consider, how that for the space of three daies hee was in the great bellie of the Whale, whenas in three hours space hee might have been disgested and changed into the nature, flesh, and blood of that Monster; may not this bee said, To live in the midst of death? In comparison of this miracle, that wonderful passage through the Red Sea was nothing.

The Asspect thereof is the more strange also, in that after hee was delivered, hee then

then began to bee angrie, and to expoſtulate touching a ſmall matter, not worth a ſtraw. It is a great Myſterie; I am aſhamed (ſaid *Luther*) of my Expoſition upon this Prophet, in that ſo weakly I touch the main point and chiefeſt mark of this wonderful Miracle.

Of the ſharp Sermons of the Prophets againſt Hypocriſie and Idolatrie.

THe harſh and ſharp words of the Prophets (ſaid *Luther*) go even to the blood; for when they ſay, *Jeruſalem ſhall fall, and bee deſtroied*, then the Jews held ſuch preaching to bee altogether Heretical, they could not endure them.

Even ſo ſay I (ſaid *Luther*), the Romiſh Church ſhall fall, and bee deſtroied; but the Papiſts will neither believ nor endure it; for (ſaie they) it is impoſſible to bee believed, in regard it is written in the Article, *I believ in the holie Chriſtian Church*. Indeed many Kings were in ſuch ſort deſtroied before *Jeruſalem*, as *Sennacherib*, &c. yet when the Prophet *Jeremie* ſaid, *Jeruſalem* ſhall bee deſtroied (vvhich through the Prophet was ſpoken by the Holie Ghoſt) then it fell ſo out, and was don accordingly.

If the Pope (ſaid *Luther*) could bring againſt mee but onely one Argument (as the Jews had againſt *Jeremie*, and other Prophets) then it were not poſſible for mee to ſubſiſt. The Pope's defence.

The Pope argueth and diſputeth with mee, not according to Juſtice and Equitie, but with the Sword, and his power. Hee uſeth no Written Lavvs, but Fiſt-Lavvs. If I had no other Argument againſt the Pope then *de Facto*, of the Deed or Fact, I vvould inſtantly hang my ſelf; but my diſpute is *JUS*.

That the Prophet's words are of weight.

THe Prophets vvith fevv vvords do ſpeak of great and vveightie matters; they are ſharp and piercing vvords; as vvhen *David* ſaith, *Bee wiſe now therefore, O yee Kings*, &c. Here hee ſpeaketh not vvith baſe drunken bolts, or vvith mean fellovvs; but vvith great povverful Potentates and Princes: But the World conſidereth not theſe vvords; they think that onely *Herod*, *Hannas*, *Caiaphas*, and *Pilate* therevvith vvere meaned and touched; therefore they eſteem thereof as if a Cobler had ſpoken them. Prophetical earneſtneſs.

Whereby falſ Prophets are known.

THe ſentence in *Deut.* 18, touching a New Prophet (whom God promiſed to raiſ out of their Brethren) is properly to bee underſtood (ſaid *Luther*) of Chriſt Jeſus, the Son of GOD and *Marie*; for no Prophet was like unto *Moſes*. *Moſes* is now dead, and his grave no where to bee found. In the ſame Chapter the haughtie, proud and preſumptuous Prophets are diſcovered, confuted and condemned, whereby they may bee known. Onely Chriſt is that Prophet whom wee ſhould hear, who alſo confoundeth Antichriſt, and all Hereticks with the Spirit of His Mouth, and fighteth againſt that great Dragon, *Apoc.* 12. Falſ Prophets are very miſchievous; for this word [*Their*] (where Chriſt ſaith, *By* [Their] *fruits yee ſhall know them*) hath a great *Emphaſis*, it importeth much, whereunto good regard ought to bee had. For when although they bee held and eſteemed for upright, honeſt and civil underſtanding people; yet nevertheleſs ſuch virtues and fruits of the perſons, and not of the Prophets, whoſe Doctrine chiefly is to bee heeded and regarded, not the manner of life onely. Falſ Teachers

Of the Hiſtorie of JONAS.

AN upright Chriſtian (ſaid *Luther*) is like unto *Jonas*, who was caſt into the Sea; yea, into Hell. Hee beheld the mouth of that Monſter gaping, and laie three daies in his dark bellie without conſuming. This Hiſtorie ſhould bee unto us one of the greateſt comforts, and an apparant ſign of the Reſurrection from the Dead. A Chriſtian's Picture.

In ſuch ſort God uſeth to humble thoſe that are His. But afterwards hee went too far, would preſume to maſter God Almightie, became a great man-ſlaier and a murtherer, would have had ſo great a Citie and ſo many people utterly to bee deſtroied. This (ſaid *Luther*) was a ſtrange Saint.

That

That it is a difficult matter to translate the Prophets.

TO translate the Prophets well (said *Luther*) according to the Hebrew tongue, is a precious, a great and a glorious work, no man ever attained thereunto; to mee it is also a hard task, may I bee once exempted from it, so will I (in God's Name) let it rest.

Of the caus, why David *took* Bathsheba *to wife.*

That *David* married *Bathsheba.*

IT is well to bee conceived, that *David* dealt uprightly, and repented himself, in not rejecting *Bathsheba Uriah*'s wife, but married her: And forasmuch as hee had shamed her, it was therefore fitting for him to bring her again to honor. God was also pleased with that Conjunction; howsoever, for a punishment of that Adulterie, God caused the first son, begotten in Adulterie, soon to die.

Of Abraham's *Legends.*

The memorie of holie people.

NO man (said *Luther*) since the Apostle's time rightly understood the Legends of *Abraham*. The Apostles themselvs did not sufficiently extol nor explain *Abraham*'s faith, according to the worth and greatness thereof. I much marvel, that *Moses* so slightly remembreth him.

Of Job *and* David.

David's plague.

JOB at one time lost ten children and all his cattel, hee was punished in bodie and goods, yet it was nothing in compare of *David*'s troubles, hee had the promiss which could neither fail nor deceiv; namely, where God saith, *Thou shalt bee King*; but God throughly powdered and peppered his Kingdom for his tooth; no miserable man surpasseth *David*, the *Grecian* Tragedies and Histories are nothing in compare of *David*'s calamities.

Of Adam.

Adam's Children.

ADAM (said *Luther*) begat more children then those three which are specified in the Bible. But, in that mention presently is made of *Seth*, the same was don by reason of the linage of our Lord Christ, who was born of that discent. *Adam* (doubtless) had many Sons and Daughters; I am perswaded (said *Luther*) hee had at least two hundred children, for *Adam* was very old, 930. years. It is like, that *Cain* was born thirtie years after the Fall, as they were comforted again: I believ, they were oftentimes comforted by the Angels, otherwise, it had been impossible for them to have lain together, by reason they were filled with great sorrows and fears. *Eve* at the last daie will exceed all women in sorrow and miserie, never came upon the world a more miserable and sorrowful woman then *Eve*, shee saw, that for her sake wee were all to die. Therefore, all other women may hold their peace and stop their mouths before *Eve*. Som affirm (said *Luther*) that *Cain* was conceived before the promiss of the seed that should crush the Serpents head. But (said *Luther*) I am perswaded, that the promiss was made not full half a daie after the fall. For they entred into the Garden about the hour at noon-daie, and having appetites to eat, shee took delight in the Apple, then, about two of the clock (according to our accompt) was the fall.

God's comfort.

Eve's miserie and sorrow of heart.

How long *Adam* was in Paradise before the Fall.

Of Agar, Abraham's *Concubine.*

THe reason why *Abraham* gave so slender a dispatch to *Agar* his Concubine with *Ismaël* his Son, (giveth her onely one Flagon or Bottle of Wine) was this, shee was thereby to know, that shee had no right to demand any thing of the Inheritance, but that which was given her, proceeded out of good will, not of any obligement or reason of Law, yet nevertheless, shee might repair again to *Abraham*, and fetch more.

Gen. 25.

The text in *Genesis* saith, *Isaac* and *Ishmaël* buried *Abraham*, from hence it appeareth (said *Luther*) that *Ishmael* was not continually with his father, but was nurtured out of the fathers goodness and bountie; the same was don for this end, that *Abraham* intended to lead Christ through the right line; therefore *Ishmael* was separated like *Esau*.

Of

Of JACOB.

I Hold (said *Luther*) that *Jacob* was a poor perplexed man, I would willingly (if I could) frame a *Laban* out of the rich Glutton in the Gospel of *Luke*, and a *Jacob* out of *Lazarus* which laie before the Gate. I am glad (said *Luther*) that *Rachel* sate upon the Idols, thereby to spight her father *Laban*. *Jacob. Laban. Luke 16.*

That DAVID *was an eloquent man.*

NEither *Cicero*, *Virgil*, nor *Demosthenes* are to bee compared with *David* for eloquence, as wee see in the 119 *Psalm*, where hee divideth one sense and meaning into two and twentie sorts, onely that the words do differ, hee had a great gift, and was highly favored of God; I hold that God suffered him to fall so horribly, lest hee should bee too haughtie and proud. *David's* Eloquence.

Moses and *David* were the two highest Prophets, what *Isaiah* had, the same hee took out of *David*, and so did other Prophets likewise. Wee (said *Luther*) are sillie Scholars in comparison of them, wee have indeed a Spirit, but our Gifts are nothing so great. *David* in the 110 *Psalm* briefly comprehendeth the whole Religion and Doctrine: Hee made a *Psalm* of two and twentie parts (in each of which are eight verses) and yet in all is but one kinde of meaning, namely, hee will onely saie, Thy Law (or Word) is good. Brief contents of the 119 *Psa.*

David was constrained to suffer much, none of us (said *Luther*) could bee able to bear the same; for not onely his Concubines but also his married wives were abused and dishonored, which was a great matter in a holie place. Doubtless nothing on earth grieved him more then that. God tormented none like *David*, except his onely begotten Son Christ Jesus. *David* a Martyr.

Jehoshaphat and *Ezechias* had more fortune and glorious victories then *David*; for hee waged wars with great danger and trouble.

David's Historie is most wonderful, a right Tragedie, but at last it was reduced to a Comedie. Oh, the offense which the heathen took in him, without doubt, vexed him sorely, when they saw, that his own Son procured the Mother's fall. The same made him so chill and cold, that it took away all his strength. I hope not (said *Luther*) that all his wives were then yet living, seeing the Scripture maketh no mention thereof. If they were: then it was a great matter.

Of the punishment of SHIMEI.

SOm are of opinion (said *Luther*) that *David* dealt not well and uprightly, in that upon his death-bed hee commanded *Solomon* his Son to punish *Shimei*, who cursed and threw dirt at him in his flight before *Absalom*. But (said *Luther*) I saie, hee did well and right thereon; for the Office of a Magistrate is to punish the guiltie and wicked Malefactors. Hee made a vow, indeed, not to punish him, but that is to bee understood, so long as *David* lived. Discretion in Rulers.

David (in so strange and confused a Government, where no man knew who was Cook or who was Butler, as wee use to saie) was constrained much and often to close an eie, and (according to the common speech) to look through the fingers at many abuses and wrongs. But afterwards when peace was in *Solomon's* time, then through *Solomon* hee punished. In time of disquiet and tumultuous Government, a Governor or Ruler as then dareth not so to proceed as in time of peace, yet at last it is fitting that evil bee punished; for *David* saith, *Maledixit mihi maledictionem malam*, The wretch cursed mee sorely.

Of EZECHIAS.

EZechias (said *Luther*) was a very good and godlie King, full of Faith, yet hee fell; For God cannot endure that an humane Creature should trust and depend upon his own works: No man entereth in Heaven without the Remission of sins. *Ezechias.*

Of ELISHA.

Elisha.

Elijah.

ELISHA (said *Luther*) dealt uprightly, in permitting the fourtie youths to bee torn in pieces of two Bears, becaus they mis-called him, *Bald-pate*; for they mocked not him, but his God. As the same was also a flouting and mocking of *Elijah*, where (as is written) they said unto him, *Thou man of God*, &c. Therefore fire came down from Heaven and devoured them.

Of DAVID.

David's sufferings.

MAny strange things (said *Luther*) are written in the Books of the Kings, according to humane sens and reason, and in the Eies of the flesh; they seem to bee slight and simple books, but in the Spirit they are of great weight. *David* endured much, *Saul* persecuted and plagued him ten whole years; yet notwithstanding all this, *David* remained constant in faith, and believed that the Kingdom pertained unto him. I (said *Luther*) should have been thereupon discouraged, I should have gon my way, and said, Lord! thou hast deceived mee, wilt thou make mee a King, and suffereſt mee in this sort to bee tormented, persecuted, and plagued? But *David* was like a strong and stedfast wall, and therewith hee was also a good and a godly man; hee refused to lay hands on the King when hee had fit opportunitie; for hee had Gods Word, and that made him to slash so lustily about him; hee was sure that God's Word and Promiss neither would nor could fail him.

Jonathan's goodness.

Surely (said *Luther*) *Jonathan* was an honest man, whom *David* entirely loved; hee marked well, that the Kingdom belonged to *David*, therefore hee entreated *David* not to root out him and his. *Jonathan* also wrought wonders, when hee with his Armor-bearer went over the Mountain, slew and destroied, alone, the *Philistines*; for hee said (doubtless) with himself, The Lord that overcometh with many, is able also to overcom with few or with mee alone. But in that hee pittifully died, the same (said *Luther*) oftentimes happeneth, that the good and godly in the Church are punished for the sake of the wicked and ungodly: As wee see the Son of God himself was not spared. But I much wonder at *David*'s Historie (said *Luther*) how hee could bee so cruel, as to caus all the posteritie left of *Saul* utterly to bee rooted out?

CHAP. XXXIII.

Of the Apostles and Disciples of CHRIST.

Of the Disciples Fear.

Objecta movent sensus.

THe caus why the Disciples were afraid when Christ came unto them, (*the doors beeing shut*) was this, They saw how lately before (said *Luther*) it went with their Lord and Master, fearing it might go even so with them, specially considering therewithall (as wee read in the Gospel) that at the same time the Jews intended violence against them. For as yet they scarcely believed that Christ was risen again from the dead, as by the two Disciples going to *Emaus* easily may bee gathered, who said, *Wee hoped Hee should have redeemed Israel*, as if they should say, Now all hope hath an end.

Of

Of the caus, why the Pope extolleth not St Paul *more then* St Peter.

THe caus, (said *Luther*) why the Papists boast more of St *Peter* then of St *Paul*, is this, St *Paul* had the Sword, St *Peter* the Keyes: They esteemed more of the Keyes (to open the Coffers, to filtch and steal, and to fill their thievish purs) then of the Sword. They are meerly Fables (said *Luther*) that *Caiaphas*, *Pilate*, and St *Peter* came to *Rome* and appeared before the Emperor; for the Histories touching that point do not accord; I am moved hereby to give no credit thereunto: That Christ died under the Rule of *Tiberius Cesar*, who governed five years after Christ's death. All Histories unanimously do agree, that St *Peter* and St *Paul* died under Emperor *Nero*, whose last year was the five and twentieth year after the death of Christ. But St *Peter* was eighteen years at Jerusalem after Christ's death, as the Epistle to the *Galatians* witnesseth; And after that, hee was seven years at *Antioch*. Then (as they fable) hee ruled afterwards five and twentie years at *Rome*.

The deaths of S. *Peter* and S. *Paul*.

In the Coronations of all the Popes, (said *Luther*) certain young youths go before the Pope with kindled Fire-works, which they throw into the aër, and crie, *Pater sancte, sic transit gloria mundi, memento, quòd ad annos Petri non pervenies*. No Pope, among them all, yet ruled five and twentie years; And (according to this reckoning) St *Peter* was not crucified under *Nero*. To conclude, the Accounts in those Histories agree not together. Saint *Luke* writeth also, that St *Paul* was one whole year at libertie in *Rome*, and went abroad; Hee mentioneth nothing at all of St *Peter*: It is a thing dangerous to believ, that St *Peter* was ever at *Rome*.

Cerimonies at the Popes Coronations.

Mark, yee Papists.

That humane or natural strength understandeth nothing of spiritual things.

HUmane nature (said *Luther*) is unlearned, it understandeth not the least of those things which are of God's Spirit. The Apostles in the Gospel neither knew nor understood any thing of the Cross and sufferings of Christ; yea, they were vexed to hear thereof, they endeavored to turn Christ back again from suffering (as *Peter* endeavored *Matth.16.*) much less desired they to suffer themselvs.

Indeed (said *Luther*) the Apostles knew the Prophesies of the Prophets and the *Psalms*, but no otherwise then as now the Pope knoweth them; For the Jewish opinions and conceits (touching the external and temporal Kingdom of Christ,) stuck so deep in their hearts, that they could not so much as once think of the Cross and sufferings. And although the Jews Kingdom by the *Persians* sorely was humbled and abated, (*Cyrus* the King in som measure restoring it again) yet the good Disciples could not depart nor abstain from that presumptuous pride; they could not forget the Prerogative and Preheminence, in that they of God were graced and endued with many gifts above others, in a word, they stood stiffly upon it. Ah, (said *Luther*) might it pleas Almightie God, that wee could hold so hard and fast by the Word of the Gospel (which now in the clearest and most sanctified sort is brought again to light) as they the Apostles held and pressed for and upon temporal preferment.

The Apostles opinion touching Christ's Kingdom.

By whom the Childrens Creed was made.

I Believ, (said *Luther*) The words of our Christian Belief were in such sort ordained by the Apostles, who were together and made this sweet *Symbolum* so briefly and comfortable. It was a work of the holie Ghost to describe those great things with such brief, strong, and weightie words. No humane Creature (besides the Apostles and the holie Ghost) had been able to comprehend them in such manner. No not although ten thousand worlds had studied to make them. Therefore the words therein ought well to bee considered. I (said *Luther*) cannot sufficiently admire the same.

Rich spiritual simplicitie.

Of S. John's *Canons and Epistles.*

SAint *John* the Evangelist and Apostle wrote his Gospel touching the right and true nature and manner of Faith; namely, that our Salvation dependeth only upon

Doctrine of faith and works.

Christ the Son of God and *Marie*, who so dearly purchased the same for us with his bitter passion and death, and giveth it in the Word (fastned in the heart by faith) out of meer Grace without all merit and worthiness. At last hee was constrained to write in his Epistle also of works, by reason of the wickednesses of those, that, void of all shame, abused the Gospel in carnal wise.

That the miracles of the Apostles were necessarie.

Spiritual and corporal miracles.

SO long (said *Luther*) as *Jupiter*, *Diana*, and other worshipping of idols and abominable idolatries of the heathen reigned, so long it was needful that Christ and his Apostles wrought corporal and visible miracles, to confirm the Doctrine of faith in Christ, and to pull down and destroie all other Doctrines and idolatrous worshippings. And such visible miracles to endure and to bee wrought until the Gospel and Baptism should bee confirmed, and no longer. But the spiritual wonders and miracles (which Christ holdeth for miracles indeed) the same remain continually to the world's end. As that of the Captain, who took hold on so great a faith in Christ, although hee was not present with his sick servant.

John the *Baptist*.

John the *Baptist* had a great Spirit, strength and courage, who boldly opened his mouth against the holiest people the Jews; for hee touched them home, when hee said unto them, *Do not think to saie in your selvs, Wee have Abraham to our Father*, &c. Truly (said *Luther*) that was searched deeply.

That the Apostles were also sinners.

Errors and falling in the Apostles.

THe Apostles (said *Luther*) were also sinners, they were great and gross wags; As *Paul* was, when hee saith, *I am the first that was a blasphemer, a persecutor and a scorner, but mercie was shewed unto mee*, &c. Likewise also *Peter*, when hee denied Christ, Truly the same was the part of a wicked wretch. To conclude, Christ set the Apostles for Examples of the forgivenes of sins, that in them wee should see God's mercie. And I believ (said *Luther*) that the Prophets also grievously sinned, for they were men as wee are.

Of JOHN *the Evangelist.*

John (said *Luther*) was simple, and spake also simply; but wee ought seriously to regard what such a man spake: Every word in *John* weigheth two Tuns; as when hee saith, *Hee came into a Citie of Samaria named Sychar, and spake with a woman*, &c. Also, *The Father honoreth the Son*, &c. These seem indeed to bee sleepie words, but when they are wakened, uncovered, and diligently considered, then they are of great value. I am perswaded (said *Luther*) that this simplicitie of *John* much offendeth *Erasmus Rotterdam*; surely hee thinketh that *John* speaketh not like *Jerome* and *Virgil*, nor like one of us, insomuch that hee censureth according to humane reason and understanding, but God judgeth far otherwise.

John 4.

That God is known à posteriori.

God's Appearance.

GOd is wonderful, and will also wonderfully bee seen and known of those that are his; as Saint *Paul* concerning the same saith, *Quia Dei sapientiam mundus non cognovit per sapientiam, placuit Deo per stultitiam salvos facere credentes*. The world will not know God by faith and mercie, therefore hee revealed himself *in infirmitate filii crucifixi*, to the end they might in him bee offended to death; And, indeed, they were served well and rightly; for seeing they refused to behold God in Glorie face to face, therefore they were compelled to know him *in ignominia*, and to see his back-side; As *Moses* also did, *Exod.* 30. who stuck in a Cave or stonie Rock, and saw God's back-side, when his Glorie was past with thunder, lightning and great tempest, then hee saw God behinde, for hee could not see his face: Even so must wee know our Lord God *à posteriori*, and remain cleaving to Christ, and not through offenses and impatience to fall from him.

1 Cor. 1.

Of the blindeness in Popedom.

WHen the Word of our Lord God is lost, then (said *Luther*) horrible blindeness and darkness do approach, insomuch that in stead of holy Relick, the Divel's filth and excrements are worshipped; for the Divel at us is so angred and vexed, that, if hee could, hee would even give us his own dirt to eat, as *in vitis Patrum* is to bee seen, in the Historie of *Simon* upon the Pillar, and in the lives of the Fathers, all which fopperies wee stedfastly believed. A certain Minister lately preached at *Vienna* (said *Luther*) and said, Loving people! if yee intend to serv our Lord God, yee must touch your selvs in som measure, that it may griev and pain you. A poor simple man hearing the same, (intending a self-chosen devotion) hee straightly tied up, *virgam virilem*, his yard, and would not suffer his water to pass from him. Now as the people heard thereof, they assai'd to dissuade him, intimating, if hee therein proceeded, it would cost him his life: but hee, beeing resolved, would not desist. At last an honest old man came unto him, (doubtless the holy Ghost) and said, Thou shalt not desist from thy Resolution, nor suffer thy water to pass from thee; but this I like not, I hear the people in the Citie saie, Thou dost this out of thine own chosen Devotion, that thou seekest praise thereby, and for the same thou lookest to bee respected. In all this thou errest and greatly sinnest; for God hath no pleasure in any self-chosen devotion, or in any such works which hee hath not commanded, but utterly rejecteth them. Whereupon the poor man said, O, is it so? Then I will do it no more, and instantly hee suffered his water to pass from him. *Tanta fuit cæcitas*, such was their blindeness (said *Luther*;) whereby wee may see what power the Divel hath.

Divellish wrath and blindeness.

As I came from *Rome* (said *Luther*) *Anno* 1506. and arrived at *Augspurg*: There was in that Citie a whore named *Virgin Ursula*; shee alleged, that shee neither ate nor drank, nor performed any other works of Nature. This Jade deceived also the Emperor *Maximilian*, and all the Princes of the Empire; insomuch that they believed, shee neither ate nor drank any thing at any time. I saw her my self, (said *Luther*) and a Chaplain of the Citie led mee unto her; I spake with her, and said, Loving *Ursula*! thou mighteſt rather wish for death, then to live in this manner; Shee said, O no, I know how it is here with mee, but I know not how it goeth there. I beeing much moved with that her speech, said unto her, *Ursula*! I doubt all things go not rightly with thee; O, said shee, God preserv mee, and therewith shee took mee and the Chaplain up into her Chamber, where shee used her devotion; shee had therein two Altars standing, and upon each a crucifix prepared with rosin and blood, with wounds, with hands and feet, as if bloud dropped out. But it was altogether deceit and a meer delusion; shee got of the Princes many gifts, insomuch that shee had gotten above fifteen hundred Florines. At last the Duke of *Bavaria* caused her to bee brought before him, who discovered the deceit; for under her Apron was found Ginger-bread, which secretly shee ate. But the Dutchess made Intercession for her, otherwise shee had been severely punished. Afterwards shee fell in Love with a young Fellow at *Munnichen*, and with him went away, and with the monie which shee had gotten. In such blindeness, blasphemies and divellish delusions did they live in Popedom.

Virgin *Ursula* of *Augspurg*, that neither ate nor drank.

CHAP. XXXIV.

OF ANGELS.

What an Angel is.

AN Angel (said *Luther*) is a spiritual Creature created by God (without a bodie) for the service of Christendom, specially in the Office of the Church.

How and what wee ought to teach concerning Angels.

THe acknowledgment of Angels (ſaid *Luther*) is needful in the Church. Therefore Good and Godlie Preachers ſhould plainly, orderly, and Chriſtian-like teach
1. concerning the ſame, according as Logick deſcribeth. Firſt, to ſhew what Angels are,
2. namely, ſpiritual Creatures without Bodies. Secondly, what manner of Spirits they are, namely, Good ſpirits and not evil. And on the contrarie, here muſt alſo bee ſpoken of evil ſpirits, which of God were not ſo created, but out of a ſettled hate againſt God they fell, the ſame began in Paradiſe, and ſo will continue and remain againſt Chriſt and His Church to the world's end. Therefore Angels are not evil, but good
3. ſpirits. Thirdly, wee ought alſo to ſpeak touching their Offices, namely, that they are good Spirits, as the Epiſtle to the *Hebrews* ſheweth.

Angelical Patterns.

And herewith a great comfort, and a looking-glaſs of Humilitie is preſented to good and godly Chriſtians, in that ſuch pure and glorious Creatures do ſerv and miniſter unto us foul, poor and baſe people in houſ-keeping, in Policie, and in Religion. And therein they are our true and truſtie ſervants, they diſpatch and perform ſuch offices and works as one poor, miſerable and baſe Creature, or beggar, would bee aſhamed to do for another. In this ſort (ſaid *Luther*) ought wee to teach orderly and uprightly touching the ſweet and loving Angels; whoſo obſerveth not ſuch order according to Logick, the ſame indeed may ſpeak of many impertinent things not belonging to the matter, but hee ſhall ſpeak little or nothing at all to Edification.

Of Good and Evil Angels.

The Angels attendance.

THe Angels (ſaid *Luther*) are near unto us, and to thoſe Creatures, whom by God's Command they are to keep and preſerv, to the end they receiv no hurt of the Divel, and bee made away. And withall, they behold God's face, and ſtand before him. Therefore when the Divel intendeth to hurt us, then the loving holy Angels do reſiſt and drive him away; For the Angels have long Arms, and although they ſtand before the face and in the preſence of God and His Son Chriſt, yet notwithſtanding they are hard by and about us in our Affairs, which by God in our Vocations wee are commanded to take in hand. The Divel (ſaid *Luther*) is alſo near about us, and every twinckling of an eie deceitfully tracketh after our lives, our ſaving healths and ſalvation: But the protection of the holy Angels do defend us from him, inſomuch that hee is not able to work us ſuch miſchief as willingly hee would. Many Divels are in woods, in waters, in wilderneſſes, and in dark poolie places, ready to hurt and prejudice people; ſom (ſaid *Luther*) are alſo in the thick black clouds, which do cauſ hail, lightnings and thunderings, do poiſon the air, the paſtures and grounds: when theſe things happen, then the Philoſophers and Phyſicians do ſaie, It is natural, they aſcribe it to the Planets, and ſhew I know not what reaſons for ſuch misfortunes and plagues as proceed and fall thereout.

Divelliſh ſwarm.

*

That the Angels are Lords Protectors.

Of the Angels Knight-hoods.

IT were neither good nor fitting for us to know, how earneſtly the holie Angels do ſtrive for us againſt the Divels, how hard a ſtrife and combate it is; For (ſaid *Luther*) if wee ſhould ſee, that one onely Divel made and prepared work for ſo many Angels, and put them to it, then wee ſhould bee diſcouraged. Therefore the holie Scripture with few and plain words ſaith, *Hee hath given His Angels charge over thee*, &c. Alſo, *The Angel of the Lord campeth himſelf round about thoſe that fear Him*, &c. But (ſaid *Luther*) Thou, whoſoëver thou art, that feareſt the Lord, bee of good courage, take thou no care, neither bee faint-hearted, nor make any doubt of the Angels waking, watching, and protection; for moſt certainly they are about and by thee, and do carrie thee upon their hands. But how or in what manner it goeth and is don, take thou no care for that. God ſaith it, therefore it is moſt ſure and certain. In *Job* it is written, *Behold, among his Servants there are none without wandring: And in his Meſſengers, or Angels, hee findeth fooliſhneſs*, namely, in the evil ſpirits.

Con-

Concerning Angels (ſaid *Luther*) this is my opinion, whereupon I ſtand ſtiff and ſtedfaſt, I do verily believ, that the Angels already are up in Arms, they are putting on their harniſh and girting their ſwords about them. For (ſaid hee) the daie of Judgment draweth near, and the Angels prepare themſelvs for the Fight and Combate, and that within the ſpace of a few hundred years they will ſtrike down both Turk and Pope into the Bottomleſs pit of Hell. Note.

How an Angel preſerv'd a Childe.

IN a place not far from *Zwicka* in *Franconia*, (ſaid *Luther*) where I laie at that time, it happened, that a childe (which ſcarcely could go or ſpeak) in winter time loſt it ſelf in a wood near unto *Zwicka*, and was conſtrained to remain in the wood three nights and two daies; in which time, there fell a great ſnow, inſomuch that the childe was covered therewith. But every daie there came a man, and brought it ſomthing to eat, and to drink, and went away again. On the third daie, the man came and brought meat, and led the childe from the place where it laie into the road waie, by which means it got home, and told the parents (plainly) what had happened, I heard the childe relate it my ſelf ſo ſignificantly and plainly (which neither before nor in three years ſpace after that time ſpake any word that might well bee underſtood) as I my ſelf could have related the ſame. This man, (ſaid *Luther*) that attended on the childe, was an Angel.

CHAP. XXXV.

OF THE DIVEL AND HIS WORKS.

That an ungodly humane Creature is a perfect picture of the Divel.

WHoſo (ſaid *Luther*) would ſee the true picture, ſhape or Image of the Divel, and would alſo know how hee is qualified and diſpoſed, let him well mark all the Commandments of God in order one after another, and then let him place before his eies an offenſive, a ſhameleſs, a lying, a deſpairing, an ungodly, inſolent and blaſphemous man or woman, whoſe minde and cogitations are directed in every waie and kinde againſt God, and who taketh delight in doing people hurt and miſchief; there hee ſeeth the right Divel carnal and corporally. Firſt, in ſuch a perſon there is no fear, no love, no faith nor confidence in God, but altogether contempt, hate, misbelief, deſpair and blaſpheming of God, &c. There hee ſeeth the Divels head, which directly oppoſeth the firſt Commandement of the firſt Table. Secondly, a believing Chriſtian taketh God's Name not in vain, but ſpreadeth abroad God's word, calleth upon Him from his heart, thanketh Him for his benefits, confeſſeth Him, &c. But this picture and childe of the Divel doth quite the contrarie, hee holdeth God's word for a Fable, hee fearfully abuſeth God's Name, blaſphemeth God, and therewithall hee ſweareth and rageth abominably, calleth upon the evil enemie and yieldeth unto him. There hee ſeeth the mouth and the tongue of the Divel, directed juſt againſt the ſecond Commandement. Thirdly, a true Chriſtian eſteemeth worthily of the office of Preaching, hee heareth and learneth God's word, with true earneſtneſs and diligence according to Chriſt's inſtitution and command, not onely to the amendment and comfort of himſelf, but alſo for good example ſake to others, hee honoreth and defendeth good and Godly true Servants of the word, permitteth not them to ſuffer want, &c. But this Image and childe of the Divel regardeth no Preaching, heareth

The Divel's Picture.

1.

His Head.

2.

Tongue.

3.

heareth not God's Word (or very negligently) receiveth it in at one ear, and letteth it out at the other, hee contemneth the Word, ſpeaketh evil thereof, perverteth it, and blaſphemouſly maketh a ſcoff thereat; yea, hee hateth the ſervants thereof, who (for ought hee careth) may famiſh and die for want of food, &c. There hee ſeeth the ears of the Divel, his throat and neck of ſteel, directly againſt the third Commandement. Further, deſireſt thou to know, how the bodie of the Divel is ſhapen and faſhioned, then hearken to the following Commandements of the ſecond Table, and take good heed thereunto. For the firſt, a good Chriſtian honoreth his Parents, and hearkneth unto them, to the Magiſtrates, and to the Shepherds of the Souls, according as God hath commanded. But this childe of the Divel hearkeneth not to his Parents, ſerveth and helpeth them not; nay, hee dishonereth, contemneth and vexeth them; hee forſaketh them in their need, hee is aſhamed of them when they are poor, hee ſcorneth them in their old age when they grow feeble and childiſh, hee is diſobedient to the Magiſtrate, and ſheweth unto them no reverence, but ſpeaketh evil of them, hee regardeth no admonition, no reprehenſion, no civilitie nor honeſtie, &c. There thou ſeeſt the breaſt of the Divel. Secondly, an upright and a true Chriſtian, envieth not his neighbor, hee beareth no evil will towards him, deſireth no revenge of him, (although hee hath cauſ) yea, hee condoleth with his neighbor, when hurt and grief aſſaulteth him, helpeth, and to his power defendeth him againſt thoſe which ſeek after his life, &c. But this childe of the Divel, although hee cannot hurt his neighbor in bodie and life, or murther him with the fiſt; yet, hee hateth and envieth him, hee is angrie with him, and is his enemie in his heart, wiſheth his death, and when it goeth evil with his neighbor, then hee is glad and laugheth in his ſleev, &c. There thou ſeeſt the Divel's wrathful and murthering heart. Thirdly, a God-fearing Chriſtian, liveth modeſtly and honeſtly, hee ſhunneth all manner of wrongful dealing, ſtandeth in fear of God's wrath and everlaſting puniſhment (who will judg the Whorers and Adulterers, &c. *Hebrews* the 13th, and *Paul* to the *Epheſians* ſaith, *No Whorer, unclean perſon,* &c. *hath inheritance in the Kingdom of heaven*; can hee not live honeſtly, then let him follow St *Pauls* advice, and to ſhun whoring, *Let every man have his own wife*; alſo, *It is better to marrie then to burn,* 1 *Cor.* 7. &c.) But the childe of the Divel doth quite the contrarie (void of all ſhame and chaſtitie) with words, with behaviour, with the Act, if hee hath opportunitie, through whoring, Adulterie, Inceſt, *Sodomie*, &c. There thou ſeeſt the Divel's bellie. Fourthly, a Godly Chriſtian liveth by his labor and work, by his Trade, with a good conſcience, deceiveth no man of that which is his, yea, hee lendeth, helpeth and giveth to the needie according to his abilitie, &c. But this Divelliſh childe giveth and helpeth none, (no not in the leaſt kinde) but hee tradeth in uſurie, coveteth, robbeth and ſtealeth (as hee may) by power and deceit, hee taketh all manner of advantage to cheat and couzen his neighbor by falſ wares, meaſures, weights, &c. There thou ſeeſt the hands and ſharp-pointed claws of the Divel. Fifthly, a Godly creature ſpeaketh evil of no man, hee belieth not his neighbor, nor beareth falſ witneſs againſt him; yea, although hee knoweth his Neighbor faultie, yet out of love hee covereth his infirmities and ſins, (except by the Magiſtrate hee bee called to confeſs the Truth, &c.) But this childe of the Divel doth quite the contrarie, hee ſlandereth and backbiteth, betraieth, and falſly accuſeth his neighbor, perverteth that which hee hath rightly ſpoken, &c. There thou ſeeſt the Divel's evil and wicked will. Sixtly and laſtly, a true Chriſtian coveteth not his neighbors houſ, his inheritance, nor his wealth, miſleadeth not his wife or daughter, enticeth not away his ſervants, coveteth nothing that is his, yea, according to his power, hee helpeth to keep and preſerv that which belongeth to his neighbor, &c. But this childe of the Divel imagineth, endeavoreth, and daie and night ſeeketh opportunitie to defraud his neighbor of his houſ, his grounds, lands and people, to draw and entice his wife away unto himſelf, to flatter away his ſervants, to inſtigate his neighbors Tenants againſt him, to get his cattle from him, &c. There thou ſeeſt the Divel's luſt. Chriſt, with ſhort words, portraieth and draweth the wicked villain in his right colors, where hee ſaith, *Hee abideth not in the Truth.* Alſo, *hee is a murtherer.* For (ſaid *Luther*) through lies

Throat and Neck.

4. Breaſt.

5. Heart.

Epheſ. 5.

6. Bellie.

7. Hands and Claws.

8. His Will.

9. 10. Luſt & deſire.

John 8.

lies (yet under the color of the truth) hee seduceth and deceiveth Godly people, like as hee brought *Adam* and *Eve* to fall in Paradise (transgressing God's Commandement) they fell into sin and death; therefore the more holie the people bee, the greater is the danger they stand in; the ungodly are taken captive of the Divel, according to his will; and living, they are dead in their sins. For this caus, wee ought to beware of the Divel, and wee ought to take our refuge to Christ, who crushed his head, and delivered us from his lies; Hee, as the onely right Master and Teacher, taught us the truth, as it is written, *Him shall yee hear.* Hee, through his death, hath redeemed us from everlasting death, and hath purchased everlasting life.

Of the caus, why the Divel is an enemie to upright Christians, and so fiercely setteth upon them.

THe Divel (said *Luther*) is constrained and provoked to bee our enemie, becaus wee are against him with God's Word, wherewith wee destroie his Kingdom. Now, hee is a prince and god of the world, hee hath a greater power then all the Kings, Potentates and Princes upon earth, therefore (doubtless) hee would bee revenged of us, as indeed, without ceasing hee assaulteth us, which wee both see and feel. On the contrarie, how great soëver hee bee, yet wee have in the world no more to encounter him withall, then that which is inclosed within Doublet and Breeches, that is, onely flesh and blood. But the Spirit is that little Bag or Purs, wherein that *Viaticum* (that pure *Arabian* Gold) lieth hid, the same must the Divel leav untouched and unremoved, and shall have no thanks at all for his pains therein. Is it not a perverse, and a grievous thing, that the hellish hound and fiend, that utter enemie of God (who brought humane nature to fall, and is a founder of all sin, of death, and of all calamities and misfortunes) so lamentably and in manifoldwise plagueth, affrighteth and accuseth us poor creatures, and, by reason of our sins, presumeth to condemn us? What hath the wicked villain to do withall that wee have sinned? wee have don him no harm, much less, have wee sinned against him, for hee gave no Laws unto us, but (alas) wee have sinned against God, and transgressed his commandements. Therefore wee have nothing to do with that Arch-enemie, but wee confess, and saie, *Against thee, Lord, have wee sinned,* &c. Wee know nevertheless (through God's Grace) that wee have a Gracious God and a merciful Father in heaven, whose wrath against us, Christ Jesus, our onely Lord and Saviour, hath appeased with his precious blood. Now forasmuch as through Christ wee have Remission of sins and peace with God, so must the envious Divel bee content to let us alone and to live in peace, so that from henceforward hee can neither upbraid nor hit us in the teeth concerning our sins against God's Laws, for Christ hath cancelled and torn in pieces the Bill or hand-writing of our Consciences which was a witness against us, and hath nailed the same to his Cross; to God bee everlasting honor, praiſ and glorie in Christ Jesus for the same, Amen.

The Divel hateth Christians, specially Preachers.

The hellish blows of the Divel.

These are plasters.

That the Divel knoweth the thoughts of ungodly people, and through his ministers hath a guess what in future time shall com to pass.

THe Divel (said *Luther*) knoweth the cogitations of the ungodly, for hee possesseth them therewith: Hee seeth and ruleth the hearts of all such people as are not kept safe and preserved by God's Word; yea, hee holdeth them captives in his snares, insomuch that they must think, do, and speak according to his will. And S. *Paul* saith, *The god of this world blindeth the mindes of them that believ not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them,* &c. And Christ sheweth also a Reason, and how it cometh, that many do hear the Word, yet they neither understand nor keep the same, where hee saith, *The Divel cometh, and taketh the Word out of their hearts, lest they should believ, and bee saved.* Therefore (said *Luther*) it is no marvel, that now and then the divel through his prophets seeth and declareth before, what afterwards shal happen and com to pass: As hee knew touching the wars of *Bavaria*, and declared the same before they began; for hee saw that *Ruprecht* Prince Palatine was haughtie and rich, and thereto very audacious and bold, and that hee contemned

The Government and power of the Divel.

2 *Tim.* 2.

2 *Cor.* 4.

The Divel's declaration.

temned *Maximilian* the Emperor. Again, the divel marked that the Emperor was possessed with a Civil, upright minde and disposition, and therefore hee knew, that the Emperor would not endure such contempt; whereupon *Anno* 1540, the same war arose and proceeded accordingly.

Of the knowledg of the Divel.

The Divel's leading.

THe Scripture clearly sheweth (said *Luther*) that the divel giveth into mankinde evil cogitations, and blindeth the mindes of the ungodly; as of *Judas* is written, *That the Divel gave into his heart to betraie Christ*. And hee not onely gave into *Cain*'s heart to think evil of his brother *Abel*, and to becom his enemie; but also hee instigated and stirred him up to murther his brother. The divel knoweth not the thoughts of the faithful, until they utter them out: Christ was too wise for him, for hee knew not the Cogitations of Christ's heart, neither knoweth hee the thoughts of the godly, in whose hearts Christ dwelleth. But hee is a powerful, a craftie and a subtil Spirit; Christ Himself nameth him a Prince of the world, who goeth about and shooteth fearful Cogitations (which are his fierie darts) into the hearts even of the good and godly, as discord, wrath, hate against God, despair, blaspheming of God, &c. St *Paul* partly understood them, yea also hee vehemently thereof complaineth, when hee saith, *There was given to mee a thorn in the flesh*, namely, *the Messenger of Satan to buffet mee*, &c. Those were the high spiritual tribulations which no Papist understandeth. Those grofs unexperienced Fellows know of none other tribulations and temptations, then the evil lusts of the flesh. From hence they expound and construe these words of St *Paul*, (*To mee is given a thorn in the flesh*) to bee the unruly love of *Paul*, wherein hee burned towards *Tecla*. Ah, (said *Luther*) they shoot at random, and far from the mark. It was the Divel who set so fiercely upon him, so that hee little minded the inchastitie of the flesh. The Teachers in Popedom (whom they partly held for holy men) wrote most of all touching inchastitie, and very little touching any other particular. They write of *Benedict*, that on a time beeing sorely tempted with inchastitie, hee naked wallowed himself in a bush of thorns, and throughly curried his bodie, thereby to expel that unwholesom air: With such and the like means they commanded to chastise the bodie, with shirts of hair, with scourging, with extraordinarie fasting, thereby to suppress inchastitie (wherewith som tormented their bodies in such sort, that in former time they died thereof) but it holp nothing at all; nay the divel took joy and delight therein, hee derided, scoffed and scorned the poor people, in that they tortured themselvs so sorely; hee thought, these weapons and straw-kinde of Armor shall never dismaie nor vanquish mee. Therefore (said *Luther*) do wee intend to resist that wicked poisoned Spirit, so is not this the way to meet him without the Word and heartie Praier. In Popedom they learned not, much less did they finde by experience the power and profit of the Word and of Praier. But they undertook by their own works (chosen out of humane devotion and consideration) to resist the burning lust of the flesh, which well might have been remedied, if they had followed God's Word and Ordinance, where hee saith, *It is not good for a man to bee alone*, &c. But the Divel perverted all God's Ordinances, and through his Lievtenant, the Antichrist of *Rome*, forbade the state of Matrimonie. They write also (said *Luther*) of a Nun named *Mechtilde*; who, beeing fiercely tribulated with Inchastitie, praied earnestly to God, that hee would releaf her from that temptation, and lay upon her any other heavie trial whatsoëver. Now as shee had obteined her request, then shee was assaulted with this temptation, namely, that God would have, shee should bee damned. Then in her heart began a murmuring and blaspheming against God. This temptation shee could much less endure then the former, therefore shee desired to bee delivered from the same, and shee would suffer the other again. Ah, (said *Luther*) these poor people wanted God's Word and upright Praier, which wee (God bee praised) have both pure and plentifully; but few make use of these weapons against the Divel, insomuch as I fear, that (ere long) after this clear shining light, an horrible and fearful Eclipse and darkness again will appear.

Matth. 4.

The Divel's snapping, and Assaults.

2 Cor. 12.

According as the Papists are enclined, so they judg.

Benedictus.

Popish Chastitie.

The temptation of a certain Nun.

Nota bene.

Of

Of the Divel's Trade or Occupation.

THe Apostle giveth this Title to the Divel, *That hee hath the power of death*, Heb. 2. And Christ nameth him *a Murtherer*. Hee is such a master that hee is able to procure death even out of the leaf of a Tree, hee hath more Boxes and Pots full of poison (wherewith hee destroieth people) then all the Apothecaries in the world have; if one poison will not dispatch, so will another. To conclude, the power of the Divel is greater then wee can imagine or believ, in regard that onely God's Finger can resist him. Christ himself saith, (touching the crooked woman which could not lift up her self) *That Satan had bound her eighteen years*. And St *Peter* saith, *Christ cured and healed all that were overcom of the Divel*. The Divel (said *Luther*) by God's permission can bewitch an humane Creature, hee can lame a member of the bodie and can spoil an eie.

Thus hee hath been seen, *Lege vit. Patrum.*

Luke 13. *Acts 10.* *Gal. 3.* *

That the Divel is a Causer of Death and of all sicknesses and diseases.

I Hold (said *Luther*) that the Divel sendeth all heavie diseases and sicknesses to people, (for hee is a Prince of death): From hence St *Peter* saith, *Christ healed all that were oppressed of the Divel*. Now Christ helped not onely such as were possessed of the Divel, but also *Hee made the Blinde to see, the Lame to walk, the Crooked straight, the Leapers clean, the Deaf to hear and the Dumb to speak*, &c. Therefore (said *Luther*) I verily think that all dangerous diseases are meerly blows and plagues of the Divel; yet nevertheless hee useth thereunto natural instruments and means, as murtherers use swords, or other weapons; like as God also useth means to preserv the lives and healths of people, as sleep, food, drink, &c. (for commonly God worketh not without means;) even so the Divel through means hurteth and killeth people.

Against Astrologers. *

A Physician (said *Luther*) is our Lord God's Botcher, hee helpeth corporally, wee Divines spiritually; wee make the case good again, when the Divel hath spoiled it. The Divel ministreth poison to kill people. A Physician giveth *Methridate, Treakle*, or other Physick, insomuch that a Creature (through Creatures) helpeth Creatures. Physick hath not its descent and original out of books, but God revealed the same, or, as *Syrach* saith, *It cometh from the most Highest, the Lord hath created Medicines out of the earth*: neither proceedeth Lawing out of books, but it floweth and is drawn out of nature. Therefore (said *Luther*) wee may justly use corporal Physick, as God's creature. The Maior of *Wittemberg* lately asked mee, If it were against God to use Physick; for (said hee) Doctor *Carlstad* openly preached, that whoso fell sick, the same should use no Physick, but commit the caus to God, and praie, that his will bee don, &c. Whereupon (said *Luther*) I asked him again, If hee used to eat when hee hungred? Hee answered, Yea. Then said I to him, Even so likewise yee may use Physick, which is God's Creature as well as meat and drink, or what elſ wee use for lives preservation.

Physicians.

That the Divel is our Lord God's Hangman.

GOd permitteth the Divel to perplex and plague the world with many sorts, or kindes, of sicknesses, troubles and adversities, by reason of our sins, of our unthankfulness and contempt; as with wars, with pestilences, dearth, &c. Insomuch that the Divel, and not God, is an autor and a causer of all calamities and mishaps. Now that which procureth death, under what name or title soëver it goeth, the same is the Divel's instrument and trading, which, without ceasing, hee practiseth and driveth in the world.

The autor and furtherer of all manner of evil *

Again, that which furthereth and serveth for life, the same is God's Grace, His Gift and Benefit. True it is, God killeth also, but therewith hee maketh alive, as *Hannah* in her song singeth, *The Lord killeth, and maketh alive again*. But (said *Luther*) when ungodly doings, and all manner of sins get the upper hand, then the Divel must bee our Lord God's hangman. As then hee bloweth in the world plagues, pestilences, famine, &c.

1 Sam. 2. *

That

That the Divel disquieteth people, yea, also in their sleep.

Troubles and falls in sleeping.

SAtan plagueth and tormenteth people all manner of waies, insomuch that hee fooleth and affrighteth som in their sleep, with heavie dreams and visions, so that now and then the whole bodie sweateth by reason of anguish of heart. Moreover, hee leadeth som also sleeping out of their beds and chambers up unto high dangerous places, insomuch that if through the defens and service of the loving Angels, which are about them, they were not kept and preserved, hee would throw them down, and caus their deaths.

That Christ onely frustrateth the power and craftiness of the Divel.

The world hath stood 5528 years, to this year 1567.

INdeed (said *Luther*) although the Divel bee not a commenced Doctor, yet hee is both deeply learned and well experienced; hee hath been in practice, hath used his art, his trade and occupation, now almost six thousand years. No humane Creature can prevail against him, but onely Christ, yet nevertheless hee hath made trial of his art and trade also on Christ, as when driely hee said unto Him, *If thou wilt fall down and worship mee, I will give thee all the kingdoms of the whole world*, &c. hee saith not as before, *Art thou the Son of God*, but saith, I am god, thou art my creature, for all the power and glorie of the world is mine, I give the same to whom I pleas: Therefore wilt thou worship mee, so will I give them unto Thee. This blaspheming of God, Christ could not endure, but calleth him by his right name, and saith, *Avoid Satan*, &c.

The Divel's insinuation.

No man (said *Luther*) is able to comprehend or understand this temptation, I would willingly die, on condition that I could fundamentally preach thereof. Truly the Divel, doubtless, much moved Christ when hee said, *All this is mine, and I give it to whom I will*; for they are words of the Divine Majestie, and belong onely to God. True it is (said *Luther*) the Divel giveth also, but let us take heed, and make a strong distinction and difference between the true Giver (who giveth all that wee have and are, yea, and therewith giveth His only begotten Son, &c.) and between the dissembling Murtherer, who giveth to those that serv and worship him for a small and short time, yet so, that afterwards they must everlastingly perish. Christ contradicteth him not, in that hee is a Lord and Prince of the world (as is aforesaid) but Hee will not therefore worship him, but saith, *Avoid Satan*, &c. Even so ought wee to do likewise. Hee must bee, indeed, a most wicked, a poisoned and a thirstie spirit, in that hee durst presume to move the Son of God, to fall down and worship him. The arch-villain, doubtless, in the twinckling of an eie, laid before the Lord a delusion of all the kingdoms of the world, and shewed the glorie of the same (as *Luke* writeth) thereby to move and allure Him, to the end Hee should think, such honor might one receiv, and yet nevertheless may bee the Childe of God. But the Lord meeteth him rightly, and saith, *Avoid Satan; Thou shalt worship the Lord thy God*, &c. The Evangelist *Matthew* saith clearly, *Jesus was led by the spirit into the wilderness to bee tempted of the Divel.* The same (said *Luther*) went not off without heavie tribulation and combating.

As now the Sectaries and Hypocrites.

That wee must resist the evil spirit when hee tormenteth the Consciences.

WHen the envious poisoned spirit, the Divel, plagueth and tormenteth us (as hee useth) by reason of our sins, and intendeth thereby to lead us into despair, then wee must answer and meet him in this manner, and say unto him, Thou deceitful and wicked spirit! how darest thou presume to persuade mee to such things? Knowest thou not that Christ Jesus my Lord and Saviour, who crushed thy head, hath forbidden mee to believ thee, yea, even when thou speakest the truth, in that hee baptizeth and nameth thee a Murtherer, a Liar, and a Father of lies? I do not grant unto thee, that I, as thy captive shall bee condemned to everlasting death and hellish torments by reason of my sins, (as thou falsly suggestest) but thou thy self, on the contrarie, long since by Christ my Lord and Saviour art stripped, censured, and with everlasting Bonds and Chains of darkness art bound, cast down and delivered to hell, insomuch that thou art reserved to the Judgment of the great Daie, and finally (with all the ungodly) shall bee thrown into the bottomless pit of Hell.

Further,

Further, I demand of thee, by what autoritie presumest thou to use and exercise such power and right against mee? whenas thou hast given mee neither life, wife nor childe; no, not the least thing I have, neither art thou my Lord, much less a Creator of my bodie and soul, neither hast thou made the members wherewith I have sinned. How then (thou wicked and false spirit) art thou so insolent and bold, as to undertake to domineer and rule by all manner of power over that which is mine, as wer'st thou God himself?

How the Divel is driven out of possessed people.

WEe neither should nor can drive out the Divel with Cerimonies and words, as in former times the Prophets, Christ and his Apostles did: But wee must praie in the name of Christ, and earnestly admonish the Church to praie, that the loving God and Father of our sweet Lord and Saviour Christ Jesus, through his mercie, would deliver the possessed creature. To deal with the Possessed.

Now (said *Luther*), if such praier bee made in Faith upon Christ's Promiss (*Verily I saie unto you, whatsoever yee shall ask the Father in my Name*, &c.) then the same is a strong and powerful praier; insomuch that the Divel must depart out of the possessed; (as I could shew by certain examples) otherwise wee neither may nor are able to drive out evil spirits.

But if one were called by God without means, and were endued with a Faith to work Miracles, the same might drive out the Divel which possesseth people corporally, as heretofore the Prophets and Apostles have don, who by God were called without means, and had special command to drive out unclean Spirits, and to work other miracles; therefore they powerfully proceeded therein, so that the sick were cured onely by and through St *Peter's* shadow: And St *Luke* writeth, when those which were about *Paul* held over the sick his handkerchief, so were they healed, and the evil spirits departed from them. Of God and Faith. *Acts* 5. *Acts* 19.

But (said *Luther*) people are possessed of the Divel two manner of waies; som Corporally, som Spiritually, as all the ungodlie are. In those which hee Corporally possesseth, hee rageth onely by God's permission, and hath power over the bodie, which hee plagueth and tormenteth, but not over the spirit; the same hee must leav in peace, and without hurt; so that hee cannot hinder them of their salvation. But the ungodlie, which persecute the Divine Word, and blaspheme the Acknowledged Truth as Lies of the Divel, many of such (alas) even at this time are spiritually of the Divel possessed. They shall not bee quit of him, but (which is fearful to hear) shall remain his Captive, as in the time of Christ were *Hannas* and *Caiaphas*, and all the ungodlie Jews, out of whom Christ himself could not drive out the Divel, neither can hee now drive the wicked spirit out of the Pope, out of his Mass-priests, Hereticks and ungodlie Tyrants; all which in fearful manner are spiritually possessed of the Divel. * 1. The Divel's possessing of people. 2.

Of the Charmers of the Divel.

THe poor people which in Popedom are possessed of the Divel, are not rid of him by such Arts, Words or Gestures as their Charmers do use: The Divel suffereth not himself to bee driven out with slight words; as, Com out thou unclean spirit, &c. for those Charmers mean it not earnestly. The power of God must effect it, and one must not stick thereupon to venture his life, in that the Divel throughly scareth him with great anguish of heart; for without fears and frightings it will not bee accomplished.

When the woman (that had had the Bloodie Issue twelv years upon her) touched the Seam of Christ's Garment, he said, *I perceiv that virtue is gon out of mee*, Luk. 8. Likewise when hee intended to awaken *Lazarus* from the Dead, hee groned in the spirit, and was troubled, *John* 11. Wee read also of a Frier (who was a Christian) when hee went about to drive out a Divel, and went earnestly to work, hee died thereupon. Word, and gestures of our Lord Christ in the encountring of the Divel, Death, &c.

The Divel (said *Luther*) is driven out either by the praiers of the whole Church, so that the Christian Congregation do knot and join all their praiers together (which

are so strong and powerful, that they even pierce the clouds), or elf hee that driveth out the wicked enemie must highly bee enlightned, and must have a strong and a stedfast courage, and bee certain of the Caus; as *Elijah, Elisha, Peter, Paul*, &c.

That in the time of Christ many were possessed of the Divel.

Mark this occasion of the Divel.

THe Caus (said *Luther*) that so many poor people in the time of Christ were possessed, was, that the pure and true Doctrine was almost sunk and quenched by the people of Israël (few excepted that had it clear) as *Zacharias, Elisabeth, Simeon, Anna*, &c. And I believ if the Pharisees (who at that time so little regarded Religion, as now the Pope, the Cardinals, the Popish Bishops, &c. and the Sadduces, which were Epicures, held not, that after this vanishing life there is another) should longer have ruled, and that Christ had not com, then surely (said *Luther*) Judaïsm would have been diverted and turned into Paganism, and an Heathenish kinde of beeing; as (before the bright shining light of the Saving Gospel came up) was seen in Popedom, where the people understood so little of Christ and his Word, as did the Turks and Heathen.

Whether the Divel knew Christ according to the flesh, or no?

Isaiah 7.

Isaiah 9.

THe Divel (said *Luther*) well knew the Scripture, where in *Isaiah* it is said, *Behold, a Virgin shall conceiv and bear a childe.* Also, *A childe is born to us*, &c. And wee daily sing, *Verbum caro factum est.* Likewise, *Et incarnatus est de Spiritu sancto, & Homo factus est, &c.* All this (said *Luther*) the Divel knew very well.

The Divel's knowledg of Christ.

But in regard Christ carried himself humble and lowlie, went about with publick sinners, by reason whereof hee was held in no esteem; therefore the Divel looked another waie over Christ, and knew him not; for the Divel looketh a squint upwards, onely after that which is high and pompous; hee looketh not downwards, nor on that which is humble and lowlie.

The manner of our Lord God.

Luke 16.

But the everlasting merciful God doth quite the contrarie, Hee beholdeth that which is lowlie, as the 113 *Psalm* sheweth, *Our God hath his dwelling on high, and yet humbleth himself to behold what is in heaven and on earth.* And *Isaiah* the 66. *I will look to him that is poor, and of a contrite spirit, and trembleth at my Word.* God careth not for that which is high; yea, it is an abomination before him. St *Luke* saith, *That which is highly esteemed among men, is abomination in the sight of God.* Therefore (said *Luther*) hee that entendeth to clamber on high, let him beware of the Divel, lest hee throw him down; for the nature and manner of the Divel is, first to hoist up into heaven, and afterwards to cast down into the lake of hell.

That all sadness and melancholie cometh of the Divel.

The Divel wisheth to no humane creature one joiful hour.

IN cases of melancholie and sicknesses (said *Luther*) I conclude, it is meerly the drift and work of the Divel. For God maketh not melancholie, neither doth hee affright nor kill, in regard hee is a God of the living. From hence the Scripture saith, *Rejoice, and bee of good comfort*, &c. God's Word and Praier is physick against spiritual tribulations.

That it is more laudable to bee made away by the Divel, then by Humane Creatures.

I Would wish (said *Luther*) rather to die through the Divel, then through the Emperor or Pope; for then I should die nevertheless through a great and mightie Prince of the world: But if I die through him, hee shall eat such a bit of mee as will bee his bane; hee shall spew mee out again, and at the Last daie of Judgment I will in requital devour him.

The Divel (said *Luther*) needeth not to tell mee, that I am neither good nor upright; neither would I wish to bee too good and upright, that is, altogether to bee without feeling of my sins, and think that I need no Remission of the same; for in that sort, all the treasure of Christ were lost on mee, seeing hee saith himself, *Hee came not for the sake of the Just, but to call Sinners to Repentance.*

How

How in Death's need wee ought to bee fitted and armed against the tribulations and temptations of the Divel.

ARm thy ſelf with diligence (ſaid *Luther*), to the end thou maiſt at all times bee fitted to enter combate with the Divel, not onely when thou art at peace with thy Conſcience without tribulation, but alſo when thou ſhalt bee forced in the high-eſt time of need; as when thy Conſcience putteth thee in minde of thy ſins committed, and affrighteth thee. And when Satan powerfully preſenteth himſelf before thine eies at thy laſt end, and intendeth (as with a deluge) to over-run thee with the great burthen of thy ſins, to affright and ſcare thee from Chriſt, to diſcourage, and at laſt, utterly to overwhelm thee with deſpair. Chriſtian preſervation.

As then (I ſaie) remember, that with humble heart and ſtrong Faith thou maiſt bee able to ſaie, Chriſt the Son of God was given, not for Righteous Saints, but for the Unrighteous poor Sinners; therefore if I were Juſt and Righteous, I had no need of Chriſt the Mediator, who reconcileth mee with God, &c. Ah! mark this well. note

When the Divel is once overcom, whether as then hee returneth again, or no?

I Hold (ſaid *Luther*) when a Divel (who once is beaten to death, that is, overcom with God's Word and Spirit) muſt as then bee gon, and dareth not return again with the ſame temptation; for Chriſt ſaith, *Avoid Satan*, &c. And in another place hee ſaith, *Com out thou unclean Spirit*, &c. Then ſaie the Divels, *Suffer us to enter into the herd of Swine. Origen* ſaith, I believ that the Saints do ſtrangle and ſlaie many Divels in Combating. Out-driven Divels.

How the Divel bewitcheth people.

WItchcraft (ſaid *Luther*) is the Divel's own proper work, wherewith (when God permitteth) hee not onely hurteth people, but alſo oftentimes through the ſame hee maketh them quite away; yea, in this world wee are both in bodie and ſoul caſt under the Divel, as gueſts and ſtrangers. For ſeeing hee is a prince and god of the world, ſo are all things likewiſe under his power, whereby wee are preſerved in this temporal life; as meat, drink, aër, &c. Therefore (when God permitteth him) hee can produce hurt and miſchief to people (through his whores and witches) in bodie, wealth and honor. Inlarging of the Divel's Dominion.

The Divel is ſo craftie a ſpirit, that hee can Ape and deceiv all humane ſenſes. Hee can bring to paſs that one thinketh he ſeeth ſomthing which notwithſtanding hee ſeeth not. Alſo, that one heareth a thundering, a pipe, or a trumpet, which hee heareth not. Like as the ſouldiers of *Julius Cæſar* thought they heard the ſound of a trumpet, (as *Suetonius* writeth) and yet there was no ſuch thing. Therefore, Satan is a maſter in Aping and deceiving people, and every humane ſenſ; inſomuch as one would dare to ſwear hee ſeeth, heareth, and faſtneth a thing, whenas in the ground of truth there is nothing at all.

And ſpecially, hee is an artificial maſter, firſt as then when ſpiritually hee deceiveth people, not corporally, nor their natural ſenſes; but when hee bewitcheth and deceiveth the hearts and conſciences in ſuch ſort, that they hold and receiv erroneous and ungodlie doctrine and opinions for the upright and divine Truth. The Divel's Balling in ſpiritual things.

Wee ſee full well at this daie (ſaid *Luther*) how eaſie a matter it is for him ſo to do, by the Sectaries, the Anabaptiſts, and other Seducers; for hee hath in ſuch ſort bewitched and deceived the hearts of them, that they hold for the clear and bright ſhining Truth, that which in the ground of truth are altogether lies, errors and abominable darkneſſes, will not ſuffer themſelvs by no manner of admonition and Scripture to bee diverted from their crudlings. They hold themſelvs onely wiſe and learned in upright and true underſtanding of Divine cauſes; but other people they hold meerly for Geeſ, and ſuch as neither ſee nor underſtand any thing at all.

But (ſaid *Luther*) like as in corporal witchcraft, nature's ſenſes muſt not alwaies bee believed, but ſomtimes may hold otherwiſe of the caſe then in the ſight it ſeemeth to be: Even ſo likewiſe ought we to do in ſpiritual cauſes, as that example of *Macarius* witneſſeth; The corporal deceit of *Macarius*, touching the Divels deluſion, of which, much is written.

nesseth; touching which, mention is made in a book called *Vitas Patrum*, where two married people directly thought, that their daughter was transformed into a Cow; for they could discern on her no other shape then of a Cow, by reason whereof they led her with a line to *Macarius* (who was an Hermite, and an holie man), desiring him to praie for her, that shee might obtein her Humane shape again. As hee heard them speak in that manner, hee said, Yee may see what yee pleas, for my part I see a Maid, and no Cow. Hee had spiritual eies, therefore Satan could make no delusions before his sight as hee had don to the Parents. Now as *Macarius* praied, that God would take and turn away from her the Divel's delusions, then the eies of her parents and of their daughter were opened; insomuch, that they acknowledged all which they had seen and thought, were nothing elf then the delusions and deceits of the Divel.

Augustinus de Civitate Dei.

Now (said *Luther*) if this may bee don in corporal witchcraft, much more may it bee effected against spiritual witchcraft, where the Divel by falf doctrine finisheth even that inwardly which on the other side hee useth to do outwardly with manifold feigned, imagined and falf colors. In this sort the Divel in our time bewitched *Thomas Muntzer*, and many others, through whom many thousand besides were also bewitched.

That the Divel plagueth also upright and true Christians with his delusions.

THe poisoned serpent taketh such delight in doing mischief, and seeketh it every where so nearly, that hee not onely deceiveth and Apeth the secure, haughtie and proud spirits with his delusions, but also hee undertaketh through his deceits to bring into error those which are well instructed and grounded in God's Word, and in the Christian Faith, and which earnestly strive to bee saved. Hee vexeth mee oftentimes (said *Luther*) so powerfully, and assaulteth mee so fiercely with heavie and melancholie cogitations, that I altogether forget my loving Lord and Saviour Christ Jesus, or at least I behold him far otherwise then hee is to bee beheld.

Luther's Tribulations by the Divel.

Note.

To conclude, there is none of us all that is free, but that oftentimes hee is deceived and bewitched with falf cogitations and opinions; that is, hath now and then other thoughts and meanings of our Lord God, of Christ, of Faith, of his state and Christendom, then indeed hee ought to have.

Yea truly, wee have manie times such unprofitable and evil cogitations.

Therefore (said *Luther*) wee should learn how to know the deceits and delusions of this Conjurer the Divel, to the end hee might not com behinde us (so secure and sleepie) and not so to delude us with his witchcraft. And truly, if in case hee findeth us not sober and watching, and not armed with spiritual weapons, that is, with God's Word and with Faith, then most sure and certainly hee swalloweth and devoureth us, 1 *Pet.* 5. *Ephes.* 6.

Luther's experience and addition.

As in the year 1521 I made in my journie a staie at *Wartburg* (said *Luther*) in the high Castle in *Pathmo*, the Divel many times plagued mee there; But I resisted him in Faith, and with this sentence I encountred him, God is my God, who hath Created mankinde, and hath put all things in subjection under their feet. Now if thou thinkest (Satan) that thou hast any power over mee, so trie it.

That Faith overcometh the Divel.

The flight of the Divel.

THe Divel (said *Luther*) is a spirit and a founder of presumption, hee will not bee driven away by an unbelieving, a wilde or a rude Christian, but it is faith that overcometh him. I knew a Doctor of Physick (said *Luther*) who beheld the Baptising of a childe in the Church, and diligently hearkned to the words of the institution in Baptism, out of which hee drew a strong faith, insomuch that with great joyfulness hee said, If I knew that I was Baptised with these words, like as this childe is, then I would stand no more in fear of the Divel. Now, as the Godfathers and the rest standing by the Christning told him, that hee was even so Baptised, and that the same words were also spoken at his Christning; then the said Doctor apprehended so great a courage and spirit, that hee feared no misfortune. Now, not long after this, it happened, that the Divel appeared to this Doctor in the shape of a *Goat* with long horns, and shewed himself in such manner upon a wall. The Doctor well marked, that it was the Divel, plucked up a good heart, took the *Goat* by the horns, and pull'd him

him from the wall, ſtruck the *Goat* upon a table, kept the horns in his hands, and the bodie vaniſhed. Another perſon beholding the ſame, thought with himſelf, Hath the Doctor don this, ſo will I alſo do it, I am Baptiſed as well as hee? Now as the Devil in the ſhape of a *Goat* met and appeared likewiſe unto him, hee attempted alſo to do this miracle, and out of preſumption flew upon the horns of the *Goat*, but the Devil wrang his neck aſunder, and ſlew him. In ſuch ſort goeth it (ſaid *Luther*) with them that preſumptuouſly will imitate thoſe examples, that onely pertain to faith, without which, the like is not to bee accompliſhed.

Deſperate and faithleſs people.

Anno 1521, As I departed from *Worms* (ſaid *Luther*) and not far from *Eiſenach* was taken priſoner, I was lodged in the Caſtle of *Wartburg* in *Pathmo*, in a Chamber far from people, where none could have acceſs unto me, but onely two boies that twice the daie brought mee meat and drink; now, among other things they brought mee Haſel-nuts, which I put into a box, and ſomtimes I uſed to crack and eat of them. In the night times, my Gentleman the Devil came and got the nuts out of the box and cracked them againſt one of the bed-poſts, making a very great noiſ and a rumbling about my bed, but I regarded him nothing at all, when afterwards I began to ſlumber, then hee kept ſuch a racket and rumbling upon the Chamber ſtairs, as if many emptie Hogſ-heads and Barrels had been tumbled down; and although I knew that the ſtairs were ſtrongly guarded with Iron Bars ſo that no paſſage was either up or down, yet I aroſe and went towards the ſtairs to ſee what the matter was, but finding the door faſt ſhut, I ſaid, Art thou there? ſo bee there ſtill; I committed my ſelf to Chriſt my Lord and Saviour, of whom it is written, *Omnia Subjeciſti pedibus ejus*, and then laid mee down to reſt again. *Pſal. 8.*

The Divel's night-ſports.

That the Devil may bee driven away by ridiculous contemning and jeering.

AT ſuch time (ſaid *Luther*) when I could not bee rid of the Devil with uttering ſentences out of the holie ſcripture, then I made him often flie with jeering and rediculous words and terms; as when hee intended to burthen my conſcience, I oftentimes ſaid unto him, Devil! I have bewraied my breeches, canſt thou ſmell that? moreover, I have Recorded my ſins in thy Regiſter, I ſaid likewiſe unto him, Divel! if Chriſts blood, which was ſhed for my ſins, bee not ſufficient, then I deſire thee, that thou wouldeſt praie to God for mee. When hee findeth mee Idle (ſaid *Luther*) and that I have nothing in hand, then hee is very buſie, and before I am aware hee wringeth from mee a bitter ſweat; but when I offer him the pointed ſpear, that is, God's Word, then hee flieth, yet before hee goeth, hee maketh mee bloodie armed, or elſ giveth mee a grievous hurrie-comb. When at the firſt I began to write againſt the Pope, and that the Goſpel went on, then the Devil laid himſelf ſtrongly therein, hee ceaſed not to rumble and rage about, for hee willingly would have preſerved Purgatorie at *Magdeburg, & diſcurſum animarum.* For, there was a Citizen, whoſe childe died, for which hee refuſed to have *Vigilia* and Soul-maſſes to bee ſung; then the Devil plaid his reaks, came every night about twelv of the clock into the Chamber where the childe died, and made a whining like a young childe. The good Citizen beeing therewith full of ſorrow, knew not what courſ to take. The Popiſh Prieſts cried out and ſaid, O, now you ſee how it goeth when *Vigils* are not held and ſolemnized, &c. whereupon, the Citizen ſent to mee (ſaid *Luther*) deſiring my advice therein, (for my Sermon which lately before I preached touching this ſentence, *They have Moſes and the Prophets*; was gon out in Print, which the Citizen had read,) then I wrote unto him from *Wittemberg*, and adviſed him, not to ſuffer any *Vigils* at all to bee held, for hee might bee fully aſſured, that thoſe were meerly pranks of the Devil, whereupon, the Children and ſervants in the houſ jeered and contemned the Devil, and ſaid, What doeſt thou, Satan? Avoid thou curſed Spirit, and get thee gon to the place where thou oughteſt to bee, into the pit of hell, &c. Now, as the Devil marked their contempt, hee left of his Game and came there no more; *Quia eſt ſuperbus Spiritus, & non poteſt ferre contemptum ſui.*

Hee will bee highly eſteemed of, as *Rex ſuperborum.*

That it is profitable for Christians to bee tribulated and tempted of the Divel.

The profit of Tribulation.

ALthough Satan ceaseth not to plague the Christians, (said *Luther*) and to shoot at us his fierie darling darts, but prepareth one Combate after another against us, yet notwithstanding, the same is very good and profitable for us, for thereby hee maketh us the more sure of the Word and Doctrine, insomuch that faith encreaseth and is stronger in us; indeed, wee lie oftentimes under, and well it may bee, that now and then the Divel hunteth out of us a sower and bitter sweat, (as is don at this daie) yet notwithstanding hee cannot bring us into despair, for Christ alwaies hath kept the field, and through us hee keepeth and will keep it still. This hope maketh that in all manner of Trials and Temptations wee hold our selvs on Christ.

That the Divel rideth Sectaries and Seducers.

SUre it is (said *Luther*) the Divel in these our times befooleth the frantick Sectaries and seditious Spirits, ruleth and domineereth powerfully in them, maketh them so stiff, hard, and so insolent, that no Anvil can possibly bee made more hard, for they suffer themselvs not to bee taught, they receiv no instructions, they permit no Scripture to bee of value, but think how they may spin their own conceits and glosses out of their brains, thereby to make frivolous opposition against the bright, clear and open sentences, which plainly are laid against them out of holie writ; they will presume to defend and maintain their dreaming opinions and cogitations, which they bring into the Scripture, &c. Hereby (said *Luther*) wee may apparantly know, that for certain the Divel rideth them, and through his sorcerie hath taken them captives.

That the Divel is powerful in deceiving people.

Whoso is of the Divel bewitched, cannot releaf himself.

SO little (said *Luther*) as it is possible, that an humane creature (whose corporal and natural senses are bewitched) can quit or freehimself of such witchcraft; even so little is it possible also, that those, which spiritually are bewitched, can rid and releaf themselvs from that witch-craft, except they bee holpen by others, whose hearts as yet are free and unbewitched: For the Divel's deceits and witch-crafts are so strong in those which therewith are possessed, that they freely brag and boast, yea, will not stick deeply to swear, that they have the most assured truth, how much less then is it likely, that they should confess and acknowledg their Errors. And when, that although som of them bee convinced by many sentences of holie Scripture, (specially those that are the chief and ring-leaders of such heresies) yet all labor is lost, for they quickly have their Glosses wherewith they make baling and idle oppositions against the sentences of Scripture, insomuch that by our admonitions they are not onely nothing bettered; but the longer are the worf and more obdurate and hardned. This (said *Luther*) should I never have believed (that the Divel in such sort could trim up his lies and make them so like unto the truth) if the open experience of these times had not delivered the same unto mee.

This wee may see by the seditious spirits and by their Camarades.

That the Divel can mask himself in Christ's person.

The Divel's disguising.

IT is a fearful thing (said *Luther*) when Satan intendeth to torment the sorrowful consciences with intollerable melancholie; then the wicked villain master-like can mask and disguise himself into the person of Christ, so that it is impossible for a poor humane creature (whose conscience is troubled with such great and heavie Tribulations) to mark and discover the villanie of the Divel. From hence it falleth out, that many of those (that neither know nor understand the same) do run headlong into despair, do kill and make themselvs away; for, they are blinded and deceived so powerfully by the Divel, that they are fully perswaded, it is not the Divel, but Christ himself that vexeth and tormenteth them in such sort.

The insisting endeavors of the Divel.

I (said *Luther*) am a Doctor of Holie Scripture, and certain years hitherto have preached Christ; yet, to this daie, I am not able to put Satan off nor to drive him away from mee, as willingly I would, neither am I able so to comprehend Christ and to take hold on him, as in Holie Scripture hee is placed before mee, but the Divel continually

tinually seeketh how to put another Christ into my minde. Yet nevertheless, wee ought to render humble thanks to Almightie God, who hitherto hath held and preserved us by his holie word, faith, and by praier, so that wee know how to walk before him in humilitie and fear, and wee ought nothing at all to depend or presume on our own wisdom, understanding, Righteousnes, Art, strength and power, but onely and alone should comfort and cheer up our selvs in the strength of Christ, who alwaies above sufficiencie is strong and powerful, and although wee bee weak and faint, yet hee continually vanquisheth and overcometh through his power and strength, in us poor weak and feeble creatures, his holie name bee blessed and magnified for evermore, Amen.

Of the Divel's Work.

THe Divel goeth about with two things, wherewith hee advanceth his Kingdom and raiseth tumults in the world; namely, Lying and Murthering, which continually hee driveth with all diligence, and without ceasing. God commandeth, and saith, *Thou shalt do no murther.* Also, *Thou shalt have none other Gods but Mee.* Against these two Commandements, the Divel in his members dealeth seriously without intermission. Hee neither can nor may do any thing elf but lie and murther, as alas, too too much wee finde by experience. The foundation of Satan's Kingdom.

Hee now dallieth and plaieth no more with people, as heretofore hee hath don, with and by rumbling spirits; for hee well seeth, that the condition of the time is far otherwise now then it was twentie years past. Truly (said *Luther*) hee now beginneth at the right end, and useth great diligence. The rumbling spirits are now mute among us; but the spirits of sedition above measure do encreas and get the upper hand, God resist them.

Of the power of the Divel.

THe Power which the Divel useth (said *Luther*) is not by God commanded, but God resisteth him not, but look's through the fingers, suffereth him to make tumults, yet no longer nor further then God willeth; for God hath set him a stint and mark, over and beyond which hee neither can no dareth to step. God's leav and permission to the Divel.

Like as when a great Lord beheld another setting his Barn on fire and resisted him not, but looked through the fingers, even so doth our Lord God likewise with the Divel. But, in that God said (concerning *Job*) to Satan, *Behold, hee is in thy hands, yet spare his life,* &c. That power (said *Luther*) was by God permitted, who gave him leav therunto, as if God should saie, Well on, I will once permit and give thee leav, but touch not his life.

Of Examples touching this life.

HOw and in what manner the Divel keepeth hous, how hee rageth and swelleth with lying and with murthering, of the same wee read, see, and finde many horrible Examples; yet, wee ought to know, that God permitteth and suffereth the same so to bee don. Daily experience.

That God through humane weakness destroieth the power of the Divel.

IT is in a manner ridiculous (said *Luther*) that God commandeth us (weak flesh and blood) to enter combate with the Divel, and to strive and fight with so powerful a Spirit as hee is, and, (which seemeth more scornful) hath given into our hands no other weapon, but onely his Word, which by faith wee take hold on, and therewith wee beat and overcom him, the same must needs griev and vex that great and powerful enemie. But (said *Luther*) in such combating, it is very difficult and heavie, specially, in that wee know the Divel to bee the Divel; for, no man is able with words to express, much less to believ, how that maledicted Majestie can disguise and transform it self into an Angel of light, as *Paul* saith, 2 *Cor.* 11. *David* against *Goliath*, 1 *Reg.* 17.

That

That the Divel is a fowler.

The Divel's Wilde-fowl.

THe Divel (ſaid *Luther*) is like a Fowler; thoſe Birds which hee catcheth, the necks of the ſame hee wringeth aſunder and killeth them, keepeth very few alive, Onely thoſe that do allure other Birds to his ſnare, and alſo do ſing the ſong which hee will have, the ſame hee putteth into a Cage, to the end, that by their alluring, hee may catch more; all the reſt muſt go to the pot. I hope (ſaid *Luther*) hee ſhall not get mee into his Cage.

The Divel's ſpace, *Mat.* 3.

Therefore, if thou intendeſt to reſiſt Satan, then look, that thou beeſt well armed and weaponed with God's Word and with Praier. For, if thou beeſt ſecure, and ſpendeſt thy cogitations without God's word, then the Divel is neer about thee, and lieth upon thee; thou haſt no waie to reſiſt him, but onely and alone through God's Word and praier. For, hee cannot endure thoſe blows of defence, otherwiſe although thou giveſt him once his diſpatch and turneſt him away; yet, hee will quickly return again, ſpecially, if thou beeſt ſecure, lieſt ſnoaring, and thinkeſt, that now all is ſafe.

The Divel's near allied companions.

Let no man flatter himſelf (ſaid *Luther*) and think, that the Divel is far from the ungodly, and in hell, as the Arch-Biſhop of *Mentz* thinketh, whenas notwithſtanding, the Divel is and dwelleth in his hardened heart, rideth and driveth him according to his full will and pleaſure, like as hee powerfully ruleth and leadeth all the ungodly. For, if the Divel had none other power, but onely to plague us in bodie, and in wealth, and that hee vexed and tormented us onely with the cares and troubles touching the maintenance of this life; then hee were no Divel to make accompt of. But hee hath learned a higher Art; namely, when hee taketh away from us and falſifieth the Article of Juſtification (both *privativè & poſitivè*) how wee are juſtified and ſaved before God, when hee either teareth the ſame quite out of our hearts, as is don in Popedom, or elſ defileth it through Sects and Hereſies, in that they talk and babble much thereof, but nevertheleſs, they hang thereon a Gloſs concerning works, or ſomwhat elſ, which is not pure, ſo that they leav the hulks or peelings of the nuts to their people and hearers, but the kernels are gon.

nota bene.

That the Divel contemneth and derideth all the works of God.

Lupa.

ABout two miles from *Wurtzburg*, a great concourſ of people and Pilgrimage yearly uſed to bee to the Golden *Lupa* (for thoſe who were not canonized and exalted by the command of the Pope or Biſhops, might well bee ſaved, but they were not to bee counted and named Holie) which afterwards was diſcovered to bee this, namely, a Churchman in that place had buried a Bitch, which hee called *Lupa*.

Whether the Divel knew of Chriſt's Humanitie or no?

I Believ (ſaid *Luther*) that the Divel knew not, that the Son of God (conceived in the bodie of the Virgin *Marie* by the Holie Ghoſt) was made man. Therefore hee ſaith in the Wilderneſs to Chriſt, *Art thou the Son of God? command that theſe ſtones bee made bread.* This glorious title the Divel giveth to Chriſt, not that hee held the ſame to bee true, but flowted Chriſt therewith, as would hee ſaie, O! depend thou ſtill upon God, ſtaie until a roaſted Capon flieth into thy mouth, ſaie ſtill, that thou haſt a God who careth for thee; where is now thy heavenly Father that ſhould take thy part? Now eat and drink of thy faith, let us ſee, if therewith thou canſt ſtill thy hunger, yea, ſtones mai'ſt thou eat for ought I ſee; O! how finely art thou the Son of God, &c.

Satan's flouting of Chriſt.

What ſhape or form the Divel carrieth.

The Divel's diſguiſing.

THe Divel carrieth two manner of ſhapes, forms, or vizards, wherein hee diſguiſeth himſelf; either hee transformeth himſelf into the ſhape of a Serpent, thereby to affright and to kill; or elſ, into the form of a ſillie ſheep, to lie and deceiv; theſe (ſaid *Luther*) are his two Court-colors. The Divel is a fooliſh Spirit, for hee giveth means and occaſion to Chriſt to defend himſelf, in that hee tormenteth and plagueth

plagueth the poor and weak Christians; for thereby hee confirmeth the Autoritie of Christ and his Apostles: as when they make the sick whole and sound, then the Divel should rather wish, hee had left them at peace and quiet, and had not plagued nor tormented them; But his wicked desire in doing mischief, driveth him forward, to the end hee might bee brought to confusion.

Of the punishment of the Ungodlie when they give themselvs over to the Divel, and are becom his habitation.

THe Ungodlie (said *Luther*) cannot bee worf and harder punished, then when of the Church they are delivered over to the Divel; that is, Excommunicated, to the end they may bee plagued and tormented of him; who (if God permitteth him) either killeth, or at least troubleth and vexeth them with manifold plagues and misfortunes. Correction of wicked people.

Therefore in many Countries there are still Divels inhabiting. *Prussia* hath many evil spirits; likewise in *Pilappia* are many Divels and Witches. In *Swissia*, not far from *Lucerne*, on a high Mountain, is a great water, called *Pilates* Ditch, therein the Divel hath vaste and horrible doings. In the Countrie where I was born (said *Luther*) is a very high Mountain, called *Pollter's* Hill, on the top of which is a Ditch, whereinto a stone beeing cast, it raiseth a great tempest, insomuch that the Inhabitants thereabout are moved and stirred. These are all Habitations of Divels, where they are Captivated.

St *Austin* writeth of one that knew the thoughts of men; as when one thought of a Vers in *Virgil*; but (said *Luther*) the Divel had before possessed him with that Vers.

That the Words and Works of Good and Godlie People do much vex the Divel.

OUr Songs and Psalms (said *Luther*) do sorely vex and griev the Divel; on the contrarie, our Passions and Impatiencies, our Complainings and Cryings, [*Alas!* or, *Wo is mee!*] do pleas him well; yea, hee laugheth thereat in his Fist. Hee taketh delight in tormenting us, specially when wee confess, praise, preach and laud Christ. For seeing the Divel is a Prince of this world, and our utter enemie, therefore wee must bee content to let him pass through his Countrie; hee will needs have Imposts and Customs of us, and striketh our Bodies with manifold plagues. The Jurisdiction of the Divel's Court.

Over whom and how far God permitteth the Divel to plague the people.

GOD giveth to the Divel and to witches power over Humane Creatures two manner of waies: *First*, Over the Ungodlie, when hee will punish them by reason of their sins. *Secondly*, Over the Just and Godlie, when hee intendeth to trie them, whether they will bee constant in the Faith, and remain in his Obedience, or no. For without God's Will and our own consent, the Divel cannot hurt us; for God saith, *Whoso toucheth you, the same toucheth the Apple of mine Eie.* And Christ saith, *Without the Will of your Heavenlie Father, there cannot fall an hair from your heads.* When the Divel and Witches have power.

What use wee ought to make of such Histories as concern the Divel's Tyrannie.

NOt long since (said *Luther*) the Divel in *Thuringia* would have taken away a lewd fellow; but hee defended himself and strove long with him, insomuch that the Divel was constreined to depart without him; then the fellow afterwards bettered himself, and thereby was preserved.

Truly (said *Luther*) these are not unprofitable nor vain Histories and Accidents; for therewith people are made afraid to work wickedness. Therefore mark well such and the like Histories, to the end yee may diligently take heed of swearing, and blaspheming of God, and not therewith to invite the Divel to Guest; for hee is nearer unto us then wee can imagine. And therewithall consider this sentence, *The Son of God is appeared, to the end hee may destroie the works of the Divel.* Christian profit concerning this Accident.

Wee ought at this time diligently to praie (said *Luther*), that God would in Mercie help and deliver us; not onely in regard the Courses of Heaven, the Planets (together Necessarie praiers at this time.

ther with many horrible and fearful Signs) do presage nothing that is good: but also, by reason of the craft and subtiltie of the Divel, who with his practises in the fiercest and powerfullest manner, without ceasing, tribulateth and assaulteth the Church.

Of the nature of the Divel.

The hellish Wolf.

THe Divel hath even the nature and manner in devouring like a Wolf; who beginneth not to eat, until hee hath torn in pieces and murthered all the sheep in the Fold; for the Divel (if God resisted him not) would destroie and kill all humane creatures at once.

That the Divel's power is seen by the Falling of the Saints.

THe Divel's power (said *Luther*) is not so well to bee seen and known by the Falling of Carnally minded people, and of the wise of this world (which live directly like sensless Creatures, and heathen people by nature) as it is seen by the Falling of the Saints that were endued with the Holie Ghost; as there have been *Adam*, *David*, *Solomon*, *Peter*, &c. who committed great and gross sins, and fell by God's Determinate Council, to the end they should not proudly exalt themselvs by reason of God's Gifts; For which caus God suffered *David* to Fall so fearfully into Adulterie and Murther, to the end hee should learn to know his spoiled Nature, and to praie the *Miserere* for our Example, that wee also continually may live in God's Fear, may watch and praie.

How the Divel can deceiv people, and beget Children.

nota.

IN *Germanie* (said *Luther*) was heretofore a Noble Familie, which were born of a *Succubus*, and fell out thus:

A Gentleman had a fair young wife which died, and was also buried. Not long after, the Gentleman and his servant lying together in one Chamber, his dead wife in the night time approached into the Chamber, and leaned her self upon the Gentleman's Bed, like as if shee had been desirous to speak with him. The servant (seeing the same two or three nights one after another) asked his Master, whether hee knew, that every night a woman in white Apparel came unto his Bed? The Gentleman said, No: I sleep soundly (said hee) and see nothing. When night approached, the Gentleman considering the same, laie waking in Bed. Then the woman appeared unto him, and came hard to his Bed-side. The Gentleman demanded who shee was? Shee answered, I am your wife. Hee said, My wife is dead and buried. Shee said, True: by reason of your swearing and sins I died; but if you would take mee again, and would also abstein from swearing one particular Oath, which commonly you use, then would I bee your wife again. Hee said, I am content to perform what you desire. Whereupon his dead wife remained with him, ruled his houf, laie with him, ate and drank with him, and had children together. Now it fell out, that on a time the Gentleman had Guests, and his wife after supper was to fetch out of his Chest som Banquetting stuff: shee staying somwhat long, her husband (forgetting himself) was moved thereby to swear his accustomed Oath; Whereupon the woman vanished that instant. Now seeing shee returned not again, they went up into the chamber to see what was becom of her. There they found the Gown which shee wore, half lying within the Chest, and half without; but shee was never seen afterwards. This did the Divel (said *Luther*) hee can transform himself into the shape of a man or woman.

The Prince Elector of *Saxon* (*John Frederick*) having received advertisement of this strange Accident; sent thereupon presently unto mee (said *Luther*) to have my opinion, what I held of that woman, and of the children which were begotten and born of these two persons? Whereupon I wrote to his Highness, That in my opinion, neither that woman, nor those children, were not right Humane Creatures, but Divels; For the Divel casteth before the eies a blaze, or a mist, and so deceiveth people; insomuch that one thinketh hee lieth by a right woman, and yet is no such matter; for, as St *Paul* saith, the Divel is strong by the Children of unbelief. But inasmuch as children

children, or Divels are conceived in such sort, the same are very horrible and fearful examples, in that Satan can plague and so torment people, as to beget Children. Like unto this is it also with that which they call the (*Nix*) in the water, who draweth people unto him, as Maids and Virgins, of whom hee begetteth (Divels) Children. The Divel can also steal Children away (as somtimes Children within the space of six weeks after their birth are lost) and other Children called (*Suppositititii*) or Changelings, laid in their places. Of the *Saxons* they were called *Killcrops*.

Of a Changed Childe at Dessaw.

EIght years since (said *Luther*) at *Dessaw*, I did see and touch such a Changed Childe, which was twelv years of Age; hee had his eies and all members like another Childe: Hee did nothing but feed, and would eat as much as two Clowns, or Threshers, were able to eat. When one touched it, then it cried out: When any evil happened in the houf, then it laughed, and was joiful; But when all went well, then it cried, and was very sad. I told the Prince of *Anhalt*, If I were Prince of that Countrie, so would I venture *Homicidium* thereon, and would throw it into the River *Moldaw*. I admonished the people dwelling in that place devoutly to praie to God to take away the Divel; the same was don accordingly, and the second year after the Changeling died.

In *Saxonia*, near unto *Halberstad*, was a man that also had a *Killcrop*, who sucked the Mother and five other Women drie; and besides, devoured very much. This man was advised that hee should in his Pilgrimage at *Halberstad* make a promiss of the *Killcrop* to the Virgin *Marie*, and should caus him there to bee rocked. This advice the man followed, and carried the Changeling thither in a Basket. But going over a River, beeing upon the Bridg, another Divel that was below in the River called, and said, *Killcrop, Killcrop!* Then the Childe in the Basket (which never before spake one word) answered, Ho, ho. The Divel in the water asked further, Whither art thou going? The Childe in the Basket said, I am going towards *Hocklestad* to our loving Mother to bee Rocked. A *Killcrop* about *Halberstad*.

The man beeing much affrighted thereat, threw the Childe, with the Basket, over the Bridg into the water. Whereupon the two Divels flew away together, and cried, Ho, Ho, Ha, tumbling themselvs one over another, and so vanished.

Such Changelings and *Killcrops* (said *Luther*) *Supponit Satan in locum verorum filiorum*; for the Divel hath this power, that hee changeth Children, and in stead thereof laieth Divels in the Cradles, which prosper not, onely they feed and suck: But such Changelings live not above eighteen or nineteen years. It oftentimes falleth out, that the Children of women in Childe-bed are changed, and Divels are laid in their stead; one of which more fowleth it self in the Excrements, then ten other Children do, so that the parents are much therewith disquieted, and the mothers in such sort are sucked out, that afterwards they are able to give suck no more. Such Changelings (said *Luther*) are also Baptized, in regard that they cannot bee known the first year; but are known onely by sucking the mothers drie.

Concerning Samuel *that appeared to King* Saul.

IT was not the Prophet *Samuel*, which at *Saul*'s request, the witch caused to appear unto him, but it was a Spright, or an evil Spirit (said *Luther*) which hereby is proved: God commandeth in *Moses*, that the Truth should not bee enquired after by the Dead, &c. Therefore it was a delusion in the shape and likeness of that man of God. Like as that Conjurer (the Abbot of *Spanheime*) brought to pass, that *Maximilian* the Emperor saw walking in his Bed-chamber, all the deceased great Heathen Emperors, and how everie one of them, in his life time, was proportioned and apparelled; among whom was *Alexander* the Great, *Julius Cesar*, also the Spouf of *Maximilian* the Emperor, which *Charls Gibbosus* took away from him. 1 *King.* 28.

Afear-

A fearful Historie of a Scholar who gave himself over to the Divel.

Valerius a Student at *Wittemberg.*

ANno 1538, the 13 of *Febr.* a young Student at *Wittemberg*, named *Valerius*, of *Leiptzig*, by my self (said *Luther*) was Absolved in the Sacristie, in the presence of the Deacons and his Tutor, *George Maior*. The same was very rude and disobedient to his Tutor. At last, beeing examined and asked, why hee lived so lewd and dissolute kinde of life, fearing neither God nor men? Hee thereupon confessed, That five years past hee had given himself over to the Divel with these words, *I renounce and denie thy Faith* (O Christ), *and henceforward will bee entertained by another Master.* Touching these words (said *Luther*) I examined him, I reproved and chid him sharply, and I asked him, if hee had spoken any words more to the Divel? Hee answered, No. Then I asked him, if hee was sorrie for it, and if now hee would return again to our Saviour Christ? Whereupon hee answered, and said, Yea, and earnestly persisted in praying. Then I laid my hand upon him, and with the rest that were by, I kneeled down, praied the Lord's Praier, and afterwards said,

Luther's dealing and prayers for a Student.

Lord God heavenlie Father, who through thy well-beloved Son hast commanded us to praie, and in thy holie Christian Church hast ordeined and instituted the Office of Preaching, that with meek spirit wee should instruct and recover again such our brethren, which through som fault might bee overtaken. And Christ thy onely Son himself saith, I am not com, but onely for the caus of sinners: Wherefore wee praie thee, for this thy servant, that thou wouldst pardon and forgive him his sins, and inclose him again in the Article of Remission of Sins, and receiv him again into the bosom of thy holie Church, for thy dear Son's sake Christ Jesus our Lord, Amen.

Publick Recantation.

Afterwards I spake these words following to the youth in the High Germane tongue (which hee spake after mee): I *Valerius*, confess before God and all his holie Angels, and before the Assemblie of this Church, that I did renounce and denie the Faith of my GOD, and gave my self over to the Divel: The same is grievous unto mee, and I am heartily sorrie: I will henceforwards bee a professed enemie to the Divel, and will conform my self to the will of my Lord God, and amend my self, *Amen.*

Hereupon I admonished him to Repentance, and God's Fear, and that henceforth hee should in godliness, civilitie, and in obedience live, and should by Faith and Praier resist the Counsels of the Divel: And when the Divel should take hold on him with wicked cogitations, then should hee arm himself with God's Word, and presently should repair to his Tutor, or Minister, discover the same unto him, and should reject the Divel, with his Counsels and Advices. This young Student (said *Luther*) from that time forward grew and became a very good and godlie Christian.

James 4.

How wee ought to carrie our selvs in time of Tribulation.

Providence in time of the Divel's assaults.

WHen Tribulations approach, then (said *Luther*) excommunicate them in the Name of Christ Jesus, and saie, God hath forbidden mee to receiv that Coin, becaus it is minted by the Divel; therefore wee are to reject his Coin, as beeing prohibited.

When heavie cogitations com upon thee, then expel them by what means thou best maiest: talk and discourse with good friends of such things as thou takest delight in. But here a man may saie, Without due cogitations, nothing that is good can bee effected. Hereunto (said *Luther*) I make this answer, Wee must make a difference of cogitations. Cogitations of the Understanding do produce no Melancholie, but the cogitations of the Will caus sadness; as, when one is grieved at a thing; or when one doth sigh and complain, those are melancholie and sad cogitations, but the understanding is not melancholie.

When I (said *Luther*) write against the Pope, I am not melancholie; for then I labor with the brains and understanding, then I write with joie of heart; insomuch, that not long since Doctor *Reisenpusch* said unto mee, I much marvel that you can bee so merrie; if the case were mine, it would go near to kill mee. Whereupon I answered him, and said, Neither the Pope, nor all his shaven Retinue, can make mee sad; for I know that they are Christ's enemies; therefore I fight against him with joiful courage.

Since

Since the time that *Silvester* wrote against mee (said *Luther*) and in the beginning of his Book gave himself this Title, *The Master of the holie Palace*, and that I saw the *Bachant* wrote such stuff as constreined mee thereat to laugh and jest; I saie, since that time, I scorned him, his Master the Pope, and all his Popish Crew.

Now in this my Age I am vexed and tormented with nothing, but onely with the Tribulations and Temptations of the Divel, who walketh with mee in my bed-chamber; hee strongly scowleth upon mee: Can hee gain nothing of mee in my heart, so falleth hee on my head and soundly plagueth mee.

Hee oftentimes tribulateth mee touching Praying; hee striketh cogitations into my breast, as did I neglect to praie diligently: Although I know, that in one daie I praie more then all the Popish Priests and Friers, but I babble not so much. My earnest advice is (said *Luther*), that no man contemn written or described Praiers; for whoso praieth a Psalm, the same shall bee made throughly warm.

The Divel (said *Luther*) oftentimes objected and argued against mee the whole caus which (through God's Grace) I lead; hee objecteth also against Christ; But better it were that the Temple brake in pieces, then that Christ should therein remain obscure and hid.

Of the Divel's kindenesses.

THe Divel is so kinde (said *Luther*), that hee giveth Heaven to people before they sin, and after their sins, hee bringeth their Consciences into despair. But Christ dealeth quite contrarie; for hee giveth Heaven after sins committed, and maketh joiful Consciences. The inequalitie of Christ, and of Satan's proceedings.

In this night past (said *Luther*) as I wakened out of my sleep, the Divel came and intimated, that God was far from mee, and heard not my praiers; whereupon I said, Well then, so will I call and crie the louder. I will place before my sight the world's unthankfulness, and the ungodlie doings of Kings, Potentates and Princes; I will also think upon the raging Hereticks; all these will enflame my praying.

Of the Difference between the Obedience towards GOD, and towards the Divel.

AMongst the external Obediences towards GOD and the Divel, nothing carrieth a fairer lustre then superstition and Misbelief. People are very diligent in practising God's Worship without his Word and Command. God commandeth the Obedience of Faith and of Good Works: But the obedience towards the Divel consisteth in Evil Works; that is, in Superstition and worshipping of Idols.

That the Divel is a Hell-hound.

THe Hellish-hound (said *Luther*) in Greek, is called *Cerberus*, in Hebrew, *Scorphur*: Hee hath three throats, which are, Sin, the Law, and Death.

Of the Whale the Divel.

IN *Job* are two Chapters concerning *Behemoth* the Whale, that by reason of him no man is in safetie. *Wilt thou* (saith the Text) *draw Leviathan out with a hook? Will hee make many supplications unto thee? will hee speak soft words unto thee?* These are colored words (said *Luther*) and figures whereby the Divel is signified and shewed. The Whale careth for no Ship, neither doth *Behemoth*: hee carethfor no Art, for no wisdom nor power. The Prince of this world regardeth these like straw or stubble: But one thing there is that shall destroie him; namely, God's Word in Faith: *The woman's Seed will do the Deed.* The 40. 41.

CHAP. XXXVI.

OF WITCHCRAFT.

Of the power of Witchcraft against Christians.

Preachers, most of all, ought to take heed.

CErtain it is (said *Luther*) that good and godlie Christians may bee bewitched; For our souls are subject to lies, but the same shall bee delivered. Nevertheless, the bodies must bee subject to the murthering stabs of the Divel. I am persuaded (said *Luther*) that my sicknesses are not alwaies natural; but that the Divel by Witchcraft practiseth his wilfulness upon mee; but God delivereth his Chosen from such evils.

Of a bewitched Maid.

The Divel's witching

DOctor *Spalatine* (said *Luther*) told mee, that a young Maid at *Altenburg* was lately bewitched, insomuch that shee wept tears of blood. And although shee neither saw nor knew the Witches, yet shee felt them present, and wept. The Magistrate (said *Luther*) should make haste with such Witches to punishment. The Lawyers in such Cases will have too many witnesses and proofs. I had lately a Matrimonial Caus in hand: A wicked woman by poison intended to make away her husband, insomuch that hee vomited and cast out little Vipers: When shee was put to the torture, shee refused to confess any thing; for such Witches are altogether dumb, and contemn the Rack; the Divel will not suffer them to speak: But such actions are sufficient proofs for them to receiv condign punishment to the example of others.

Of Witchcraft divinely explained.

ALthough (said *Luther*) everie sin is a falling from God's Works, whereby God abominably is provoked to wrath; yet Witchcraft, in regard of the abomination thereof, may well and rightly bee named, *Crimen læsæ Majestatis Divinæ*; that is, A Rebellion, and such an Abomination, as chiefly, and in the highest measure, toucheth the Divine Majestie; for as the Lawyers artificially do dispute concerning diverſ natures of Rebellion and mis-behaviours against the temporal Regal Majestie; (And among the rest they infer, When a man flieth out of the field from his Lord and Master, becometh treacherous, and joineth himself to the Enemie, such an one they condemn, and acknowledg him worthie of punishment to death). Even so likewise, forasmuch as Witchcraft is an abominable offence, in that one giveth himself from God (to whom hee hath promised, sworn, and vowed himself) over to the Divel, who is God's utter enemie; so is the same well worthie of Death's punishment.

That one Witchcraft requiteth another.

EMperor *Friderick* (Father to *Maximilian*) caused a Conjurer to bee invited to dinner among som of the chiefest Courtiers. The Emperor with his Art produced, that the Conjurer got feet like an Ox, and on his hands hee had claws: The Emperor coming into the dining-room, bade the Conjurer fall to his victuals; but beeing ashamed, hee hid his claws under the table. At last, when hee could hide them no longer, they were discovered.

Then the Conjurer said to the Emperor, If your Imperial Majestie pleas to give mee leav, I will also shew you somthing. The Emperor said, Yea, I give thee leav. Whereupon the Conjurer by his sorcerie wrought, that a great tumult was raised without, just under the Emperor's window. Now as the Emperor looked out at the window

dow to ſee what the matter was; then hee had on his head a great and mightie pair of Stag's horns, ſo that hee could not pull in his head again. Then ſaid the Emperor to the Conjurer, Releaſ mee, thou haſt won. I like it well (ſaid *Luther*) that one Divel can jeer another, whereby I gather and conclude, that one Divel is ſtronger then another.

CHAP. XXXVII.
OF TRIBULATION AND TEMPTATION.

How LUTHER *by the Divel was Vexed, Tribulated, and Tempted by reaſon of his Doctrine, and how hee defended himſelf.*

WHoſo, without the Word of Grace and Praier, diſputeth with the Divel touching Sin and the Law, the ſame hath loſt; therefore (ſaid *Luther*) let him leav of betimes. For the Divel is armed againſt us with *Goliah*'s Sword, with his Spear and Weapons; that is, Hee hath on his ſide to aſſiſt him, the Teſtimonie of our own Conſciences, which witneſs againſt us in that wee have tranſgreſſed all God's Commandements; therefore the Divel hath a very great advantage againſt us. The Divel's advantage againſt us.

The Divel oftentimes aſſaulteth mee, and objecteth, that out of my Doctrine great offenſes and much evil hath proceeded, wherewith many a time hee vehemently perplexeth mee: And although I make him this anſwer, That much good is alſo raiſed thereby (which by God's Grace is true), yet notwithſtanding, hee is ſo nimble a ſpirit, and ſo craftie a Rhetorician, that maſter-like hee can pervert the ſame meerly into ſin. Hee was never from the beginning ſo fierce and full of rage, as now hee is towards the end of the world. I feel him exceeding well. *Luther*'s tribulation concerning his Doctrine.

But (ſaid *Luther*) when I remember my ſelf, and take hold on the Goſpel, and meet him therewith, then I utterly confute him and all his Arguments; but many times I am failing therein; therefore hee objecteth, and ſaith, The Law is alſo God's Word, why then is alwaies the Goſpel objected in oppoſition againſt mee? Then I ſaie unto him, True: the Law is alſo God's Word; but ſo far different it is from the Goſpel, as Heaven is from Earth: For in the Goſpel God offereth unto us his Grace; Hee will bee our God, and meerly out of Love hee preſenteth unto us his onely begotten Son, who delivereth us from ſin and death, hath purchaſed everlaſting Righteouſneſs and Life by his Paſſion and Reſurrection; thereon do I hold, and will not make God a liar. Indeed, God alſo hath given the Law, but in everie reſpect for another uſe and purpoſe. Wherewith *Luther* confuteth the Divel's Arguments.

What I teach, write, preach, and intend, the ſame (ſaid *Luther*) I lead openly by the clear daie-light, not hidden in a corner: I direct and ſquare all the ſame by the Goſpel, by Baptiſm, and by the Lord's Praier. Chriſt ſtandeth here, Him I cannot denie; upon the Goſpel do I ground my Cauſ, &c. Yet notwithſtanding all this, the Divel bringeth it ſo near unto mee with his craftie diſputing, that the ſweat of anguiſh droppeth from mee, inſomuch, as many times I feel and underſtand, that hee ſleepeth nearer unto mee then my wife *Kate* doth; that is, hee diſquieteth mee more, then ſhee comforteth or pleaſeth mee. St *Paul* alſo reviled for a Rebel.

Even thus St *Paul* was conſtreined (beeing in Tribulation and Temptation) to defend and comfort himſelf, when at *Philippi* both Jews and Gentiles hit him in the teeth, and ſaid, *That hee troubled their Citie*, &c. And at *Theſſalonica* they ſaid, *These are they that turn the world upſide down, they do contrarie to the Decrees of* Ceſar, *&c.* And *Acts 16.* *Acts 17.*

Acts 24. at *Cesaria, Tertullus* said, *This is a pestilent fellow that hath moved Sedition among all the Jews throughout the world, &c.* This was as much as to saie, Hee was a Rebel against the Emperor. Likewise the Divel stirred the Jews up against Christ, accusing him falsly, That hee forbad to paie Tribute unto *Cesar.* Also that hee blasphemed God, in making himself the Son of God.

Therefore (said *Luther*) do I saie to the Divel, Like as thou camest to confusion by Christ and St *Paul,* even so (Mr Divel) shall it go with thee, if thou meddlest with mee.

How a Christian ought to defend himself against heavie cogitations.

AS heretofore I have said, so I saie still, That all heavinesse of minde and melancholie cometh of the Divel; For hee is the Lord of Death, *Hebrews* the 7th; specially when a man is possessed with such cogitations, as, That God is not gracious unto him; or, That God will have no Mercie upon him, &c. Therefore whosoever thou beest, that art possessed with such heavie thoughts, know for certain, that the same is a work and driving of the Divel: For God hath sent his Son into the world, not to affright, but to comfort sinners. From hence these and the like sentences are oftentimes expressed in holie Scripture; *Rejoice: Bee joiful in the Lord. Bee not afraid, Bee not discouraged, Bee of good comfort, I have overcom the world. The sting of death is made blunt upon mee; yea, it is altogether broken in pieces,* &c.

The language of Holie Scripture.

The securitie of the faithful.

Therefore in such Tribulations thou oughtest to bee of good courage, and to think, that now henceforward thou art not the childe of an humane creature, but of God through Faith in Christ, in whose Name thou art Baptised; therefore the spear of death cannot enter into thee; hee hath no right unto thee, much less can hee hurt or prejudice thee; for hee is everlastingly swallowed up through Christ.

That Tribulations are sure and certain tokens that God loveth us.

Luther's comfort for a perplexed person.

IT is better for a Christian (said *Luther*) to bee sorrowful then to bee secure, as the world useth to bee. Well is hee (saith the Wiseman, *Prov.* 28,) that standeth alwaies in fear; yet so, that hee knoweth hee hath in Heaven a Gracious God, for Christ's sake, as the *Psalm* saith, *The Lord's delight is in them that fear him, and put their trust in his Mercie.*

Psal. 147.

There are two sorts of Tribulations (said *Luther*); one, of the Spirit; another, of the Flesh. Satan tormenteth the Conscience with Lies; insomuch, as hee perverteth that which according to God's Word is well and uprightly don. But the Bodie, or the Flesh hee plagueth in another kinde.

No man ought to laie a Cross upon himself, or to make choice of a Tribulation (as is don in Popedom): but if a Cross or Tribulation cometh upon him, then let him suffer it patiently, and know, that it is good and profitable for him: For by that means wee must learn through experience, that Satan is a Liar and a Murtherer, and that heavinesse of spirit cometh of the Divel, who, out of meer hatred, wisheth that wee might not enjoie so much as one hours solace or comfort. But (said *Luther*) bee thou of good comfort in the Lord, it will bee better; for Christ will make good his promiss, where hee saith, *I live, and yee shall live.* Likewise, *I will not leav you comfortless.* And, *I will take you unto mee, so that yee shall bee where I am,* &c.

John 12, 14, 17.

Therefore do I hope, that our loving Lord God will graciously help us, and put an end to our Tribulations: In the mean time let us chear up our selvs in patience, and let us with joie and comfort carrie in our mindes, what St *Paul* delivereth, and saith, Through many troubles wee must enter into the Kingdom of Heaven. All that will live a godlie life in Christ Jesus must suffer persecution.

That blaspheming of God is two-fold.

The Divel's clogging of praier.

LUTHER (understanding of one that was fiercely tempted and plagued in his Conscience, in that hee found not in himself *Formalem justitiam,* that is, a full, compleat Righteousnes, that hee was not so Righteous, as God in the Law required of him, and that onely in praying hee alwaies felt such blaspheming against Christ) said,

said, It is a good sign; For blaspheming of God is two-fold; *One* is *Activa*, or Operative; When one witting and wilfully seeketh occasion to blaspheme God (as *Faber*, and Doctor *Smith* do), from which, God deliver us. The *Other* is a constrained blaspheming of God *Passiva*; When the Divel, against our wils possesseth us with such evil cogitations unawares, which wee desire to resist. With such God will have us to bee exercised, to the end wee may not lie snoaring in lazinesse, but that wee should strive and praie against the same. By this means (said *Luther*) such cogitations at last will vanish away and ceas, specially at our last end; for as then the Holie Ghost is present with his Christians, standeth by them, driveth away the uglie Divel, suppresseth him, and maketh a sweet, a quiet, and a peaceable heart and Conscience. Wherefore (said *Luther*), write unto him, that hee take, for his spiritual diseas, this my Physick; namely, that hee trouble and torment not himself about any thing, but bee of good comfort, trust in God, and hold himself on the Word: As then, the Divel of himself will ceas from wakening and encreasing such blaspheming. Christian's advantage.

But what concerneth his Tribulation, in not finding a full and compleat Righteousnes in himself, let him know, that no humane creature findeth the same in this life; it is altogether Angelical, which shall happen and fall unto us in the life to com. Here wee must content our selvs with Christ's Righteousnes, which full dearly hee purchased and merited for us with his Innocent Blood.

What one cannot hinder which is wrongfully don, hee must use patience and praie.

DAvid (said *Luther*) was a wonderful discreet man, in that hee dared openly to teach and speak against the false-worshipping of the Jews, but hee was not able to hinder and resist the same: Hee, doubtless, saw in this corner, one, Celebrating Mass, another in that place teaching falsly (and the same were the greatest and powerfullest heap and multitude), which if by force hee could have utterly cast down and destroied, so would hee (no doubt) have don it; but seeing hee knew not how to remedie the same, hee was compelled to entertain patience, and to compose a song thereof unto the Lord, sang, and called upon him.

Of Physick against unprofitable Cogitations.

WHen I (said *Luther*) am troubled with Cogitations concerning temporal or domestick affairs, then I take a Psalm, or a sentence out of St *Paul*, and so I laie mee down to rest and sleep. But the Cogitations that com of the Divel are somwhat more chargeable unto mee, as then I must look strongly about mee, and valiantly must strive to work my self thereout. Against the plague, Melancholie.

Of the Christians victorie through the Holie Ghost.

HUmane weaknes (said *Luther*) must lie open to all tribulations and dangers inwardly and outwardly, to corporal and spiritual trials; yea also, must lie open to the Divel; insomuch, that if God held not over us, defended and protected us not, so could not one of us last or remain the space of an hour. Therefore the Holie Scripture giveth a very fair style to the Holie Ghost, nameth him an Advocate and Assistant, that pleadeth our Caus, speaketh our words, standeth in our stead, and when wee are fallen, hee helpeth us up again. Thus wee keep the victorie through Faith, wee overcom the Divel and the world; yet not by our strength or abilitie, but through the strength and operation of the Holie Ghost, and by Faith. Fearful dangers of humane creatures.

That Christians must suffer.

WEe which are Baptized (said *Luther*) must to the task, and suffer *Activè & Passivè*, of God, who worketh and formeth us as a Potter prepareth his claie; then wee must also suffer of the world and the Divel, who in such sort do plague and torment us, that wee are made Martyrs continually.

Our Lord God vexeth all his Saints, they must all drink of the cup; for even so hee dealt with *Marie* his Mother. That which is loving and acceptable unto him, the same must suffer: And when wee strive, then wee lose. This (said *Luther*) affrighteth mee. *Psal. 75.*

Signs of Christian's cogitations.

It is impossible that an humane heart (without Crosses and Tribulations) should think upon God, and not forget him.

That all cannot bear equal Tribulations.

NOt all (said *Luther*) are able to bear Tribulations alike; for, as if on the bodie of an humane creature all were meerly flesh without bones, then it would fall into a lump, or bunch; the bones and sinews do keep up the Flesh, &c. Even so in the Christian Congregation, som must bee able to bear a blow of the Divel; as wee three, *Philip Melanchon, John Calvin,* and my self: Therefore wee praie continually in the Church; for it is Praier that must do the deed.

That David's *Tribulations were much more heavie then ours are.*

David's Fetters.

DAvid, doubtless, had worſ Divels then wee have, for without great Tribulations hee could not have had so great Revelations (which indeed were great and glorious). *David* made Psalms, and sang: wee also will make Psalms, and sing so well as wee can, to the honor of our Lord God, and to spight and deride the Divel and his spouſ.

How wee ought to comfort such an one that is in Tribulation, thinking hee hath sinned against the Holie Ghost, which sins will not bee forgiven.

True Repentance in Faith.

SUch an one (said *Luther*) ought earnestly to bee dissuaded from entertaining those Temptations, and not to vex himself therewith, for hee is not guiltie of such sins. No Adulterer or Murtherer treadeth Christ's blood under foot; but when they are sorrie for their sins, and believ on the Son of God, then their sins are remitted; As Christ said to the Adultress, and to the Murtherer on the Cross: to the Adultress hee said, *Neither do I condemn thee, go, and sin no more.* To the Murtherer hee said, *This daie shalt thou bee with mee in Paradise.* But to the Scribes and Pharisees (who set themselvs against the Righteousness of the Gospel) Christ said, *Wo bee unto you.*

John 8.

To sin against the Holie Ghost.

When one out of weakness denieth God's Word (as there are many at this time that denie it under Prince *George*) so is it no sin against the Holie Ghost. As *Peter* sinned in denying Christ, but not against the Holie Ghost. On the contrarie, *Judas* persisted in sinning, hee repented not, but remained hardned.

How Luther *answered the Divel when hee tempted and plagued him in the night season.*

Answers of derision, which *Luther* gave to the Divel.

WHen in the night times the Divel cometh upon mee with his Temptations and Tribulations, then I give him these and the like answers, and saie, Divel! I must now sleep; for the same is God's Command and Ordinance, to labor by daie, and to rest and sleep by night; therefore *Sancte Satan, Ora pro me,* for thou (Divel) art so holie, that thou never committedst any sin; if otherwise, then go thy waie to God, and purchase Grace for thy self, and in case thou intendest to make mee good and just, then I saie unto thee, *Medice, cura teipsum.*

Of the reason, why good and godlie people are plagued of the Divel.

A God-fearing person (said *Luther*) is chastised, to the end hee should not bee condemned with the world; but the ungodlie, that thereby they either may confess their sins, or elſ bee more hardned. The better Christian, the more tribulations; the more sins, the more fear.

Of David's *Tribulations.*

David's Historie, with his Tribulations.

WHen *David* sang this song, *Absalom my son, Absalom my son,* &c. Ah! (said *Luther*) how sorrowful and perplexed a man was hee at that time? The very words do denote, that his grief of heart was great.

The good and holie King had vehement tribulations and crosses, which altogether eclipsed and darkned God's Graces and Promises, which by God were made unto him; yea they were thereby more darkned, then advanced. They were fearful and horrible

horrible examples of Offences; insomuch, as his grief of heart was such, that hee lamented that ever hee was born. His Kingdom, indeed, was throughly powdred and pepper'd unto him: For although hee was anointed King, yet for eight years space hee had but onely two Tribes: And afterwards, when hee was confirmed King in *Israël*, then they rebelled against him. *Absalom* slew his brother *Amnon*, the sister by the brother was deflowred, and made a shame to the world, &c. Therefore (said *Luther*) to hold fast and sure to the Word, in time of such trials and vexations (as *David* did), O! the same is of great and inestimable value. 2 Kings 13.

Of Luther's *admonishing to Patience in Tribulation.*

IF (said *Luther*) wee rightly considered how great the glorie of the life to com will bee (which wee exspect when wee rise again from the Dead), then would wee not bee so heavie and unwilling to suffer all manner of Tribulations, which by the wicked world are put upon us.

When the Son of Man, our Lord Jesus Christ shall appear at the last daie to judg the Living and the Dead, and shall pronounce the sentence both over the God-fearing and ungodlie; then wee shall finde, and in our hearts bee ashamed, that so unwillingly wee suffered but a slight and small cross or tribulation; as a wrongful imprisonment, a casting into the dungeon, &c. Then wee shall saie, O, fie upon mee! in that I threw not my self down under the feet of all the ungodlie to bee trod and trampled upon, for the glorie's sake which now I see revealed, and proceedeth out of the Truth of the Promises of God's Word, and which is shewed to all those that receiv'd and believed the same; therefore St *Paul* well & truly saith, *For I reckon, that the sufferings of this present time are not worthy to be compared with the glorie which shal be reveal'd unto us*, Rō. 8.

That spiritual Tribulations are most grievous.

THe upright and true Christian Church (said *Luther*) hath not to strive with Flesh and Blood, but with evil spirits under heaven, as St *Paul* saith, *Eph. 6.* The spiritual combate is most heavie and dangerous: For flesh and blood taketh away but onely bodie, wife and children, houf, land, and what is temporal; but the spiritual evil taketh awaie the soul, everlasting life and salvation. The greatest loss.

Let us bee of good comfort and undiscouraged (said *Luther*), all will turn to the best; for our Tribulations shall tend to God's Honor, to the profit and saving health of us, and of many people. Let us stand stedfast and endure the blow, let the Divel rage and swell so long as hee will; for certainly hee shall run himself on the Rock.

Comfort against Melancholie.

DOctor *Jeronymus Weller* beeing deeply plunged into Melancholie fits and humors, *Luther* said unto him, Bee of courage, you are not alone that suffereth Tribulation, I am also one, and have greater sins upon mee, then you and your father have; for I blasphemed my God fifteen years together with Celebrating that Abominable Idol the Mass, insomuch that I wish from my heart I had been at that time rather a Pandor or a Thief. Doctor *Weller*.

That God helpeth out of Tribulations.

I Have found by my self (said *Luther*), that in my highest Tribulations (which tormented and exhausted my bodie in such sort, that I could scarcely pant and take my breath), I went dried up and pressed out like a sponge; No creature was able to comfort mee; insomuch that I said, Am I alone the man that must feel such Tribulations in the spirit? But ten years past, I beeing solitarie and alone, God comforted mee again through his holie Angels, and enabled mee to strive and fight against the Pope. *Luther's* Tribulations.

That the true Church is alwaies in danger and tribulation.

VVEe see and learn both in Holie Scripture and also by experience, that the Church continually standeth in danger and in need, so that shee easily might fall into despair. For what did wee see and feel (before the Imperial Diet held at *Auspurg*, *Anno* 1530), but that the Causes in Religion and the Church had quite been extinguished?

guiſhed? But ſeeing that (by God's Grace) wee are now delivered from that fear, there ariſeth a greater danger and tribulation concerning Seditious Spirits, ſpecially the *Anabaptiſts*, and the *Antinomians*. Therefore the Church muſt continually ſtand trembling and in danger, as is written, *If I conſidered not thy Law, ſo had my ſoul remained in Hell*; that is, I ſhould have fainted and deſpaired.

Tribulations and hurtful Cogitations (ſaid *Luther*) are certain ſigns of death; they ſhoot more ſurely at the heart, then any arrow or bullet is ſhot at a mark; they drie up marrow and bone; ſuch evil cogitations plagued mee more then all my labors, which have been innumerable.

Oftentimes (ſaid *Luther*) I took buſineſs in hand, thereby intending to drive away the Divel; but all would not do, hee would neither depart nor ſurceaſ. For Satan (as a Founder of Death) hath ſo ſpoiled and fouled our nature, that wee refuſe to bee comforted. Therefore hee that feeleth ſuch divelliſh cogitations and ſpiritual temptations, him I truly advile, that ſoon and quickly hee expel them. Let him think on ſomwhat elſ that is pleaſant, let him take a merrie cup, let him jeſt or plaie, or let him take in hand ſom other honeſt and civil matter, and as much as poſſibly hee may, let him ſerioufly meditate thereon. But above all things, let him uſe the principal and chiefeſt phyſick, namely, let him ſtedfaſtly believ in Jeſus Chriſt; for hee came to comfort and to revive, and will deſtroie the works of the Divel. And inaſmuch as all melancholie and heavie cogitations proceed from the Divel, ſo muſt wee praie to God for his Holie Spirit, who is a ſtout and a courageous contemner of death and all danger: Hee is the daring Champion.

To reſiſt cogitations with cogitations.

Pſal 118.

A true Chriſtian (ſaid *Luther*) ſhould bee a joiful creature; and although wee muſt ſuffer many plagues and tribulations outwardly and inwardly, both of the world and the Divel, Let it go on, let us not bee diſmaid, but call upon God and have patience; Hee is a helper in need, hee will not leav us comfortleſs nor helpleſs, nor let us ſtick and die in tribulations, for they are good and neceſſarie for us, to the end God's ſtrength, in our weakneſs, may bee the ſtronger. Let us behold how, and in what manner, the holie Patriarchs, the Prophets and Apoſtles were dejected and diſcouraged. How ſhould wee then go ſcot-free, that are poor, miſerable and weak worms?

Where the Goſpel is purely taught, there are alwaies perſecutions and tribulations.

Chriſt, a Bridegroom of Blood.

THe Goſpel cannot bee without perſecution; for that man, who is called Chriſt, muſt taſte of blood, as *Moſes*'s wife ſaid to her husband, *Thou art to mee a bloodie Bridegroom*. For Antichriſt is not Chriſt's friend, as in this our time wee finde by experience, in that the Pope ſo fiercely rageth and thundreth againſt the Goſpel. If (ſaid *Luther*) I had not been circumſpect and diligent, ſo had the Pope devoured mee. *Niſi ego fuiſſem Mordax, Papa fuiſſet Vorax*. I am the Pope's Pearch, that have ſharp pointed Fins, which hee is not able to ſwallow nor devour: the Pope on mee hath found a Hedg-hog to chew on.

Comfort for perplexed Conſciences.

Our Lord God's working places.

THe Lord our God is a God of the humble and perplexed hearts, which are in need, in tribulation, and in danger, in whom God ſheweth his Power; for if wee were ſtrong, then ſhould wee bee proud and haughtie. God cannot ſhew his Power, nor make proof thereof, but onely in our weakneſs: Hee will not quench the glimmering Flax, neither will Hee break in pieces the bruiſed Reed.

God loveth tribulations, and hee alſo hateth them, hee loveth them, when thereby wee are invited and ſtirred up to praie, and to truſt in God; again, hee hateth them, when by reaſon thereof wee grow faint and diſmaied. Therefore when wee are well, then let us ſing to God a *Pſalm* and praiſ him; but if wee bee not well and merrie, then let us call upon God, and praie; for the Lord hath pleaſure in them that fear him, and wait upon his mercie.

Hee that feeleth himſelf weak in faith, let him alwaies have a deſire to bee ſtrong therein, for that is a nouriſhment which God reliſheth in us with an appetite. Ah

(ſaid

(ſaid *Luther*) how great a part and piece of Righteouſneſs it is, when wee have a longing deſire to bee Juſt and Righteous. Therefore faint not, but lift up and comfort thy ſelf with God's Word, and with examples of Holie Scripture: For God, who hath holpen all the Patriarchs, the Prophets, and the Saints, will not forſake thee.

Longing after Righteouſneſs. *Mat. 5.*

Of Faith's Tribulation.

FAith's Tribulation is the greateſt and ſharpeſt torment, for faith muſt overcom all other tribulations whatſoëver; Now, if faith bee foiled and lieth under, then all other tribulations muſt needs fall upon humane creatures; but if faith holdeth up his head, if that bee ſound and in health, then all other tribulations & vexations muſt grow ſick, weak, and decreaſ. This tribulation of the faith was that Thorn which St *Paul* felt, and which pierced through fleſh and ſpirit, through ſoul and bodie, &c. Such tribulations was *David* poſſeſſed with, when hee made this *Pſalm, Lord rebuke mee not in thine anger*, &c. No doubt (ſaid *Luther*) hee rather would have ſtruck through and ſlain himſelf with a ſword, then to have ſuffered and felt ſuch fearfulneſs of God's wrath and indignation. I am perſwaded that ſuch confeſſors do far excell thoſe Martyrs which corporally are plagued and pained, for they ſee daily in the world abominable Idolatrie, Offences, Hereſies, Errors, the falſifying of the pure Doctrine, ſins and confuſion, they ſee, that the ungodly are fortunate, and whatſoëver they take in hand, the ſame hath good ſucceſs and proſpereth according to their hearts deſire; on the contrarie, they ſee, that the Righteous, good and godly Chriſtians, daily are plagued, baniſhed, hanged, drowned, and perſecuted in the fierceſt manner, like as ſheep appointed to bee ſlain, inſomuch that (beholding the ſame) their hearts might break in pieces. Therefore (ſaid *Luther*) whoſo is poſſeſſed with theſe and the like ſpiritual Trials and temptations, the ſame ſhould frequent the companie of people, and in any caſe not to bee alone, nor to hide himſelf, and ſo to bite and torment himſelf with his and the Divels cogitations and poſſeſſings, for the Holie Ghoſt ſaith, *Wo to him that is alone*. When I (ſaid *Luther*) am in melancholie, unpleaſant and heavie minded, then I abandon ſolitarineſs, and repair to people and talk with them. Spiritual tribulations are far higher, greater, heavier and more dangerous, then corporal afflictions, from hence thoſe tribulations aroſe, wherewith the Divel touched the conſcience of *Judas*, when hee ſaid, *I have betraied the Innocent and Righteous blood*, &c. The ſame to him was the Divel's firſt deadly ſtroak.

That ſolitarineſs in Tribulations ought to bee abandoned.

IT is written of St *Paul*, that when hee had ſuffered ſhipwrack and great hunger fourteen daies together, hee went afterwards to his brethren, of whom beeing courteouſly received, hee recovered himſelf again, was refreſhed and comforted. Even ſo (ſaid *Luther*) when I am in heavie tribulations, then I rather go to my Swine-herd and Swine, then to bee or remain alone. The heart of an humane creature is like a Mill-ſtone in a Mill, when corn is ſhaked thereupon, it runneth about, rubbeth and grindeth it to Meal, but if no corn bee preſent, (the ſtone nevertheleſs running ſtill about) then it rubbeth and grindeth it ſelf thinner and becometh leſs and ſmaller; even ſo, the heart of an humane creature will bee occupied, if it hath not the works of its vocation in hand to bee buſied therein, then cometh the Divel and ſhooteth thereinto tribulations, heavie cogitations and vexations, as then the heart conſumeth it ſelf with melancholie, inſomuch that it muſt ſtarv and famiſh. Many a one therewith grieveth and perplexeth himſelf to death, as *Syrach* ſaith, Sorrow killeth many people, and melancholie conſumeth marrow and bone, it produceth no profit at all.

That heavie cogitations do ſicken the bodie.

HEavie thoughts (ſaid *Luther*) do inforce rhumes, when the ſoul is buſied with grievous cogitations, and the heart troubled therewith, then the bodie muſt partake of the ſame. *Auſtine* ſaid well, *Anima plus eſt ubi amat, quàm ubi animat*. When cares, heavie cogitations, ſorrows and paſſions do exceed, then they weaken the bodie, which

Thoughts and diſquietneſs.

which without the ſoul, is dead, or like a horſ without one to rule it. But when the heart is at reſt and quiet, then it taketh care of the bodie and giveth it what thereunto pertaineth. Therefore, wee ought to abandon and reſiſt heavie cogitations by all poſſible means. My greateſt ſtrife is, when I combate with the Divel with my cogitations.

That every one hath his particular Tribulations.

NO humane creatures life is peaceable without diſquietneſs, every one hath his tribulations, and many an one (rather then to bee without them) will make and procure diſquietneſs to himſelf; for no man is content with that which God giveth and ſendeth; hath one a wife, ſo wiſheth hee that hee had her not; a ſingle man deſireth to have a wife; a maſter wiſheth to bee a ſervant; a poor man would willingly bee rich, a rich man continually coveteth more, hee cannot bee filled nor ſatisfied. Even ſo fareth it with the heart of a humane creature, which never can bee at reſt. To conclude (ſaid *Luther*) I never yet knew a troubled and perplexed man, that was right in his own wits.

Nemo ſua ſorte contentus.

Of Luther's *wiſh and deſire in his ſickneſs.*

Death is better then life.

AH (ſaid *Luther*) how willingly would I now die, for I am faint and over-wrought, and at this time I have a joyful and peaceable heart and conſcience, I know full well, ſo ſoon as I ſhall bee again in health, I neither ſhall have peace nor reſt, but ſorrow, wearineſs and tribulations do attend mee. For could that great man, St *Paul*, not bee freed or exempted from tribulations (who made complaint of Satans Angel that beat him with fiſts) how then ſhould I poor man have peace and bee without vexations and tribulations? For through many troubles wee muſt enter into the Kingdom of God. How willingly would I bee inſtructed of St *Paul*, (if hee were now living) what manner of tribulation his was at that time, it was not a Thorn in the fleſh touching the inchaſt love hee bare towards *Tecla* (as the Papiſts dream) O no! (ſaid *Luther*) it was no ſin that ſo pierced him, I know not what it was, I am perſwaded, it was ſomthing higher then deſpairing by reaſon of his ſins, as in the *Pſalm* ſuch tribulations are expreſſed, *Thou ſhalt ſuffer him for a little while to bee of God forſaken*, &c. And in the 22. *Pſalm*, *My God, my God why haſt thou forſaken mee?* As would hee ſaie, Thou hateſt mee without a cauſ, for in Chriſt was no ſin. Alſo in the 73. *Pſalm* wee read, *I was pricked in my Reins*, that is, a Spear went through my Reins.

St *Paul's* tribulations.

The tribulations which *Jerom* and the other Fathers felt, were carnal and childiſh temptations in compariſon of Satans Angel that beat *Paul* with fiſts (*Scholops* Thorn) when one is ſnared on the Gallows, then the ridiculous tribulations of *Jerom* and others are eaſily forgotten. If I live yet a while (ſaid *Luther*) I will write a Book of Tribulations, without which, no man can know neither the Holie Scriptures, nor yet God's Feare and Love.

Jerom's and other Fathers tribulations.

The uſe of tribulations

That Corporal tribulations are far lighter then the Spiritual.

WHen Spiritual tribulations do approach, then wee breath out and ſaie, Curſed bee the daie wherein I was born, &c. Then wee begin to ſweat. In ſuch tribulations almoſt was our bleſſed Saviour Chriſt in the Garden, when hee ſaid, *Father, let this cup paſs from mee*, here the will was againſt the will, yet hee turned and fitted himſelf preſently according to his Fathers Will, and was comforted by an Angel. Chriſt, (who in our fleſh is plagued and tempted) is the beſt Mediator and Advocate by God in our Tribulation. Hee is Preſident, when wee are onely Reſpondents, if wee will but ſuffer him to mediate. Bee it ſo, that it ſeemeth God is Angrie with us when wee are in Tribulation and Temptation; yet when wee repent and believ, as then wee ſhall ſee and finde, that under ſuch anger, God's Grace and Goodneſs towards us lieth hid. Therefore let us patiently attend our Lord God's leaſure, and conſtantly remain in Hope, let us not ſuffer our ſelvs at ſuch vizards to bee offended, but let us diligently praie.

Chriſt's tribulations in the Garden.

Hebrews 4.

To

To have patience in suffering.

ON the 8th of *August*, 1529, *Luther*, together with his wife, laie sick of a Fever; then hee said, God hath touched mee sorely, and I have been impatient: But God knoweth better then wee our selvs whereto it serveth. Our Lord God doth like a Printer, who setteth the Letters backwards; wee see and feel well his Setting, but wee shall see the Print yonder, in the life to com: In the mean time wee must have patience. A Printers comparison.

The Tribulations of God-fearing Christians are strong and profitable. Tribulation is a right School, and an exercise for flesh and blood: whoso is without Tribulation and Temptation, the same understandeth nothing. Therefore the whole *Psalter* almost in everie Vers is nothing but tribulations, and perplexities, sorrows and troubles: It is a book meerly of Tribulations.

How Tribulations may bee resisted.

WEe use to saie, (and it is very true) *Ubi Melancholicum, ibi Diabolus habet paratum Balneum,* Where a Melancholie and heavie minded brain is (that goeth about with his own heavie cogitations, therewith consuming himself) there the Divel of such an one hath a prepared Bath. Therefore when one is plagued with sorrow of heart, with despair, or with a worm in his Conscience, let the same earnestly hold himself on the comfort of the Divine Word. Afterward let him eat and drink, and seek the companie and fellowship of good and godlie Christian people, so will it grow better with him. Nota melancholy

Comfort in spiritual tribulations.

DId Christ receiv the Thief on the Cross (said *Luther*), and *Paul* after so many blasphemings and persecutions? So have wee no caus at all to doubt thereof. And, indeed, wee must all in that sort attein to salvation; and although wee have no caus to fear God's Wrath; yet for old *Adam*'s sake wee must stand in fear; for hee cannot take such hold on the Grace and Mercie of God, as hee ought to take hold thereof; and although old *Adam* had but onely the first three words in the Creed [*I believ in God the Father*] yet were they far above his natural wit, wisdom, reach, reason and understanding. To fear, and not to fear.

Of Satan's Tribulations.

THe Divel useth to plague and torment us in that place where wee are most tender and weak; so hee did in Paradise, hee fell not upon *Adam*, but hee assaulted *Eve*. It commonly raineth there, where it was wet enough before. The Divel's subtiltie.

When one is possessed with these cogitations; namely, that although hee calleth upon the Lord, yet hee cannot bee heard, therefore concludeth, that God hath turned the heart from him, and is angrie. These (said *Luther*) are main cogitations which wee suffer, not which wee make, for they are forced and born in and upon us. Against the same thou must arm thy self with God's Word, in which hee hath promised, that hee will hear thee. But in that thou wilt appoint persons, times and places; that is, when, through whom, and how God shall hear thee, the same is stark naught; for place, times and persons, are Accidental things, but the Substance and Essence it self is the Promiss, that thou shalt bee heard; for seeing thou art Baptised, and believest in Christ, so followeth most certainly, that God heareth thee. But it is God's manner and custom to hide his love from us, insomuch that wee suffer our selvs to dream that hee heareth us not. God useth so to deal with us, as in *Moses* hee saith, That hee will dwell in the dark, and hee hath set his dwelling in the dark. Wee must see God's backside, &c. Indeed (said *Luther*) wee are cast down, but not forsaken. Whoso feeleth not these cogitations, the same cannot finde nor know, what Christ can do. Therefore let us with *Job* saie, *Although hee should slaie mee, yet would I put my trust in him.* My Lord Jesus Christ (said *Luther*) hath won, conquered and kept the field, therefore shall I well remain. That, and none other, is my ground and comfort in my How such tribulations are to bee overcom. *Luther*'s comfort in such tribulations.

Tribu-

Where are now the *Synergists* with their Free-will.

Tribulations. Through the Holie Ghost (who is in my heart) I saie, *I believ, &c.* otherwise I were not able to saie so. The Holie Ghost with his finger must write the same in our hearts, that with the mouth wee confess, and with the heart wee believ, &c. These are true signs, that wee belong to the Fellowship, Brotherhood and Congregation of Christ.

To resist evil Cogitations.

Mean people's service tendeth to excellent good.

I Have need oftentimes in my Tribulations (said *Luther*) to talk even with a childe, thereby to expel such cogitations as the Divel possesseth mee with: And the same is don, to the end wee may not boast, as were wee of our selvs able sufficiently to help our selvs, and to subsist; but should know, that the strength of Christ in us ought to bee extolled and praised. Therefore somtimes such an one must help mee, who in his whole bodie hath not so much Divinitie as I have in one finger, to the end I learn, that without Christ I am able to do nothing. It was said to St *Paul, My strength is strong in weakness.* This is not such a strength as striveth with raging and power, but it striveth and fighteth in weakness, in silence, and in patience; so that an afflicted heart saith, I poor sinner do believ in thee, O Christ, let it go with mee as it will. Hast thou forsaken mee, or art thou angrie with mee, yet will I be a Christian, I will still remain in that Faith that thou (O Christ) diedst for mee, &c. Now when this remain's stedfast and unremoved, (which is the substance) then (said *Luther*) all the rest which is accidental, must bee gon and depart. Therefore, thou that art in Tribulation and spiritual Temptation, fear God, and doubt not; thou art a member washed with Christ's blood, and delivered from Satan's bands and chains; therefore eas thy corporal smart with spititual joie (said *Luther*), have patience, and thou shalt see and finde, that Christ will keep and preserv thee in thy Faith, and will deal with thee according to his good and gracious Fatherlie Will, *Amen.*

Of Luther's *example, touching the profit of his Tribulations.*

MY Tribulations (said *Luther*) are more necessarie for mee then meat and drink; therefore those that feel them ought to wont themselvs thereunto, and learn to bear them. If Satan in such manner had not plagued and exercised mee, then I should not have been so great an enemie unto him, neither should I have been able to do him such hurt. Tribulations do keep us from pride, and therewithal they encreas the acknowledgment of Christ, and of God's guifts and benefits. For from the time that I began to be in Tribulation, God gave mee the glorious victorie in overcoming that confounded, that maledicted and blasphemous kinde of life wherein I lived in cursed Popedom. And truly (said *Luther*) seeing that God frameth the busines in such sort, that neither the Emperor nor the Pope are able to suppres mee; therefore the Divel must com and set upon mee, to the end, in my weakness, God's strength might bee known. Wee that feel our sins have no caus to fear; but those that are not sensible of their sins, they may (indeed) justly bee afraid.

To feel sins is a good sign.

By contempt the Divel is driven away.

Our Tribulations and heavie cogitations wherewith the Divel plagueth and tormenteth us, can by no better means bee driven away, then by spightful contemning of the Divel; for like as when one contemneth a fierce currish dog, by passing quietly by him, the dog as then not onely desisteth from biting, but also ceaseth from barking: but when one eggeth him on by striking and throwing at him, then it is to bee feared that hee will fall upon one, and bite him. Even so, when the Divel seeth that wee do not contemn but fear him, (whereby wee further and help more and more) then hee ceaseth not to torment and plague us with such tribulations and temptations.

How Luther *visited and comforted a sick-woman in heavie Tribulation.*

A Woman at *Isenach* (lying very sick, and had endured horrible *Paroxysmos*, which no Physician was able to cure nor help; for it was directly a work of the Divel, and an unnatural thing, occasioned by divelish frightings, whereby shee was pressed and transformed into the shape of a Calf; insomuch that shee fell into a faint swounding, and thereupon had four *Paroxysmos*, each one enduring the space of three or four hours.

hours; her hands and feet crookedly bended in manner of an horn; shee was chill and cold, the tongue rough and drie; her bodie, by reason of the diseas, was swelled up on high) was visited by *Luther*, whom seeing, shee much thereat rejoiced, raised her self up, and said, Ah! my loving father in Christ, I have a heavie burthen upon mee; praie you to God for mee, and so shee fell down into her bed again. Whereupon *Luther* fetched a deep sigh, and said, God rebuke and command thee (Satan) that thou suffer this his divine creature to bee in peace: then turning himself towards the standers by, hee said, Shee is plagued of the Divel in the bodie, but the soul is safe and shall bee preserved; therefore let us give thanks to God, and praie for her, and so they all praied aloud the Lord's Praier. After which, *Luther* concluded with these words, *Lord God heavenlie Father! who hast commanded us to praie for the sick; wee beseech thee through Jesus Christ thy onely beloved Son, that thou wouldst fatherly deliver this thy servant from her sickness, and from the bands of the Divel. Spare, O Lord, her soul, which together with her bodie, through the shedding of thy dear Son's blood, thou hast purchased and redeemed from the power of sin, of death, and of the Divel.* Whereupon the sick woman said, *Amen.* The night following shee took good rest, and the next daie after shee was graciously delivered from her diseas and sickness.

Of a comfortable Letter, written by Luther *to Doctor* Benedict Paul, *whose Son lately before fell himself to death from the top of an hous.*

ALthough it bee no where forbidden in holie Scripture to mourn and to bee grieved for the death of a Godly childe or friend (for wee have many examples of the Godly Patriarchs, Arch-fathers and Kings that pitifully have lamented and bewailed the deaths of their children, and much have perplexed themselvs) yet notwithstanding, there ought to bee a measure in sorrowing and mourning. Therefore (Loving Doctor) you do well and right in mourning and lamenting for the death of your Son. But let not the same exceed the measure of a Christian, in refusing your self to bee comforted, I would have you, *First*, to consider, that God gave that Son unto you, and took him from you again. *Secondly*, I would wish you to follow the example of that just and godly man, *Job*, who when hee had lost all his children, all his wealth and substance, at last said, *Have wee received good at the hand of the Lord, why should wee not also receiv evil? The Lord hath given, and the Lord hath taken away; blessed bee the name of the Lord*, &c.

To mourn for the dead.

Comfort.

Hee rightly considered, that both good and evil cometh of the Lord; even so do you likewise, then you shall finde and see, that you have much more and greater gifts and benefits given and left of God unto you, then the evil which you now feel. But you look now onely upon the evil, namely, that your Son is dead, and in the mean time, you forget the great and glorious goodness, benefits and treasurie of God, namely, that hee hath given you the true knowledg of his word, hee giveth also unto you a good and peaceable conscience, which onely and alone justly should overweigh and cover all evil mischances which may happen unto you, why then do you plague and torment your self with the death of your Son? But, put in case the mischance which now is happened unto you bee great and heavie, yet it is no new thing, you are not alone in that case, but you have companions which have had such mishaps. For *Abraham* found and had much more sorrow of heart concerning his Son while hee yet was living, then when hee was dead; for the Lord commanded him, that with his own hands hee should sacrifice and kill him, who was his onely and best beloved Son, in whose seed God had promised to bless all nations on earth. How think you, was it at that time with him in his heart, when with his naked sword hee should strike off the head of his Son? How was it also (think you) with *Jacob's* tribulation, was not hee throughly possessed with sorrow of heart, when hee was advertized that his loving Son *Joseph* of wilde beasts was torn in pieces? Or, what father was ever perplexed and troubled in heart like *David*, when by his Son *Absalom* (whom carefully hee brought up) hee so hatefully was persecuted and driven out of his Kingdom, yea, when in Rebellion hee so lamentably was struck through, slain, and therewithall was damned? Doubtless, *David's* heart at that time by reason of great grief might

Evil perverted manner of humane creatures.

have melted. Therefore when you rightly do behold and consider these and the like examples of such high enlightned people, so ought you to understand, that this your sorrow of heart is in the least kinde nothing comparable to theirs. Therefore know (Loving Brother) that God's mercie is greater then our tribulations, you have indeed caus to mourn, (as you think) but it is nothing elf, then Sugar mingled with Vineger, your Son is very well cared and provided for, hee liveth now with Christ; O! would to God that I had finished my cours; I would not wish mee here again. Your suffering is onely a corporal cross. You are a good Logitian, and you teach others that Art, make use thereof your self at this time, put the same in practice, define, divide, separate and conclude, learn to distinguish that which is spiritual, and to separate the same from that which is corporal.

Self practice.

It was a fine speech of *Maximilian* the Emperor, wherewith hee comforted King *Philip* his Son, who deeply mourned for, and bewailed the death of a Godly, a faithful and an honorable man that was slain in a Battle. His words were these, Loving *Philip*, thou must bee wonted to these mischances, thou shalt lose yet many of those whom thou loveſt.

Valiant speech of Emperor *Maximilian.*

Of *Luther*'s comfortable praier, which hee made at his last end.

ALmightie, Everlasting, merciful Lord God, Father of our loving Lord Christ Jesus, I certainly know, that all which Thou hast said, the same Thou art able to keep and perform, Thou canst not lie, Thy Word is true; In the beginning, Thou promised'st mee Thy onely begotten Son Jesus Christ, the same is com, and hath delivered mee from the Divel, Death, Hell and Sin, and for more securitie, out of Thy gracious Will there are presented unto mee, the Holie Sacraments, the Baptisme, and the Lords Supper. Therein is offered unto mee, the Remission of sins, Everlasting life and all Celestial treasure; I have made use of them, have received them, and stedfastly in faith I have relied upon Thy Word. Wherefore, I make no doubt at all, but that I am secured and delivered from the Divel, Death, Hell and Sin. Is this my hour, and Thy Divine Will and pleasure, so am I willing from hence to depart in joie and peace according to Thy Word, and will go into Thy Bosom.

Of Luther's *comforts against such tribulations as concern Predestination.*

To detein the over pressed from the Divel.

WEe ought to know, (said *Luther*) that the life of a true Christian standeth in the middst of tribulations, of melancholie, perplexities, troubles, lamentations, of death, &c. Therefore those that are disquieted and plagued of the Divel with such heavie and dangerous cogitations, ought to bee admonished and comforted in this manner. They are God's children, and have a gracious Father in heaven, who taketh heartie care of them, as is written to the *Hebrews*, *My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom hee loveth hee chastneth, and scourgeth every Son whom hee receiveth.* If yee endure chastning, God dealeth with you as with Sons, for what Son is hee whom the father chastneth not? But if yee bee without chastisement (whereof all are partakers) then are yee Bastards and not Sons. Now forasmuch as those are God's children which of Satan are plagued and tormented in this world, so followeth (without all contradiction) that God careth for them as for his loving children, neither are they of him contemned nor rejected. Therefore they ought to bee cheerful and frolick in the middest of tribulations and adversities, and to bee sure and certain that God loveth them. But, (said *Luther*) here such a perplexed person may object and saie, I hear you well, but what saie you to the sentence of St *Paul*, where hee saith, *Those which are justified by faith have peace with God*, &c. *Answer*, True it is, (said *Luther*) they have peace in faith, but the same peace is invisible and surpasseth all humane conceit. Insomuch that beeing even in death (feeling no life at all) wee must nevertheless believ that wee live, but in the flesh wee feel lamenting, and sorrowing, and bewailing, as *David* complaineth, where hee saith, *I have no rest in my bones*, &c. Christ himself felt no peace on the cross. Moreover, if upright Christians (which are justified by faith) should feel no tribulations, adversities, nor vexations; to what end and purpose then are so many rich comforts preached touching the promises of the Gospel of Grace? As where Christ saith,

Hebr. 12.

Rom. 5.

How the same sentence of Saint *Paul* ought to bee understood.

ſaith, *To the poor is the Goſpel preached.* Likewiſe, *Fear not thou little flock.* Alſo, *Receiv the weak Brethren, and let one comfort another, or comfort yee your ſelvs together,* &c. Therefore ſeeing that upright Chriſtians alwaies do feel Tribulations, ſorrows and perplexities; therefore wee are charged by the chiefeſt and firſt Commandement of God, to raiſ up and to comfort thoſe that ſtick in mourning and ſorrow of heart: and again, they that are in ſuch Tribulations ſhould ſuffer themſelvs to bee comforted; or at leaſt, ſhould put an end and meaſure to the ſame; ſhould give more credit to God's Word, then to their cogitations, to Satan's poſſeſſings, and to his incorporated darts.

How wee may overcom the Tribulations touching Predeſtination.

WHen an humane creature will begin to diſpute touching the divine Predeſtination, ſo raiſeth hee and kindleth in his breaſt (ſaid *Luther*) an unquenchable fire. For the more hee diſputeth, the deeper hee plungeth himſelf thereinto, and at laſt hee muſt deſpair. The ſame diſputation is ſo odious in the ſight of God, that in oppoſition thereof, hee hath againſt it ordained and inſtituted the holie Baptiſm, his All-ſaving Word, and the moſt venerable Sacrament of the Lord's Supper, as moſt ſure and certain pawns and ſigns on which wee ought ſtedfaſtly to ſtand and depend; yea, that wee ſhould boaſt, brag, and ſaie, I am baptiſed, I believ in Jeſus Chriſt, I have received the holie Sacrament, *&c.* Therefore what is it to mee, or what need I to diſpute, whether I bee Predeſtinated or not? To abſtein from ſearching.

God (ſaid *Luther*) hath laid for us a ſure foundation, on which wee ought to take faſt footing, namely Jeſus Chriſt; through him wee muſt climb up to heaven: hee onely and alone is the waie and the door to com to the Father. But if (in the Divel's name) wee will preſumptuouſly begin to build above at the houſ top, and contemn the foundation and Ground, then moſt certainly wee ſhall get a tumbling caſt, and fall. 1 *Cor.* 3.

Of *Luther*'s comfort which hee wrote and ſent to *Philip Melanchon*, who laie very ſick, and of the Divel was ſorely tempted touching his own unworthineſs in the ſight of God. His lines were theſe following:

INdignus ſum, ſed dignus fui,

- *Creari à Deo, Creatore meo.*
- *Doceri de filio Dei & ſpiritu ſancto.*
- *Cui miniſterium verbi credatur.*
- *Qui in tantis malis verſarer.*
- *Cui præciperentur iſta credere.*
- *Cui ſub æternæ iræ maledictione interminaretur, nè ullo modo de his dubitarem.*

Memor igitur ero operum tuorum, & meditabor in factis manuum tuarum. Facta ſuper Dominum tuam curam, & ipſe faciet ac te enutriet. Viriliter agite, & confortetur cor veſtrum omnes, qui ſperatis in Deum.

That is,

Although I am unworthie, yet nevertheleſs I have been worthie,

- *First,* In that I am Created of God my Creator.
- *Second,* In that I am taught of his Son and the Holie Ghoſt.
- *Third,* In that I am truſted with the Office of Preaching.
- *Fourth,* In that I am in ſuch Tribulations.
- *Fifth,* In beeing earneſtly commanded to believ the ſame.
- *Sixth,* In that I am ſorely threatned (under pain of God's Wrath, Diſpleaſure, and everlaſting Damnation) in any caſe not to make doubt thereof.

Therefore, O Lord, I will remember thy works, and meditate upon the Acts of thy hand. Caſt thy care and ſorrow upon the Lord, hee will make all well, and will take care of thee. Bee of good comfort and undiſcouraged, all yee that wait upon the Lord.

How thoſe are to bee comforted that are in tribulation concerning Faith.

First, (ſaid *Luther*) they muſt take heed that they bee not alone, but continually among the people with whom they may hold diſcourſ touching the Pſalms and holie Scripture. I. Chriſtian like exerciſe and fellowſhip.

2. *Secondly*, the chiefest Physick for that diseas (but very hard and difficult it is to bee don) is, that they firmly hold, such cogitations not to bee theirs, but that most sure and certain they com of the Divel, therefore they must use the highest diligence to turn their hearts upon other thoughts, and beat out such cogitations; for, if (in meaning to overcom such temptations, or to exspect a good issue thereof) they subsist therein, if they drag themselvs therewith, and enter combate with the same. Then shall they certainly finde themselvs thereby further drawn thereinto; yea, they shall finde, that such cogitations in their Breasts will encreas, until they get the foil and utterly bee overthrown. Therefore if such cogitations fall into thee, (whosoëver thou art) let them fall out again. For, if (with such thoughts) thou wilt dispute touching God and everlasting Salvation, then thou shalt finde it a very hard and difficult matter to desist therefrom or to contemn it. But, to the end thou maist the sooner expel such cogitations and possessings of the Divel, I advise thee (said *Luther*) to hear and receiv the words of som God-fearing man, as a voice sounding from heaven; for, in that sort, I my self have oftentimes been refreshed and comforted with the words of *Philip Melanchton*, hee saying unto mee, Sir! what I saie, you must receiv not as my words, but as the word of God, who through mee speaketh unto you. This (said *Luher*) I took and believed, that it was God's voice from heaven, there I felt well, what this is, *Thy Word hath quickned mee*, Psalm 119.

Not to subsist in the Divel's possessings.

Such tribulations had and suffered Christ, when hee said to the Divel, *Thou shalt not tempt the Lord thy God*, with those words hee beat and overcame the Divel, and therewithall hee taught us, that wee should and could overcom him also in that manner. For such cogitations are nothing els, but the Divel's tribulations and possessings, although wee think not so.

Christ's tribulations, and wherewith hee overcame them for our good.

3. Praier. *Thirdly*, wee must diligently praie, and believ that God can and will help us, as most certainly hee doth help, when wee believ.

4. To have patience, and to wait upon God. *Fourthly*, when Satan will not leav off nor desist from tempting thee, then bear with patience such deferring, let go neither hand nor foot, nor do thou faint, (thinking) as if there would bee no end therewith, but hold out couragiously and attend God's leisure, and know, what the Divel cannot accomplish and win by those his assaults, by his swift and sudden power and craftie policie, the same hee thinketh to effect and gain by his continuing, insisting, and by his holding on in vexing and tempting thee, thereby to make thee faint and wearie, as in the *Psalm* is noted, *They pressed mee oftentimes, but were not able*, &c. But bee thou fully assured, that in this sport and passtime with the Divel, God (with all his holie Angels) taketh delight and joie, and assure thy self also, that the end and issue thereof will bee blessed and happie, which thou certainly shalt both feel and finde. Above all things (said *Luther*) I truly warn and advise thee, (whosoëver thou art) that thou takest diligent heed, and beware of that Dispute concerning Predestination, for thereby thou wilt bee brought to such a pass, that thou wilt nothing regard God's Word nor the Sacraments, thou wilt hold Christ rather to bee a horrible Tyrant or a Tormentor, then a Saviour; yea, the same will utterly bereav thee of the office and use of Christ, it will make thee to forget God; to conclude, that Dispute will produce, that blaspheming of God in thee will get the upper hand and bee encreased.

The consequence of such cogitations.

Sufficient preservation. Therefore, to arm thy self against this Dispute, take hold on God's Word, in which, God hath revealed himself unto thee, and wherein thou acknowledgest the great benefits of Christ; that for thy sake hee came from heaven, for thy good was made man and thy brother; yea, thy flesh and blood; that hee took from thee all thy sins and loaded them upon himself, made satisfaction for them, and with his bitter death and passion made paiment for thee to the Father, arose again from the dead, overcame Death, Divel and Hell, and by his ascending into heaven took them captive, and all this for thy good. Hereby thou maist perfectly see and know, that the same is a great and unspeakable love which God the Father beareth towards thee, in that hee spared not his onely begotten Son, but gave him unto death for thee. Therefore suffer not thy self to bee led away from him by no cogitations or temptations whatsoëver, but remain thou by Christ lying at the breast in the mothers Bosom, or hanging on the Cross.

That

That wee ought not to Dispute of Predestination.

DIspute not in any case (said *Luther*) of Predestination. But if thou wilt needs dispute touching the same, then, I truly advise thee, to begin first at the wounds of Christ, as then, all that Disputation will ceas and have an end therewith. Again, if nevertheless thou wilt needs proceed therein and Dispute much thereof, then, Christ, his Word and Sacraments must give place and bee gon. When I am in such cogitations, then I altogether forget what God, and Christ is; yea, as then I hold him to bee a Tyrant and a Tormentor, as then, that (*Laudate*) ceaseth, and *Blasphemate* goeth on; for, all treasure lieth hid in Christ Jesus, but without Christ they are altogether lockt up. Therefore, picture thou Christ well in thy heart, and as then Predestination alreadie is in work, that is, thou art alreadie Predestinated to salvation, for God foresaw before, that Christ his Son should suffer, not for the Righteous but for the sake of sinners. Whoso (said *Luther*) believeth that, the same (undoubtedly) is an acceptable and loving childe of God. Therefore, in this Article wee must consider, that God is upright and just, Hee neither lieth nor deceiveth, Hee hath freely given and presented unto thee His onely begotten Son with all his wealth, Hee hath given thee the Baptisme, the Sacrament of the bodie and blood of his well-beloved Son, Hee hath given thee all manner of gifts both temporal and eternal, &c. When in this manner thou considerest the great and inutterable benefits which God the heavenly Father for Christ's sake hath given unto thee, meerly out of grace and mercie without all thy merits and deserts, without thy good works or worthiness; then Predestination is full of comfort unto thee. But if thou losest Christ, then all is gon what is in heaven and on earth. Therefore wee ought short and roundly to abandon and shun this Argument of Predestination, and to give no place thereunto.

Sure uncontradicted Predestination.

Of the profit of the sentences touching Predestination.

THe sentences concerning Predestination (which to look upon are, as if they affrighted us) should justly accomplish this, namely, to demonstrate unto us the weakness of our strength and abilitie, and should exhort us to praier, &c. When (said *Luther*) wee make this use thereof, as then wee are Predestinated to everlasting salvation. But, here som man may argue and saie, whoso is Predestinated, the same pleaseth God; *David* was Predestinated, therfore hee did not unjustly nor sinned, &c. *Answer*, It belongeth not unto us to censure according to Predestination, but according to God's Word which is revealed, and forbiddeth evil actions. The fault must not bee imposed upon God, but upon the creature, the creature must bee in fault, not God, for the promises are universal given to all humane creatures none excepted. Now, if God would have all mankinde to bee saved, it is not the fault of our Lord God (who promiseth and would also perform what hee promiseth) that som are lost, but the fault is their own, in that they will not believ God's promises nor relie thereupon.

Against presuming of own strength.

Hee hath sufficiently declared himself by his own Word.

Of tribulations in cogitations touching Predestination.

IN disputing concerning Predestination, it is profitable and best, to begin below at Christ, as then wee both hear and finde the Father; for, all those that (in this dispute) have begun at the top, have broak their necks. I have been well and throughly plagued and tormented with such cogitations of Predestination; namely, I would needs know, how God intended to deal with mee, &c. But at last (God bee praised) I quite and clean left and contemned them, I swang my self and took hold again on God's revealed Will and on his Word, higher I was not able to bring it, for an humane creature can never search out the celestial Will of God, the same God hideth for the sake of the Divel, to the end, the craftie Spirit may bee deceived and put to confusion, the revealed Will of God the Divel hath learned of us; But God reserveth his secret Will to himself and hideth the same. It is sufficient for us to learn and know Christ in his humanitie, in which the Father hath revealed himself. But wee, like fools, regard not the revealed Word and Will of the Father in Christ, but wee will grabble

and ſearch after God's ſecrets which are hid, and which God hath not commanded us to know; therefore ſuch are ſerved well and rightly, as thereupon plunge themſelvs into deſpair.

Of Chriſt's Tribulations.

Chriſt ſuffered both in his youth time, and alſo in his older age.

CHRIST (ſaid *Luther*), on the Tenth daie came again into *Jeruſalem*, and on the Fourteenth daie hee was ſlaughtered and killed. His cogitations and tribulations then were concerning the ſins of the whole world, concerning God's Wrath and Death (of which, all Kings and great Princes ought to ſtand in fear): But when Chriſt was in his youth, hee wept; then his tribulations were concerning his labor and pains, which hee knew and ſaw would bee ſpent in vain upon his own Nation the Jews, and thereover hee bitterly wept, becauſ they refuſed to know the time of their Viſitation, but went on in ſecureneſs until deſtruction over-reached them, and lamentably beat them into ſplitters.

Wee alſo (ſaid *Luther*) at this time do weep and bewail over the plagues and puniſhments which are coming upon us in *Germanie*, but wee conceal the cauſ thereof, namely, Sin, which well deſerveth the ſame. Therefore, let us lead our lives no more againſt the command of our ſweet Saviour JESUS CHRIST; for our deliverance coſt him dearly, and was bloodie bitter unto him.

It was truly a fearful caſe that ſuch puniſhment went and paſſed upon his own Nation and Citie, where his Church, his Prieſts and Rulers were. What is *Babylon*, or *Nineveh*, or *Rome* in compariſon of *Jeruſalem?* What may wee think in *Germanie*, how it will go with us?

That wee ought to ſhun ſolitarineſs.

The corner Brethren.

THe Papiſts and Anabaptiſts do teach (ſaid *Luther*), That if wee intend to know Chriſt, and to keep our hearts pure, then wee ſhould covet to bee ſolitarie and alone, and not among much fellowſhip; a man ſhould bee a *Nicolas* brother, &c. The ſame (ſaid *Luther*) is a divelliſh perſuaſion directly againſt the Firſt and Second Table of God's Commandments: for the Firſt Table requireth Faith and Fear, the ſame hee will have preached in the firſt Commandement. Wee muſt preach thereof among the people, and not creep into corners. The Second Table likewiſe teacheth, That we ſhould do good to our Neighbors; therefore we ſhould uſe their companie and fellowſhip. The ſame Allegation is alſo againſt Matrimonie, againſt Houſ and Temporal Government. Wee ſee that our Saviour Chriſt (when hee was here on earth) led no ſuch ſolitarie kinde of life, he was not much alone, there was alwaies a tumult of manie people about him; hee was never alone but when hee praied. God will have that wee go to Church, and with other Chriſtians to hear his Word, and receiv the Sacraments.

Of what hurt cometh of Solitarineſs.

Againſt thoſe that withdrew themſelvs from people.

MOre and greater ſins are committed when people are alone, then when they keep themſelvs to fellowſhip. When *Eve* in Paradiſe walked alone, then the Divel utterly miſ-led and deceived her. Moreover, where corners and ſolitarie places are, there commonly are committed murthers, robberies, adulteries and all other ſins; for where ſolitarineſs is, there the Divel hath place and occaſion to lead people into ſin, blaſphemie and confuſion. But whoſoever is among people, and in honeſt companie, the ſame is aſhamed to ſin, or at leaſt hee hath no place nor opportunitie thereunto. More then ſo, our Saviour Chriſt promiſed, and ſaid, *That where two or three bee gathered together in my Name, there will I bee in the midſt of them.*

David's good daies.

When King *David* was idle and alone, and went not out to the Wars, then hee fell into Adulterie and Murther. I have my ſelf found, that I never fell into more ſin then when I was alone. God hath created mankinde to fellowſhip, and not to ſolitarineſs, which with this ſtrong Argument is approved; God in the Creation of the World Created Man and Woman, to the end, that the Man of the Woman ſhould have a Fellow. Solitarineſs inviteth Melancholie, and one beeing alone hath offenſive, heavie and evil cogitations. To conclude, when one is alone, ſo hath hee ſtrange thoughts, and

and construeth a thing alwaies in the worst sense,&c. Melancholie is an instrument of the Divel, through which hee accomplisheth manie things: the deeper one is plunged into Melancholie, and hangeth on his cogitations, the more the Divel gaineth to work upon him; for thereby hee hath access unto us. Therefore praie diligently, and when thou art sorrowful, then have conversation with godlie people, and comfort thy self with God's Word.

Of the sorrow of heart and bloodie sweat of our Saviour Christ Jesus in the Garden.

WEe finde in no Histories of Nations (said *Luther*) that an humane creature was ever possessed with such sorrow as to sweat blood, therefore this Historie is wonderful; no man can understand or conceiv what this bloodie sweat is. And it is more wonderful, that the Lord of Grace and of Wrath, of Life and of Death, should bee so weak and made so sorrowful as to bee constrained to seek for solace and comfort of poor and miserable sinners, and to saie, Ah, loving Disciples, sleep not, wake a little yet, and talk one with another, that so at least I may hear, som people are about mee. Here the *Psalm* was rightly hit home, which saith, *Minuisti eum paululum ab Angelis*, &c. *Thou hast made him a little lower then the Angels*, &c. Ah, (said *Luther*) that bloodie sweat was squeezed and pressed out of our blessed sweet Saviour Christ Jesus, through the immeasurable heavie burthen which laie on his Innocent back, namely, the sins of the universal world, against which (doubtless) hee praied, *Domine, nè in furore tuo arguas me, nec in ira tua corripias me: O Lord, rebuke mee not in thine anger, neither chasten mee in thy hot displeasure*, which words (doubtless) hee enlarged with deep lamentation. The state of Christ's Agonie.

How wee ought to defend our selvs against tribulation.

IN every temptation (said *Luther*) wee must take diligent heed, that wee give no place to musing cogitations; if wee do, then followeth soon a fall thereupon, and wee tumble into sin. For where the Serpent bringeth the head into a hole, there it creepeth certainly after with the whole bodie, as then there is no resistance. Therefore wee are bidden to make use of this.

Principiis obsta, serò medicina paratur.

And the Apostle St *Peter* also admonisheth us, to resist the Divel in faith, who like a roaring Lion goeth about, seeking whom hee may devour. Thus ought wee to carrie our selvs in tribulations. True it is (said *Luther*) first wee ought to bee affrighted by reason of our sins, but wee must not continually staie and remain in these affrightments, but wee ought to turn our selvs again to God's Grace, otherwise, wee exceed and lean too much on both sides, for commonly out of excessive joie proceedeth securenes, and again, excessive and great fear produceth despair, both which God (under pain of highest punishment) expressly hath forbidden; namely, that wee should not despair of him, and that wee should not bee secure in our selvs.

Of the profit and fruit of tribulation.

ANno, 1541. *Luther* (remembring his spiritual tribulations, having for the space of fourteen daies neither eaten, drunk, nor slept,) said, At that time I disputed much with our Lord God out of passion and impatiencie, I hit God in the teeth concerning his promises, &c. Then God taught mee rightly to understand the scripture; for, if it went with us according to our wills, then wee should not borrow much of God's Word. God will not have us to bee impatient, therefore every where in Scripture hee chargeth, that wee should hope and wait, as the *Psalm* saith, *I wait upon the Lord from one morning watch to another*, or until evening; for, although God helpeth not suddenly, yet hee giveth us Grace and abilitie to bear tribulation. From hence *Job* saith, *Although God should staie mee, yet will I trust in him*, as would hee saie, Although it seemeth, as hast thou (ô God) turned thy face away from mee, yet will I not believ, that thou art mine enemie. *Luther's* bath of anguish.

CHAP.

CHAP. XXXVIII.

Of LUTHER's Adversaries that wrote against him.

Of Cocleus, *Chaplain to* George *Prince of* Saxon.

MUch discourſ in *Luther*'s preſence was had, of the great, inſolent and ſhameleſs boldneſs of *Cocleus*, who alwaies boaſted and bragged of his diſputations, when as at *Auſpurg*, hee was alwaies ſcoffed at and derided by *Eckius*, whereupon *Luther* ſaid, *Cocleus* made the Papiſts themſelvs to bluſh for ſhame, in hearing his lies. But concerning the little Book which hee cauſed to go out in Print after the Imperial Diet, the ſame putteth mee in minde of many paſſages which fell out at *Auſpurg*, *Anno* 1530. And alſo of things which in future time ſhall bee brought to light. For, ſeeing hee will not forget the ſame, ſo will wee Proteſtants well remember them. Henceforward, I will no more anſwer any Book of *Cocleus* which hee ſhall write againſt mee, and that will vex him ſo much the more; for, if I ſhould continue in anſwering his fooliſh fopperies, then hee would grow haughtie and proud, hee ſhall fail of that honor which hee ſeeketh by and through my writings.

Of Cocleus *his ſeven heads againſt* Luther.

Cocleus (ſaid *Luther*) in a Book, named mee a beaſt with ſeven heads, whereupon *Luther* ſaid, I like every thing very well with ſeven heads, but it is a great ſhame, that ſeven heads are not able to make one neck or throat. The Emperor concerning that Book did uſe to ſaie, If *Luther* have ſeven heads, hee will bee invincible, ſeeing, that hitherto hee (having had but one) could as yet never bee overcom.

Apt ſpeech of the Emperor.

Of Emſer.

Emſer's knaviſh manners.

I Never thought (ſaid *Luther*) that *Emſer* had been ſo venemous an evil as now I ſee hee is, hee knoweth better then hee writeth, as I well diſcern in his new teſtament, where of neceſsitie hee was conſtrained to uſe my tranſlation, and hee did uſe it. But to reſerv Prince *George*'s favour (who had conceived a Preface thereupon) hee now and then altered a word againſt his own conſcience, but that maſter whom hee ſerveth, the ſame will alſo paie him his wages.

Of Emperor Charles *his cenſure concerning Doctor* Eck *and* Faber.

THe Emperor (ſaid *Luther*) in my hearing ſpake theſe words, My brother holdeth very much with *Faber* and *Eck*, yea hee greatly eſteemeth of them, but doth hee think, that they ſhould defend and maintain the Chriſtian faith? Yea, ſurely the one every daie is drunk, the other is a haunter of whores, and a meer Ideot. Hee cenſured (ſaid *Luther*) like a wiſe and an underſtanding Prince.

Popiſh Patrones.

Touching the Writings of the Papiſts againſt Luther.

OF all the books which the Adverſaries wrote againſt mee (ſaid *Luther*) I have read none quite through, ſave onely the little book of *Eraſmus Roterodamus* [*Diatribe*] concerning Free-will, and the ſame I read alſo in ſuch ſort, that oftentimes I intended to throw it under the bench. For all that wrote againſt mee, gave mee ample cauſ ſo to do, and to eſteem of them no otherwiſe; for when I had read onely one or two leavs in any of their books, the remainder was fit for nothing but to bee preſented to *Pilate*, therewith to wipe his breech, to the end their lies too ſorely might not preſs and trouble mee.

Diatribe of *Eraſme Rotterdam*.

Of

Of Meuchlerus.

THe Book against Prince *George* caused not so much anger as my two little books, the One, against the Emperor's Edict; the Other, a Warning to my loving *Dutchmen*. The same Prince *George* could not endure, and for that caus hee wrote to my Master, the Prince Elector: afterwards hee prepared against mee, first *Meuchlerus*, and then *Cocleus*: but I trust I shall hit the right Master. In this my book I am very milde (said *Luther*) I proceed modestly therein; but at last, I will answer them throughly: I will heav those unhallowed Priests out of the Saddle: I will powder their Mass-offerings in such sort, that they shall not know whether they have a Sacrament or not upon the Altar.

Of Doctor Eck.

ECk (said *Luther*) hath many fine natural gifts. It was not his earnest meaning and intent to hold on the Pope's side; but hee held with both parties, onely that for his bellie's sake hee more hypocrited or flattered the Pope: for hee is meerly a swine: hee would (for gain of monie) take part with Turks and Tartarians; for when at *Auspurg* hee could not get and obtein a *Prebendarie*, which was sold to another for 400 Florins, hee said, I know Popedom full well. If *Luther* had not dealt too hardly with mee, so would I this hour join with him: Hee is a Neutralist (said *Luther*) and carrieth on both shoulders, yet hee hangeth more towards the Pope's side; but such people are the worst, and do the greatest mischief. They of *Athens* (wise and understanding people) punished with loss of life such fellows as on both sides sought praise and honor. *Eck* in Disputing, and in Collations, is well spoken and eloquent; hee is jocund, merrie, and altogether life; but in Preaching, and in Writing, hee is exceeding cold. Not long since hee said, Hee would wish that all Friers and Nuns ran out of the Monasteries; whenas notwithstanding, hee and his like do maintein and defend Popedom, and would kill and murther such Priests as marrie honest women; wherewith they approve apparantly, that openly they maintein the Divel's Doctrine.

Neutralists.

Doctor *Eck*, a bellie servant.

Of Sadoletus.

S*Adoletus*, (said *Luther*) who fifteen years had been the Pope's Secretarie, a very wittie and learned man, wrote in most courteous manner to *Philip Melanchon*, but exceeding craftily, according to the Italian custom; to the end (through a *Cardinallate*) they might have brought him on their side, which was don by the Pope's directions; for the good Gentleman, M' Pope, is much perplexed, hee knoweth not how to fall upon us.

Sadoletus.

Sadoletus his Comments upon the 51 *Psal.*

The same *Sadoletus*, by reason of his expert and swift brain, was made a Cardinal by the Pope, to the end hee should write against us; but in him was no understanding of Holie Scripture, as clearly is to bee seen in his Commentarie upon the 51 *Psalm*, in which hee bringeth strange and impertinent things. Ah Lord God (said *Luther*)! help thou; Let thy good Spirit lead us upon the right waie, *Amen*.

The Papists are proud and unlearned people in the Holie Scriptures, they are able to govern and rule no Church at all, nor to execute any Office; for they understand nothing, they read and write nothing sincerely; but stiffly do sit in the Government, they call and crie, The Decrees and Conclusions of the Fathers must not bee put in any doubt: what they have acknowledged and finally concluded, the same ought not to bee disputed, &c. Therefore the Pope (as hee that is full of Divels) defendeth his Tyrannie, and holdeth strongly thereover, as wee see in his Decrees, *C. Si Papa.* 40. *Dist.* There it is clearly written, When although the Pope did lead the whole world into Hell, yet no humane creature must presume to question him for the same, nor once must dare to ask, why, or wherefore hee did it?

The ignorance of the Papists in God's Word.

This (said *Luther*) is most fearful and abominable, that for the sake of his usurped Autoritie wee should lose our souls, which Christ with his pretious blood so dearly earned and delivered. Christ saith, *Whoso cometh unto mee, him will I in no wise cast out*, &c. Against this the Pope saith, Thus do I command, thus will I have it shortly and

This shewetb, that hee is the true Antichrist.

John 6.

and roundly. Rather then my command ſhall bee neglected, yee all ſhall bee made away and loſt: Yet notwithſtanding all this, and more, our Princes do fall down before him, worſhip him, and kiſs his feet; therefore wee ought to withſtand and reſiſt him, to beat him down with God's Word and Praier.

Of Faber.

Anno 1544, Doctor *Faber's* divellish ſpeech.

DOctor *Faber* Biſhop of *Vienna* made a Sermon at *Spire*, at the Imperial Diet, wherein hee openly ſpake theſe words, Rather then I would receiv the Proteſtants Faith, I would believ the *Alcoran* of the Turks. Whereupon *Luther* ſaid, I fear alas, hee hath prophefied like *Caiaphas*, and that hee, with the reſt of his Adherents, will bee forced to receiv the Turkiſh Faith, before they attain to the acknowledgment of the truth.

Of Lemnius.

CONcerning the confounded writings and fictions of *Lemnius*, *Luther* ſaid, behold how the Divel in every place ſetteth upon us, wee are the mark at which all darts are ſhot and directed, wee muſt wont our ſelvs thereunto, hee hath alwaies ſuch wretches in ſtore, ſpecially, among the Papiſts, through whom hee tormenteth and falleth upon us; the Divel doth not this to the Turks, hee letteth them alone; but ſeeing wee preach Chriſt cleerly and purely, therefore hee perſecuteth us moſt fiercely like a roaring Lion, wherefore let us not mourn nor bee diſmaied, ſpecially ſeeing Chriſt ſaith, *If yee were of the world, ſo would the world love her own.* But think not to have better, then that which the houſ father hath had. Yee ſee (ſaid *Luther*) how that trencher-licker, *Lemnius*, ſlandreth us, ſpeaketh and writeth all evil of us, hee extolleth the Popiſh Biſhops our Adverſaries, and ſtyleth them holie, but henceforward wee will not allow thereof here in this School, for they ſeek after our blood and hate us bitterly. The Biſhops (if they pleaſed) might bee profitable to *Germanie*, but they are not, for they have ſworn to the Pope, and although they confeſs our Doctrine to bee upright and condemn their own, yet they can and will not endure it, becauſ wee began it not with their advice, inſomuch that they are becom ſuch people, as St *Paul* nameth them, *Titus* 3. *Autocatacriti*, who have cenſured and condemned themſelvs, they have none other cauſ to bee againſt us, then that wee are poor, weak and ſillie people, but they are great, rich and powerful.

In this ſort do now the Adiaphoriſts, the Gloſſers, Declarers, Dippers and Greazers.

Yee know, that *Solomon* ſaith, *Whoſo giveth the ungodly right, and condemneth the Righteous, the ſame both are an abomination to the Lord:* wee are here to reſiſt the Papiſts and the evil, wee muſt not bee ſilent, wee muſt name the Pope, the Antichriſt, hee that refuſeth to do ſo, let him draw from hence towards *Rome*, and run with him to the hangman.

Preachers and Shepherds of the ſouls ought not to bee ſilent at falſ doctrine.

Wee muſt not endure to hear the enemies of the Goſpel extolled.

The temporal Princes are not deceived in ſuch ſort as the Popiſh Biſhops are; therefore they are deſpairing ungodly wretches. I am perſwaded (ſaid *Luther*) that here are among us at *Wittemberg* many ſpies, but wee regard them not. If they pleaſ to hear or ſee us, wee ſhall bee well content therewith; but in that they will preſume to ſmite us on the lips, and highly will extol our enemies, the ſame wee will not endure. It is enough that thou *Lemnius*, as a Villain and a Traitor, art permitted to bee here among us, but wee will not endure, that with thy Books and writtings thou extolleſt the Popiſh Biſhops, who are enemies to Chriſt and his Goſpel, and who with the ſword do track after our lives, and with lies would murther our ſouls; but whoſo praiſeth and extolleth them, let him for a recompence have that which *Solomon* ſpeaketh of; namely, *Let the ungodly periſh and go to wrack.* This admonition gave *Luther* openly in the Church on Trinitie Sundaie, and afterwards hee read his printed Commiſsion againſt the confounded Book and blaſphemie of *Simon Lemnius*. Such Books as *Witzell*, *Telpell*, *Lemnius*, and ſuch like do write, make mee nothing at all to regard them. Wee ſhould have no dealing with ſuch poiſoned back-biters and ſlanderers, they are moſt deteſtable and hurtful, they appear not openly upon the plain, neither do they com right in our ſight, but out of a poiſoned hate, they ſcandalize, blaſphem and ſcorn every thing moſt bitterly. They boaſt highly of the Fathers, but (ſaid *Luther*)

wee

wee have but onely one Father which is heaven, hee is above all fathers, their piecings and patchings are nothing worth, and although they write much out of an evil and blasphemous hate, yet wee know that their writings are altogether lies. I read no book of such fellows, (said *Luther*) they write directly against their own consciences. *Cocleus* argued, consequented and foamed in this manner, The Article of the holie Trinitie is no where written expressly in holie Scripture, yet notwithstanding it is believed; therefore (said hee) wee ought also to believ Traditions and Ordinances of men without God's Word, &c. *Witzell* is stuft full of errors and blasphemies without all measure and ceasing, yet the wretch is suffered to live. Hee taught, whoso once is converted, the same can sin no more, let him do what hee will, all is upright and good. Even thus and no otherwise it went with St *Paul*, who also was constrained to hear such blasphemers saie; (When hee taught, that without the works of the Law wee are saved, onely by faith in Christ) then said the blasphemers, let us do evil and sin merrily, that good may com of it, &c. Let us therefore praie against their blaspheming.

Of ungodly preferment.

MEntion beeing once again made of that false and perjured man *Witzell*, that hee was called to *Leyptzigk*, and there preferred, *Luther* said, *Witzell* blasphemeth meerly out of malice against his own conscience, hee is a wonderful mischievous fellow. As hee was condemned to die, and should have been executed, hee was saved at my intercession, and was honorably entertained, and now hee requiteth mee. But have patience, the wicked wretch (who hath condemned himself) is not worthie to bee answered, for hee himself knoweth, hee maintaineth an evil caus, but surely hee will have his Judg, wee ought not to regard such a mischievous companion, but rather wee ought to contemn him. The Papists will gain nothing at all with their railing and blaspheming. Therefore, when they blaspheme, then ought wee to praie, to bee silent, and not to carrie wood to the fire.

Requital of such as are begged from the gallows.

I am glad (said *Luther*) that hee is there at *Leyptzigk*, like as were hee taken in a mous-trap, for hee is full of very evil opinions and cogitations, when they break out, then hee will get his paiment, such poison hee sucked from *Campanus*, who wrote a blasphemous book under this title; Against all that were and are in the world since the Apostles time, &c. Hee took (said *Luther*) very much at one bit; but hee hath lost the general praiſ. *Witzell* holdeth behinde the hill, therefore his preachings are so cold; yea, colder then Ice, hee dareth not break out and saie, what hee hath in his heart, hee goeth like a shakled Hare, hee feareth the censure of the hearers, his mouth is tied and bound, his words captivated, as in a Dungeon. The words of an Artificial and eloquent man should move others, and pierce the hearts. But they that teach nothing uprightly nor pure, are like half *Grecians*, or half learned, such grown Doctors are Dunce-like bold and presumptuous, as *Carlestad* is with his *Touto*, out of which hee made *Autos*.

Witzel's Divinitie.

Another concerning Witzell.

WHen *Witzell*'s Book (tituled *Tesserotheca*) was brought to *Luther* (in which hee would reconcile and make an agreement touching the controversies between the Pope and *Luther*, meerly out of pride and presumption) *Luther* said, If *Witzell* can bring the Pope to that pass, then will I condescend and yield to more on our part then they desire; but these propositions are hammered and made rather out of fear, then out of any devotion or good will. For, it may bee, those of *Leyptzigk* are enclined to court them of *Vienna* with these propositions, as those that hate the Gospel, for the Gospel is no Doctrine for Vsurers.

Witzel's book to reconcile the Pope and *Luther*.

Of the abominable presumption of the Papists, exercised upon the Emperor at Costnitz.

SIgismund the Emperor by the Papists was in manner captivated, they had him in their power, and was constrained to do what they pleased, hee was by them compelled to put on and to wear a Deacons coat, and in the time of Christmass to read the Gospel

Emperor *Sigismund*, the Pope's prisoner at *Costnitz*.

Gospel to the Pope, insomuch that everie Emperor is a Deacon of the Romish Church; but the Romish King is a Sub-deacon, hee must read the Epistles before the Pope, so that both Emperor and King are the Pope's Mass servants. The Emperor (after hee performed this Cerimonie or Dutie to the Pope) had never any good success against the Turks, nor in *Germanie*. The Kingdom of *Bohemia* is fallen, which before was a very fair Kingdom. They lamentably made away that good and just King *Uladislaus*, and elected another King. At last, when King *Matthias* died, then that Kingdom had an end.

King *Uladislaus.*

Of Latomus.

Latomus (said *Luther*) was the best among all my Adversaries that wrote against mee: His head, his ground and point was this, *What is received of the Church, the same ought not to bee rejected.* This ground and Argument (said *Luther*) hath a seeming, like as the Jews cried, *Wee are God's people*, &c. Even so the Papists crie likewise, *The Church, the Church cannot Err.* This was the highest Argument wherewith the Prophets and Apostles fought, as *Moses* saith, *They moved mee to jealousie with that which was not God, and I will provoke them to anger with a foolish Nation.* S*t Paul* also saith, *That is a Jew (who is hid inwardly) and of God's Nation.* Likewise *Isaiah* saith, *And the Gentiles shall hope upon his Name.*

Deut. 32.

Papist's ground.

Therefore the Papists argue in this manner, *It is unpossible* (saie they) *that God should forsake his Church*, for hee saith, *I am daily with you unto the world's end*, &c. Hereunto (said *Luther*) wee must answer, and saie, That *Vobiscum* [*with you*] must well, throughly and uprightly bee distinguished; namely, which is that True Church whereof Christ then spake? Whether Christ did mean thereby the perplexed, the broken and contrite hearts, or, whether hee meant the Romish Curtisans and Sodomitical Knaves.

Of a Converted Papist.

Upright dealing in matters of Controversie.

Philip Melancthon shewing *Luther* a Letter which hee had received from *Auspurg*, whereby hee was advertised, that a very learned Divine (a Papist) in that Citie was Converted, and had received the Gospel: Whereupon *Luther* said, I like those best that do not fall off suddenly, but do ponder the case with considerate discretion, do compare together the Writings and Arguments of both parties, and laie them on the gold ballance, and in God's fear do search after the upright Truth: out of such, fit people are made able to subsist in Controversie, as then they are enabled for the Combate. Such a man was S*t Paul*, who at the first was a strict Pharisee and holie-worker, who stiff and earnestly held over and defended the Law; but afterwards hee taught and preached Christ in the best and purest manner against the whole Nation of the Jews.

Chap. XXXIX.

Of certain Papists fearful and sudden Deaths.

Luther's *Discourse of certain Papists fearful and sudden Deaths.*

Bishop of *Trier.*

No man (said *Luther*) regardeth the wonderful signs of God which daily are shewen. Let us but consider how (after the Coronation of *Charls* the Emperor, *Anno* 1531) pitifully the Bishop of *Trier* died in horrible fears and frightings, onely in drinking one draught. *Graffe Casimire* of *Baden* (said *Luther*) died a sudden death at the Imperial Diet at *Auspurg*, where hee made a deep vow to die in the Wars against mee.

It is also well to bee noted, that within these few years, most part of the contemners and

persecutors of the Gospel (who despightfully spake against God's Word here in *Germanie*) have had fearful and sudden deaths. The Chancellor of *Trier* (who said, *They must bee very idle people that do receiv the Gospel*, &c.) died suddenly in speaking those words.

An excelling famous Papist (the last week, on *Bartholomew* daie, 1538) most pitifully died in despair at *Mentz*; and when hee laie at his last gasp, hee spake these abominable words; *Divel! there thou hast the soul.* Popish Prebendaries.

The *Venetians* General (who laid siege against *Padua*) was mortally wounded with a shot, and as he was near his death, hee spake abominable blasphemous words against God's Mother at *Putana*, hee railed at her with shameless words, hee scoffed grievously at St *Peter* with words unfitting to bee uttered to modest ears. And another Italian at the same time (as hee was striving with death) said, *My goods I bequeath to the world, my bodie to the worms, my soul to the Divel.* These are fearful blasphemings which that Nation much do use. *Erasm Rotterdam* (said *Luther*) knoweth them and their doings full well. *Italians.*

One named *Urbane*, in the Citie of *Magdeburg*, fell from the Gospel; and, as void of all God's fear and shame, hee uttered blasphemous words against the Gospel; hee bound himself under a Curs, and said, *If I receiv the Protestant Faith again, then I praie God that the thunder may destroie mee.* Even the same daie came a fearful tempest of Thunder and Lightning. Hee calling his words to minde, ran into the Church and caused the bells to bee rung, thereby to drive the tempest over, and kneeling before the Altar, hee was struck by the tempest into a trance or swound. Now after they had cooled and refreshed him, hee was led homewards between two men; but in going, hee was struck again (between those that led him) in at the crown of the head, and out again at his Privie parts, scalding him fearfully, burned and consumed him to death. These (said *Luther*) are fearful signs of God's just punishments against the contemners and persecuters of the Gospel, and his holie Word. A fearful historie of a Blasphemer.

Anno 1526, a Frier in the Pulpit gave St *Paul* the lie, and said, Wee ought not to to believ St *Paul*, becaus hee said, *Rejoice with them that rejoice*, &c. At that instant (uttering those words) hee fell down stark dead at *Hildesheim* in the Pulpit. A Popish Minister also at *Kunwald*, on Trinitie Sundaie, was struck to death by thunder; for hee made a Vow against the Gospel, to oppose the same, and said, *If the Gospel bee God's Word, so should the thunder destroie him.* God forgetting desperate wretches.

Such examples (said *Luther*) ought wee diligently to mark and consider; for they are both fearful and comfortable: fearful to the ungodlie contemners of God's Word; but comfortable to God-fearing, that do honor and love the Gospel.

CHAP. XL.

Of FRIERS, of their Lives and good Daies.

Of the Papist's Fasting.

IN Popedom (said *Luther*) everie thing is don without trouble; their Fasting is more easie unto them then our eating is to us. To one Fasting-daie, belonged three daies of devouring. Everie Frier (to his Evening Collation) hath two quarts of beer, a quart of wine, spice-cakes, or bread prepared with spice and salt, the better to relish their drink. Thus went these poor fasting Brethren; they grew so pale and wan, that they were like to the fierie Angels. The Frier's fasting.

That the state of Friers striveth directly against God's Creation.

Frier's Chastitie.

GOD in the beginning made but onely one humane creature, (which was a wise Council) afterwards hee Created also a Woman, then came the mischief. The Friers follow'd God's first Council, for they live alone without marrying; wherefore (according to their rule and judgments) it had been good, nay better, that God had remained by his first Determination and Council; namely, that onely but one man had lived. But (said *Luther*) if the Emperor would Act a work worthie of all temporal and immortal laud and praiſ, then ſhould hee utterly root out the Order of the *Capuchines*, and for an everlasting remembrance of their Abominations ſhould cauſ their books to remain in ſafe cuſtodie. For the ſame is the worſt and moſt poiſoned Sect. The *Auſtine* and *Bernardine* Friers are no waie comparable to theſe confounded Lice.

Of the great multitude of Monasteries.

The original of consuming spiritual livings.

THe Electorate of *Saxonie* (said *Luther*) hath had twelv *Capuchine* and *Minorite*, five Preacher or *Pauliner* and *Carmelite*, and four *Auſtin* Frier Monasteries. Theſe were but beggerlie Monasteries, which of themſelvs are duſted away. Whereupon an Engliſhman (who at that time was of *Luther* much beloved) said, In *England* (which is not many Dutch-miles long and broad) are twentie and ſeven beggerlie Monasteries. To conclude, (said *Luther*) the Spiritual Livings are Maledicted; for their original proceedeth from Whoring Rents and Incom, and from Idolatrie; therefore they return again to Whores; as they came, ſo they go; evil gotten, evil ſpent. Livings which are honeſtly gained, are therewith by them alſo devoured. Therefore I adviſe you (who are neither Church nor School-ſervants, nor poor people of families, to whom onely they belong) to take heed that yee meddle not with ſuch Spiritual Livings.

Of the privileges of Friers.

Friers Privileges.

THe Friers (said *Luther*) have had great privileges of the Pope, inſomuch as they were thereupon ſo haughtie and proud, that they diſdained the regard of Biſhops; they were onely and alone under the Pope, and ſubject to the Rule of none beſides. For as the Biſhop of *Mersburg* had a Controverſie with the *Benedict* Friers, the Pope refuſed either to meddle therewith, or to mediate the ſtrife; but when the Cauſ came before him, hee wrote to the Biſhop thus, The Romiſh Stool is not able to endure the clamor of the Friers; therefore hee ſhould humble himſelf, and bee at peace with them.

Of the Graie Friers, and of Franciſcus.

Franciſcus.

F*Ranciſcus* (ſaid *Luther*) was an Italian, born in the Citie *Aſſis*, no doubt an honeſt and a juſt man. Hee little thought that ſuch ſuperſtition and miſ-believing ſhould proceed out of his life. There have been ſo many of thoſe Graie Friers, that they offered to ſend fortie thouſand of them againſt the Turks, and yet the Monasteries ſufficiently ſhould bee provided of that Order.

The *Franciſcan* and Graie Friers came up under Emperor *Frederick* the Second, at which time St *Eliſabeth* was Canonized and brought into the number of Saints, in the year 1207. *Franciſcus* drove his game Eighteen years; as, two years under Emperor *Philip*, four years under Emperor *Otto*, and twelv years under Emperor *Frederick* the Second. After his death hee appeared to the Pope in a dream, held a Cup in his hand, and filled the ſame with blood that ran out of his ſide. Is not this (think yee) a fine and proper piece of Government, that began with Dreams and with Lies? Therefore the Pope is not God's Image, but his Ape: Hee will bee both God and Emperor, as Pope *Innocens* the Third ſaid, I will either take the Crown from Emperor *Philip*, or hee ſhall take the ſame from mee. O! (ſaid *Luther*) ſuch hiſtories ought diligently to bee deſcribed, to the end the poſteritie may know upon what grounds Popedom was and is erected, built and founded; namely, upon meer Lies and Fables. If I were younger, I would write a Chronicle of the Popes.

Of

Of the Pillars of Popedom.

THe Pope's Kingdom ſtandeth upon Laws, Decrees, and upon Juriſdictions; that is, meerly upon Superſtition, Miſ-believing and Idolatrie. The Bare-foot Friers have been the chiefeſt and powerfulleſt helpers and ſupporters of the Pope. The *Dominicaſtri* and preaching Friers are the boaſting and glorious *Atlants*, they hunted after honor out of the ſhame and confuſion of others: they throughly burned their fingers on Doctor *Reuchlin*; manie of them have undertaken themſelvs againſt mee, and have driven ſtrange pranks, but all to their own hurt and prejudice. In the Council now approaching, they, doubtleſs, will preſume on their clamoring and crying, and (as heretofore they have don) will ſaie, What is the Bible or Scripture? wee ought to hearken and to bee obedient to the Church and Councils; (as if the Church had nothing to do with the Bible and holie Scripture) therewith (ſaid *Luther*) will they preſume to out-crie us.

Preaching Bare-foot Friers, the upholders of the Pope's Back.

The Prophets in ſuch ſort were alſo dealt withall, they were rejected and reproved as beeing in the wrong, which plainly wee ſee in *Jeremiah* 29 (when hee ſpake againſt *Zephanias* the Prieſt) *The Lord hath made thee a Prieſt in the ſtead of* Jehoiada *the Prieſt, that yee ſhould bee Officers in the houſ of the Lord, for every man that is mad, and maketh himſelf a Prophet, that thou ſhouldſt put him in priſon, and in the ſtocks. Now therefore why haſt thou not reproved* Jeremiah *of* Anathoth, *which maketh himſelf a Prophet to you?*

Out of this ſentence (ſaid *Luther*) it is evident, that the Prieſts were placed in the higheſt Office, and abuſed their power againſt the godlie and upright Prophets; therefore it muſt go and bee don in ſuch ſort, that the ungodlie ſhall tread the godlie under feet, and under the color of godlineſs ſhall ſuppreſs them; but happie is hee that is not offended therewith.

Prieſts office, the higheſt.

If (ſaid *Luther*) the Pope ſhould go about to hunt away the begging Friers, then hee would prepare a fine game and ſport; for hee hath enabled them, hath made them fat, and harbored them in his boſom: Hee hath given unto them the greateſt and moſt powerful Princes to bee their Protectors. Now if hee ſhould offer to drive them away, then all would combine againſt the Pope, would inſtigate the Princes againſt him. For divers Kings and Princes, yea, the Emperor himſelf, have Friers to their Confeſſors; they would finely perſuade them. The Friers were the Pope's Columns, they carried him like as the Rats carrie their King. I (ſaid *Luther*) was our Lord God's Quickſilver which hee threw into the Fiſh-pond; that is, which hee caſt among the Friers. The *Capuchines* properly are the Lice which the Divel ſet on *Adam*'s skin; the black ſpot which they have on their back, is, *Simulatio pœnitentiæ*. The Preaching Friers are the Fleas which continually have bitten one another.

To nouriſh Serpents in the Boſom.

A Frier is evil every kinde of waie, whether in the Monaſterie, or out of it. For as *Ariſtotle* giveth an example touching fire, that burneth whether it bee in *Ethiopia*, or in *Germanie*: Even ſo is it likewiſe with the Friers, *Significans naturam non mutari circumſtantiis loci aut temporis*, that is, *Nature is not changed by any circumſtances of time or place.*

Of the Frier's ignorance in good Arts.

IN *Italie* was a particular Order of Friers, called *Fratres ignorantiæ*, that is, *Brethren of ignorance*: Theſe were forced to take ſolemn Oaths, that they would neither know, learn, nor underſtand any thing at all; but ſhould anſwer all Queſtions with *Neſcio*. Truly (ſaid *Luther*) all Friers are well worthie of that Title, for they onely read and babble out the words, but they regard not to underſtand them: they ſaie, Although wee underſtand not the words, yet the Holie Ghoſt underſtandeth them, and the Divel flieth away. This was the Friers higheſt Argument, who are enemies to all good Arts and learning; for the Pope and Cardinals conclude thus, Should theſe Brethren ſtudie and bee learned, ſo would they maſter us, &c. Therefore, *Saccum per neccum*, that is, *Hang a bag or ſack about their necks*, and ſend them begging through Cities, Towns, and Countries.

Som of theſe were made preachers.

Of the Covetousness and Deceit of the Capuchine *Friers.*

The Friers contemning of monie.

AN honest Matron here in *Wittemberg* complained of the Covetousness and Deceit of the *Capuchine* Friers, one of which had persuaded her Father upon his death-bed to bequeath somthing to their Monasterie. And as, by reason of her Father's charge and command, shee had given to the Guardian 400 Florins to the use of the Monasterie. Hee constreined her to make a deep Vow, and to swear, that shee would discover the same to no humane Creature; insomuch that the same Frier kept that monie to himself, which cours hee usually took, to the great hurt and damage of all the Children and Orphans in that Citie. At last, by command from the Magistrate, shee was compelled to discover how the Frier had dealt with her. Many such and the like examples have been found, yet no creature dared to complain thereof: there was no end or measure in robbing, filching and stealing by those insatiable monie diseased wretches.

That the life of Friers is of equal value with holie Baptism.

New young Friers are compelled to alter their Christian names.

WHen a Frier receiveth his Order and Profession, then hee changeth his name; for the Papists allege, that as then hee is as newly again Baptised; wherewith they evidently shew and believ, that they held such Order and Profession of equal value, nay, higher then Christ's holie Baptism. Fie on the maledicted wretches (said *Luther*) how dare they presume to compare humane toies and fopperies with God's most venerable Sacraments, and so with feet to tread and trample upon the Blood of Christ. Therefore the life of Friers is an ungodlie state and calling, and both in life and doctrine directly against God, and his Word; for there is no studying in Monasteries, but a darkning of the Holie Scripture; no Frier studieth therein, except happily som one have the special grace to read the Holie Scripture as I had.

Chrysostoms sentence touching Friers.

Chrysostom saith, A King glittereth, and hath a repute by his Crown; but a Frier by his external virtues, (hee should have said) by his hypocrisie. A King, a Prince, or Potentate (said *Luther*) goeth daily about with high and excellent virtues wherewith they are (or should bee) adorned; but the best Frier hath onely his own self-chosen works, which hee acteth at his convenient times and leasure.

How two Friers, a Capuchine, *and a Preaching Frier, preached the one against the other.*

LUTHER took in his hand a young Sparrow, and said, Thou Bare-foot Frier with thy graie coat, thou art the most mischievous bird. I would wish that som one would write a Declamation of a passage that happened at *Erfurt*, in the time of my beeing there in the Monasterie, namely, a Preaching Frier and a Bare-foot wandred together into the Countrie to beg for the Brethren, and to gather Alms. These two plaied upon one another with unprofitable words in their Sermons. The Bare-foot Frier preaching first, said, Loving Countrie people, and good friends! Take heed of that bird the Swallow, for it is white within, but upon the back it is black; it is an evil bird, alwaies cherping, but profitable for nothing; and when it is angred, so is it altogether mad; it pricketh the Kine, and when it fouleth, so maketh it people blinde, as in the book of *Tobit* yee read thereof. This Bare-foot Frier hereby intended to paint out the preaching Friers that wear on the outside black coats, inward they wear white Bandillions. Now as in that afternoon the Preaching Frier came into the Pulpit, hee plaied likewise upon the Bare-foot Frier, and said, Indeed (loving friends!) I neither may nor can well defend the Swallow, but the graie Sparrow is far a wors and more hurtful bird then the Swallow; for hee robbeth, stealeth, and devoureth all hee can get, as, Oats, Barlie, Wheat, Rie, Apples, Pears, Peas, Cherries, &c. moreover hee is also a lustful and leacherous bird; his greatest Art is to crie, *Scrip, scrip*, &c. Herewith (said *Luther*) one begger endeavor'd to hinder another; a good *Rhetoricus* were here necessarie to amplifie and enlarge this passage, and to explain it: But the Bare-foot Frier ought with better colors to have painted out the Preaching Frier, for they are the haughtiest Buzzards and right Epicures that go on in particular pride. Again, the Begging or Bare-

Pride under mean habit.

Bare-foot Friers (under the color of sanctitie and humilitie) are more proud and haughtie then Kings or Princes, and most of all have imagined and devised lies.

Not long since King *Ferdinand* came into a Monasterie where then I was, in which Monasterie, with very fair letters, were written on the wall as followeth:

M. N. M. G. M. M. M. M.

The King stood looking upon these letters, musing what they might signifie; whereupon his Secretarie said, If your Majestie would give mee leav, and not bee displeased, I persuade my self I can shew what these letters mean. The King gave him leav, and said, It should bee no prejudice to him. Then the Secretarie said, *Mentitur Nausea* (who was the Bishop of *Vienna*), *Mentitur Gallus* (hee was the King's Court Preacher), *Mentiuntur Majores, Minores* (those were the Bare-foot Friers), *Minotaurii* (those were particular Friers that dwell in the *Alps*). The King hearing this, hee bit his lip, pass'd it over, and went away. This (said *Luther*) was very Court-like expounded by the Secretarie. A brief description of the ungodlie.

I would wish (said *Luther*) that the Field Monasteries and Foundations might remain, for the maintenance of poor persons and Church-servants (as from the first beginning of my writing I have alwaies shewed) for out of such Monasteries and Foundations, expert and fit people may bee taken and chosen for Church-officers, for Temporal and Houf-government. To make use of Field-monasteries.

At the first (said *Luther*) the *Franciscan* and Graie Friers boasted, that they lived according to the Gospel of Christ, whenas they taught nothing at all of Faith, of Hope, Love, nor of true and upright good Works, but onely of base, cold and selfchosen external operations, of feigned povertie and chastitie, &c. Friers foundations are vain.

Of Widows.

SAint *Paul* condemned such Widows as break their first faith, 1 *Tim.* 5. Which sentence the Fathers (yea, St *Austin* himself) drew and signified upon the vows of Friers, whenas notwithstanding the text cleerly speaketh of Widows that were maintained and nourished by common Alms. Ah God, (said *Luther*) how soon and lightly do they fall which are bewitched with superstition and misbelief, and follow the opinions of the multitude, like as when Wood or Straw beeing rowled in the water stirreth up gravel and mire, even so likewise goeth it in the Church. Saint *Paul's* speech of widows.

Of Saint BERNARD.

SAint *Bernard* (said *Luther*) was the best Frier, whom I love above all the rest; yet, hee dared to saie, It were a sign of damnation, if one remained not in the Monasterie, hee had under him three hundred Friers, among all which not one was damned if his opinion were true? *Sed vix credo.* After his death, one wrote much ungodlinefs; namely, that before St *Bernard's* death, no soul was saved. St *Bernard* lived in dangerous times under Emperor *Henrie* the fourth and fifth, under Emperor *Conrade*, and *Lotharius*; hee was an experienced and practised Frier, but hee gave an evil example. The Friers, specially the Minorites and Franciscans, had the best and easiest daies through hypocrisie, they touched no monie, yet they were the richest, and lived in great quietness. The maledicted life Friers began betimes, when people under the color of pietie abandoned Temporal dealing, this was and is very hateful, and produceth much loathing; but the state and calling of a true Christian (which God ordained and founded) consisteth in three *Hierarchies*, namely, in Domestick, in Temporal, and Church-Government. Saint *Bernard* the best Frier, yet not altogether pure.

That a Friers life is a denying of Christ.

WHoso voweth to lead a Monasterie life (said *Luther*) the same intendeth to lead a better life then another humane creature, and with his life, not onely to help himself, but also other people. This is nothing elf, then directly to denie Christ, and to tread under foot his precious merits, which is an apparant blaspheming of God; fie upon thee thou envious Divel. To cast up Works.

Of the Crowning of Nuns, and the Matrimonilefs Monafterie kinde of life.

THe unmarried life is a great hypocrifie and wickednefs, infomuch that under fuch color the Fathers of the Church were deceived; *Auftin*, who although hee lived in the good and acceptable time, yet hee was deceived through the Crowning of Monafterie Nuns and Virgins, and although hee gave them leav to marrie, yet hee faid, they finned in marrying and did unright againft God. Afterwards when the time of wrath and blindenefs came, and the truth was hunted away, and lying got the upper hand, then the Generation of poor women kinde was contemned under the color of great holinefs, which in truth was meer hypocrifie. But Chrift with one onely fentence confuteth all their arguments; namely, God created them Male and Female. The holie Fathers wrote very impertinently of matrimonie. St *Jeronimus* wrote of a married man, who (in the time of Pope *Damafus*) had had twelv wives, and took one wife that had had nine husbands, but hee, out-living her, went with her to the Grave, had a Garland upon his head, Triumphing, as having got the Victorie.

CHAP. XLI.

OF CARDINALS AND BISHOPS.

Of the Cardinal of Saltzburg.

IN the year, 1530, (faid *Luther*) *Philip Melancthon* at *Aufpurg* was fix whole hours together with that fwift brained Cardinal of *Saltzburg*, and among other difcourfes, hee had much fpeech with him about Religion; in the end the Cardinal faid unto him, *Domine Philippe*, wee Priefts were never yet good; wee know that your Doctrine is right, but yee ought to know again, that never yet any man was able to overcom the Priefts, neither will yee bee the firft.

Own confeffion.

This Cardinal (faid *Luther*) was the Son of a horf-rider in *Aufpurg*, whofe father had been of an antient and good defcent and familie in that place, but by reafon of povertie hee came to bee a fervant. This was the firft Cardinal in *Germanie*, and through his fifters preferment grew well acquainted in Emperor *Maximilians* Court, and afterwards in a Legation was fent to the Pope to *Rome*, and was made Coadjutor of the Bifhoprick of *Saltzburg*. This Cardinal (feeing on a Sundaie, a great multitude of people in this Citie running to hear the preaching of the Gofpel) faid, What fhall wee fhepherds do, how go our fheep on in error, well I know no remedie? *Luther* (beeing hereof advertifed) faid, This Cardinal one daie will finde, that God will cauf his guiltie confcience to bee ftinged, hee better loveth his Cardinals Hat, then the Divine Truth, hee feareth the lofs of it and of his Bifhoprick, hee believeth not, that God is able to put down the mightie from their feat, and to exalt the humble and meek, hee is of a cowardly difpofition, hee cannot long hold out, his confcience pricketh him too too forely. The Papifts differ among themfelvs, they cannot agree in their own Pedleries. For *Anno*, 1530, In the proceeding at *Aufpurg*, they made no mention (no not fo much as one word was fpoken) of the Article of the Pope's Primacie, or Vicarage of St *Peter*, which was wont to bee the chiefeft Article of whole Popedom. Wee ought (faid *Luther*) to fet upon fuch an evil, fuch an ungodly and infolent creature, wee ought to preach, to teach, and to write againft him. If God fpare mee life and health but onely one half year, fo will I fetch a dance with that bride over block and ftone. I would wifh that the Lawyers alfo appeared in the Game, fo would I throughly tug and teach them, what *Subjectum juris* is. I acknowledg *Jus* is altogether a fair Spouf, fo long as fhee remaineth in her own bed; but when fhee frideth

into

into the bed of another, (and will rule Divinitie in the Church) then shee becometh a great strumpet and a whore, therefore *Jus* must stand uncovered before Divinitie. *Luther* (still continuing his discourse touching this Cardinal and other Bishops) said, I never read such fundamental and fearful examples of hearts hardning as even in them; they far surpass the Jews, *Pharaoh*, and others; in a word, they are next neighbors to the Divel, my heart panteth and quaketh when I think on them. At the Imperial Diet at *Worms*, I prophecied unto them, that the time would com when willingly they would receiv the acknowledged Truth, but they should then fail thereof, in regard that meerly out of wickedness they now condemned the same. This prophecie (alas) I have out-lived, they confess that our Doctrine is upright and true, but the hardened wretches do it to provide for the bellies want; therefore I now prophecie unto them, that they shall go to ground and bee destroied, but I shall not live to see the same. This Cardinal of *Saltzburg* (said *Luther*) is not a *frater ignorantiæ, sed frater Malitiæ*; that is, *not a Brother of ignorance, but a Brother of Malice*, hee is a great Epicure, hee causeth himself to bee led, hee listneth what people saie, hee maketh a shew of amitie and meekness, but hee is not in earnest, hee can artificially fit and prepare himself to peoples humors, like the *Italians*, who give good words out of false hearts; *Luther* deeply sighing over him, said, Loving Lord and Saviour Christ, give mee life and strength, that I may shave the Crown of this Prelate, for hee is a craftie derider of thy name, hee is an off-scummed knave, hee sticketh not to boast, that very few of his Stratagems have failed him. When lately (said *Luther*) I wrote exceeding harsh and fiercely to this Cardinal, and with grievous words touched him with scoffing and scorning. Then hee confessed, that in causes of Religion hee was in the wrong, therein hee would give place to *Luther*, and suffer himself by him to bee taxed; but in other Temporal and State cases hee would yield nothing at all unto him. I see (said *Luther*) I must rowse him better up. Ah, Lord God, wee ought with Thee not to dallie nor to abuse Thy name, sufficient it is, that wee have sinned against Thee, wee ought therefore to repent and bee sorrie for our sins, surely this Cardinal hath no conscience at all, hee is like that Souldier which lately came unto mee, whom I admonished to desist from his wicked kinde of life; hee answered mee, and said, If I should think thereon, then should I never go to the Wars again; even so is it with this Cardinal. The good and godlie Princess Electrix of *Saxonie* lately asked mee (said *Luther*), If yet any hope were to bee had of this Cardinals conversion? I answered, I believ not, however it would bee a great joie unto mee, if in time hee recalled himself, were won and repented; but there is little hope thereof, I would rather believ and hope the same in *Pilate*, in *Herod* and *Diocletian* who sinned openly; the Princess replied and said, God is Almightie and merciful, who had received *Judas* again, if hee had repented. *Luther* answered, True, gracious Madam, God would also receiv Satan to mercie, if from his heart hee could saie, God bee merciful to mee a sinner. But alas, of this Cardinal there is no hope, for hee opposeth the acknowledged truth; few daies since hee caused thirteen Christians lamentably to bee slain, for receiving of the Communion in both kindes. True it is, God is Almightie and merciful, Hee can do more then wee are able to think; but Hee will do no more then what Hee hath concluded to do, as St *Paul* saith, *Whom hee Predestinated, them hee also called*, &c. When our Lord God saith, I will not do this or that, then it is time for us to bee gon, and to set our hearts at rest, as God said to *Samuel*, *Why mournest thou for* Saul *whom I have rejected?* Therefore (said *Luther*) all my hope is gon touching this Cardinal, I commit the case to God, Hee will swaie the same. This Cardinal (said *Luther*) wrote oftentimes very friendly unto mee, thinking to greas my lips, insomuch as I gave him literal advice to take a wife, but in the mean time hee intended with smooth words to deceiv mee; but at the Imperial Diet at *Auspurg* I learned to know him right, yet nevertheless hee still pretended great friendship towards mee, and in causes of weight would alwaies make choice of mee to bee an Umpire. After my departure from the Diet, hee assembled the Citizens together, and uttered unto them these words, Loving people, bee obedient unto mee, and receiv the Sacrament in one kinde, so will I not onely bee a gracious Lord unto you, but also a Father, a Brother and a Friend, and I will procure

Rom. 8.

from

This is called, *Feed my sheep*, Joh. 21.

from the Emperor great priveleges for you. But in case you refuse to bee obedient herein, so will I bee your utter enemie; I will bring you and your Citie into utmost confusion. Were not these words (said *Luther*) rather of a *Rapsacis*, or of the Turkish Emperor, then of a Prelate.

Luther's witness of the Cardinal of *Saltzburg*.

I will leav this Testimonie behinde mee (said *Luther*) touching this Cardinal, namely, excepting *Nero* and *Caligula*, hee is the greatest Knave that ever came on Earth. Hee sought wonderfully to ensnare mee; insomuch that if our Lord God in special manner had not preserved mee, hee had taken mee Captive. *Anno* 1525, hee sent one of his Doctors unto mee with a present of two hundred Hungarian Duckets, which hee caused to bee given to *Kate* my wife; but I refused to receiv them, and charged my wife not to meddle therewith; for (God bee praised) I never had the name to bee a Monie-taker.

Of other Popish Bishops.

Truthe's power.

THe Bishop of *Wurtzburg* maketh a shew as if hee held almost with us; for hee suffereth the Singing-men in the Quire to marrie Nuns. Hee lately advised a Prebend also secretly to take a wife, saying, That Matrimonie was justifiable, if it were celebrated privately, and that som God-fearing witnesses there by.

The Bishop of *Cameris* (said *Luther*) opposed and confuted the Pope's Primacie, hee said short and roundly, That the universal Church stood not upon a particular (or upon the Romish) Church; hee proved the same thus, The Church is able to stand and remain in and upon one onely single peson, as in the time of Christ the Church was and stood in and upon onely *Marie* the mother of Christ, and upon the Malefactor on the Cross. Moreover that Bishop mainteined, and said, Like as the Apostles fell, even so their Successors might fall likewise, and those which came in their places; therefore (said hee) the Church standeth not upon a certain place, nor is it directed to an orderly Succession. This Bishop (said *Luther*) spake the truth undantedly, and thereby hee gained the love and fear almost of all the rest; But if now any Bishop among them should saie so much to this Tyrant the Pope, so should hee surely die.

The Incom of the pope's Bishops at *Rome*.

The Bishops which are now at *Rome* under the Pope (said *Luther*) are poor snakes; they are Lords onely but by name and title; they are fain to go on foot, and in case any of them have an horse to ride on, so must hee keep and maintein the same by another Office; for the Pope hath innumerable many of Tablers or Commoners, that are fain to buie their privileges with many thousands of Duckets, to the end they afterwards may have exspectations of Bishopricks or Prebendaries in *Germanie* and other Countries. One of his Tablers must paie for an Exspectant at the least three thousand Duckets. So that the Pope's Kingdom is meerly a desolation and tearing in pieces the Domestick, the Temporal and Church Government. It is far more mischievous then any other tyrannie which proceedeth and breaketh through by force; For the Pope teareth in pieces all divine ordinances with deceit and lies. The Bishops in *Italie*, in *France*, *England* and in *Spain*, commonly are Counsellors to those Kings, by reason they are poor: But in *Germanie* the Bishops are rich and powerful, and absolutely do rule and govern.

Office of an upright Bishop.

The Popish Bishops do execute nothing what their Offices and places do require. Our comfort (said *Luther*) is this, They are not the true Church; for the same standeth in need of such as diligently drive the Office of Preaching, of Baptizing and Administring the Sacrament of the Lord's Supper; therefore they are not upright nor true Bishops, in regard they are not according as St *Paul* defineth and describeth a Bishop, *Tit.* 1, namely, *One that holdeth fast the faithful Word as hee hath been taught, that hee may bee able by sound Doctrine both to exhort and to convince the gainsaiers.* For the Church standeth in need of the Doctrine, *first*, Of the Law, what wee are bound to do. *Secondly*, Shee hath need of the Doctrine of Justification and Sanctification, how wee are justified and sanctified before God; namely, so far as the Holie Ghost worketh in us; for hee must bee the onely Master. *Thirdly*, Shee standeth in need of Praier, and of Thanksgiving, to the end wee may continually grow and encreas in the true Faith, upright Confession, and in good Works.

Luther

Luther in his Discourſ remembred the Biſhop of *Brandenburg*, with whom hee ſtood Godfather on Eaſter daie, 1544. The ſame Biſhop of his own accord gave himſelf to the Goſpel, and fiercely ſpake againſt Popedom, againſt the Maſs, the Canon, and againſt the Offering *Ex opere operato*, when the Prieſt in Elevating the Oblate ſaith, God! I offer to thee, *Hæc dona, hæc munera, & hæc ſacroſancta*, whenas hee eateth nothing but a bare piece of bread; for hee uttereth theſe words before hee conſecrated. Would to God (ſaid *Luther*) wee had more of ſuch good and godlie Biſhops. God hath given us alſo certain Univerſities; as, *Wittemberg, Leyptzig, Roſtock, Coppenhagen, Konnigsberg* and *Erfurt*, wee exſpect *Mentz* alſo will com in, of *Coln* wee have no hope.

Godly partnerſhip.

Luther (continuing this his Discourſ) wiſhed happineſs and God's bleſſing to Doctor *Celarius*, and to Doctor *Anthonie Lauterbach* in their Biſhopricks, (naming them Biſhops) they (ſaid *Luther*) are upright Biſhops, and have a greater Charge and Superattendens then S^t *Auſtin* had; for *Hippo* was not ſo big as *Dreſden*. If S^t *Auſtin* had been troubled with ſuch affairs as now the Shrovetide Vizardlie Papiſtical Biſhops are, then hee neither could have written great books, nor preached. To conclude, the Popiſh Biſhops are the peſtilence and poiſon of the Church and Policie; they are the diſturbers of both Governments. I intend with all diligent endeavors (ſaid *Luther*) to help, that the ſmall Foundations and Biſhopricks may remain, to the end that Preachers and Miniſters from thence may bee choſen: as for the great Biſhopricks, the ſame (do I what I can) will bee Temporal. If wee ſhould ſuffer all to go down, from whence then ſhould wee have Preachers and ſervants; for the Common *Plebs* or people neither will nor ſhall maintein us, neither are wee able to maintein our ſelvs; therefore let us preſerv this means. And I now intend (ſaid *Luther*) for that end and purpoſe to make a requeſt to the Princes of the Empire in my book of the Church: The Biſhop of *Eyſtach* freely and openly ſaid to the Emperor in my hearing (ſaid *Luther*), That the courſ of the Goſpel ought not to bee hindered. The Biſhop of *Meiſſen* (at the daie of Aſſemblie held at *Leyptzig*) earneſtly adviſed, That the marrying of Prieſts might bee decreed and eſtabliſhed, and that the Sacrament might bee Adminiſtred *Sub utraque ſpecie*, that is, *Under both kindes*. If this were don (ſaid *Luther*), then had wee ſufficient. That Matrimonileſs life of Prieſts began not above five hundred years ſince; namely, in the time of Biſhop *Ulrich*, and they labored about it at leaſt one hundred years before they ſwaied it. And when the Biſhop of *Erfurt* began to put it in execution, they ſlew him.

Chriſtian and Antichriſtian Biſhops.

How far Biſhops are to bee endured.

ANno 1534, the 15th of *Maie* (beeing Aſſcention daie) *Luther* dined with the Prince Elector of *Saxon*, and after dinner they conſulted and concluded, that the Biſhops might bee ſuffered to remain by their Autoritie, if they abjured the Pope, led godlie lives, furthered the Goſpel, and were obedient to the Prince. As then (ſaid *Luther*) wee would give and appropriate unto them the Juriſdiction and Power to Ordain Servants of the Church. But *Philip Melancthon* adviſed the contrarie, and ſaid, There will bee danger therein, when they examine. Whereupon *Luther* replied, and ſaid, Our Biſhops firſt muſt hold examination, and afterwards with laying upon them the hands, Ordain: Such a Biſhop (ſaid *Luther*) am I now.

Of the word [Biſhop] *from whence it came, and what it is called.*

THe Office and Charge of a Biſhop (ſaid *Luther*) is great; it is a matter of high importance, for one to have committed to his cuſtodie and care a Herd, not of Goats or Swine, not of Silver or Gold, but the Herd and Sheep of Chriſt. In the High Germane tongue, I can finde no word that plainly and properly giveth this word [*Biſhop*] as for the Greek word ἐπισκοπεῖν, the ſame is, *To have regard, to have a care*, or, *diligently to mark*; from hence Miniſters and Preachers are named, *Carers* or *Sorrowers for the Souls, Stewards* and *Shepherds*. It is originally not unfitly Tranſlated [*Biſhop*] [*Byſheep*] who alwaies ought to bee *By the Sheep*, continually to look unto them, &c.

This fair and glorious name and title by the Papiſts is ſhamefully abuſed and ſpoil-

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ed; for it is made not onely a name of temporal honor and dignitie, but also it is made sprighting of a masked Tyrant. Like as also this word *Spiritual* is abused, and *Spiritual Livings* have the name of *Tribute*, Fie on this abominable abuse. In the time of *Jeronymus* Bishops were named onely Priests and Deacons, as his Epistle to *Evagrius* sheweth. At that time were neither Cardinals, Primates, nor Patriarchs; but Bishops, Elders and Priests, Shepherds of Souls, or Ministers and Deacons: But now they are grown to such a swarm, that the Church, the Spouse of Christ, is altered and changed, and is becom the Stews of the Pope, which onely hath an external vizard and seeming, but inwardly shee is without God's Word.

St *Peter* (said *Luther*) saw well in the Spirit the ungodlie doings of his Successors and Lievtenants, which would do every thing by constraint, unwillingly, and for the sake of lucre and gain. Wherefore hee left them a sound lesson of exhortation, thereby to warn them, where hee saith, *The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glorie that shall bee revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthie lucre, but of a ready minde.* Who doth this?

1 Peter 5.

The Predecessor, to the Successors.

With this sentence (said *Luther*) hee striketh Popedom down, as with a fierce and powerful Thunder-clap; for they drive onely filthie lucre, and aim at honor, monie and wealth.

Good consciences of shepherds of the souls, and of the hearers.

To conclude, that Bishop, that Priest, Preacher or Minister, which in his conscience hath this witness, which concordeth with that sentence of St *Peter*, the same may well bee joifull and glad, and merrily may attend upon Christ the Arch-shepherd, may justly boast and saie, Here I stand and preach, called thereunto of God, who hath ordained and sent mee. In like manner, the hearers of such an one may surely believ and saie, Here I sit, and I hear not an humane creature speak, but God himself, &c. In such sort the Church standeth truly and uprightly.

On the River *Ryne* in former time was a Bishop, who locked up in a Barn many poor people that came unto him for Relief and Alms: Afterwards hee caused the Barn to bee set on fire, and hearing the poor people lamentably crying, hee said, Hearken how my Rats and Mice do pipe and crie. The same Bishop himself afterwards was devoured by great Mice; for not beeing able in his Palace to defend himself from the Mice, hee caused a stonie Turret to bee built in the mid'st of the River *Ryne*, in which hee dwelled; yet nevertheless the Mice followed after him, swam through the *Ryne*, ran up the Turret, and devoured him.

Of the negligence of Bishops.

NO Popish Bishop or Priest (in the space of one hundred years hitherto) hath taken any earnest care for the poor, nor how Schools and Churches might bee provided for with Baptism, and the Office of Preaching; for they are troubled with God's Anger and Hate.

Of the Bishop of Brandenburg.

WHen first I began to write against Indulgences, in the year 1517, I sent a letter (said *Luther*) to the Bishop of *Brandenburg*, and desired him to resist *Tetzel*; whereupon hee answered, and wrote unto mee, that I should not meddle with those things, but if I did proceed therein, then I should finde work enough; for I touched the caus of the Church. Here (said *Luther*) the corporal Divel himself spake out of that Bishop.

Of the Ordination of Bishops in Popedom.

WHen a Bishop is made in Popedom, then the Divel presently possesseth him; for hee must make a Vow to the Pope, that hee will strive, rage, and swell against the Protestant Doctrine, will serv the Pope, and bee obedient unto him; wherewith hee maketh a Vow directly to serv the Divel, who immediately possesseth him.

CHAP.

CHAP. XLII.

OF THE POPE'S SPIRITUAL LAWS.

LUTHER's *Discourſ of the Pope's Spiritual Laws.*

THe Pope's *Decret* (ſaid *Luther*) is ſtark naught: hee that hammered it was an Aſs; for it hath three parts, *Diſtinctiones, Cauſas, & Conſecrationes.* It is a thing raked together like a beggars coat, patched up with diverſ rags. In the Introduction hee deſcribeth how a Biſhop ſhould bee qualified, and live, (out of St *Paul*'s Epiſtle to *Titus*) namely, *A Biſhop* (ſaith hee) *muſt bee blameleſs, muſt lead a good life and Converſation, not ſelf-willed, not ſoon angrie,* &c. Then hee ſpeaketh touching *Bigamie*; that is, to have two wives one after another. And when one taketh a maid to wife, and findeth her not a maid, the ſame ſhall have no hope to bee made a Prieſt. It is therefore a dangerous thing to take a wife in Popedom, and to live in hope (when ſhee died) to bee a Prieſt. But the *Decretals* do govern the world; for therein are conteined Law-buſineſſes, how they ſhould go to Law one with another and live at debate; nothing concerning the Church-government is taught therein, but altogether of temporal cauſes and policie, which ſerv for ruling and government. The Pope's Laws and Decrets are beggarlie ſtuff, they are robbed and ſtollen out of the Temporal or Imperial Laws. Antichriſtian ordinances.

I would wiſh (ſaid *Luther*) that thoſe of our part might read the Pope's Decrets, to the end they might ſee the great impietie, ungodlie doings and wickedneſſes of the Pope and of his Church. In the beginning thereof, now and then, are wholſom, good and upright Canons therein; but afterwards, very ungodlie things do follow. Therein are two *Cuncta's*, inſomuch that the Pope thereby diſcovered himſelf to bee the Antichriſt; ſo it goeth (ſaid *Luther*) when Chriſt is not preſent, but hideth himſelf. I read *Dinum*, or the Decret which confirmed mee, and gave mee occaſion to write againſt the Pope. Everie Divine ſhould read the Pope's Decrets; yet with diſcretion and taking diligent heed, and make a difference between that which is good, and evil, according to St *Paul*'s rule, *Trie or prove all things, hold faſt that which is good*, &c. But wee ought to remain onely by the Goſpel, and ſimply to believ the ſame. 1 *Theſ.* 5.

Of the impietie of the Pope's Decrets, and of his Tyrannie.

IN the Pope's Decrets many foul and Divelliſh Canons are conteined; the Church therewith in particular manner is plagued and fouled; for the Pope, void of all ſhame, preſumeth therein to ſaie, Whoſo believed and obſerved not his Decrees, it were in vain for ſuch an one to believ in Chriſt, or to give credit to the four Evangeliſts. Is not this (ſaid *Luther*) the Divel himſelf, and the utmoſt ruine and poiſon of the Church? Likewiſe the Pope ſaith in his Decree, Although hee led people into hell, yet they ought to follow him; whenas on the contrarie his Office is to comfort the broken and ſorrowful hearts, and to lead them to Chriſt. Fie upon this maledicted villain, muſt hee teach the conſciences to deſpair in that ſort? The Popiſh Keies. *Ca.* 1. *Papa. Diſt.* 4.

Whoſo readeth his Decrees (ſaid *Luther*) ſhall oftentimes finde, that an Article is proved out of Holie Scripture with fair ſentences: But when hee hath cited everie fit part of Scripture, then hee argueth againſt them, and ſaith, The Romiſh Church hath otherwiſe concluded, and ſo, like a hell-hound, dareth preſume to make God's Word ſubject to humane creatures.

Even ſo likewiſe doth *Thomas Aquinas*, who in his books diſputeth *pro & contra*, and when hee citeth a place in Scripture, then at laſt hee concludeth thus, and ſaith, *Ariſtotle*

in

The certaintie of Popish Writers.

in sexto libro Ethicorum holdeth the contrarie. Here (said *Luther*) the Holie Scripture must give place to *Aristotle* the Heathen Writer. Such abominable darknes the world will not acknowledg, but contemn the Truth, and fall into horrible Errors; therefore let us make good use of the time, for it will not alwaies remain as now it is.

Of Decrets and Decretals.

IN the Decretals the Pope domineereth and triumpheth like a Victor or Conqueror; there hee is on his dunghill in possession, where hee lightneth and thundreth with these words, *Wee Acknowledg, wee Censure, and by Divine Command wee Judg; wee have power to Command and to Conclude; all other ought to bee obedient unto us.* All the world must know, that no humane creature ought to censure the Pope, but hee onely and alone hath power to Judg and censure the whole universal world. But in the Decret the Pope onely striveth and contesteth. I am persuaded (said *Luther*) that in the Pope's Spiritual Laws it is written above one thousand times, that the Pope neither may nor can bee censured by any man whatsoever.

Of the spiritual Law, and what it is.

THe Spiritual Law of the Pope (as all Lawyers do witness) is a filthie Book that stinketh of monie. Take out of it Covetousnes and Ambition, there remaineth nothing therein of its own proper substance, yet it hath a great lustre; for all unhappines must begin *in nomine Domini.* Like as all righteousnes and saving health is, onely, *in the name of the Lord.* Even so, under the color and cover of God's Name, all Idolatrie and Superstition cometh. Therefore the second Commandement followeth fitly upon the first, and saith, *Thou shalt not take the Name of the Lord thy God in vain.*

What Gratianus *sought in the Decrets.*

Against filthie Temporizers.

G*Ratianus* the Lawyer (said *Luther*) who collected the Decrets together, endeavored with highest diligence to concord and agree the Canons together, to make an union, and to finde a means to separate the good from the evil. The good man meant well, but the issue thereof was naught; for it proceeded thus, Hee rejected that which was good, and justified that which was evil; and undertaking that which was impossible, hee was amazed and affrighted through the Glosses which saie, This, and this wee must not hold, for it striveth against the Pope; all histories witnessing, that the Pope alwaies would needs bee a Lord and Master over the Holie Scripture and God's Word. And although hee was therein resisted by many of his own Bishops, yet they could neither prevail nor preserv any thing against him, by reason of God's Wrath to punish the world's ingratitude, and the contemning of his Word. In this sort, *Gratianus* out of a good zeal undertook to concord the sentences of the Councils, to purge and to cleans the good and Christian-like Canons from the evil and ungodlie.

Of the Pope's Decrets and Chancerie.

I Much marvel (said *Luther*) that in so great a Book of the Pope's Decrets, nothing at all is handled concerning Faith. The Fathers also (*Ecclesiastici scriptores*) wrote likewise very cold things concerning the Doctrine of Faith. *Luther* reading in the Decret, (how Emperor *Lodowick*, Nephew to *Charls* the Great, should have given power to the Pope over all Kingdoms and Dominions) said, I hold for certain that the Pope's Chancerie and Decret is a Cabbinet full of lies; for hee hath drawn all his privilege out of a custom.

Of the Imperial, and of the Spiritual Laws.

THe Imperial Laws (said *Luther*) are nothing els, then what humane sens, wit, wisdom, reason and understanding delivereth and teacheth, but the Spiritual Laws of the Pope, are such as hee fancieth and dreameth. I would give my left hand (said *Luther*) on condition the Papists were compelled to hold and observ their Canons, I verily believ, they then would crie and clamor more over them, then over *Luther.*

That

That in the Pope's Books nothing of Christ is written.

IN all the Books (containing the Pope's Spiritual Laws and Rights) is not written so much as one word that teacheth what or who Christ is. May not this man (the Pope) bee called rather the Divel in hell, then the shepherd of the Church? Truly (said *Luther*) I receiv great comfort so often as I think hereon. After the Pope ceased to bee a Pastor in the Church, then hee became a servant of and for the Bellie, as all his Acts and Books do shew, in which hee handleth nothing at all of Divine causes, but onely of and for the bellie. Hee alwaies aimed at three things; *First*, to strengthen and preserv his Government and Dominion. *Secondly*, to sow discord, and again to make amitie between Kings and Princes when hee pleased, and so often as hee saw, that thereby his Kingdom might bee strengthened and confirmed, wherein hee discovered himself to bee an apparant villain. But specially, in the *third* place, the Divel in him (as his creature) can deal closely, in that hee, as a good and upright Father (as hee falsly boasteth of himself) will bee held and esteemed to make those Princes at an union again, between whom before hee had made discord; but hee doth not the same until such time as hee seeth it will and must bee hopeful and profitable for his dominion and power. But (said *Luther*) whoso perverteth and falsifieth the truth of God's word, the same dealeth not like a shepherd of Christ's Church, but like an Antichrist and adversarie of God.

That no man, in so long a time hitherto, hath marked the Pope's ungodlie Decrees.

VVEe ought to know (said *Luther*) that the upright and true Church, never had the same Title and name in the world, but alwaies shee hath been without name, from hence shee is not visible nor seen, but believed; as in the Creed wee confess and saie, *I believ in the holie Catholick Church*, &c. Wee do not saie, I see her, for commonly shee is perplexed and covered with the Cross. Behold these the Pope's abominable *Decrets, capite, cuncta. 9. q. 3. c. Si papa. Dist.* 40. Behold also, *Capite ad Apostolicæ, de appellat. in 6.* No Emperor, no King, Prince nor Divine never marked the same, insomuch as I greatly wonder at such their blindness, in that they have not discerned so great, so gross and horrible lies of the Pope, who therein (like a shameless Divel) bragged and boasted, that the Holie Scriptures have their power and authoritie from the Romish Church, and for her fundamental ground, produceth this sentence out of Scripture, *Tu es Petrus*, &c. Presumption.

CHAP. XLIII.

LUTHER's discourse of Cerimonies.

Of Cerimonies.

A Housholder (said *Luther*) instructeth his servants and familie in this manner, and saith unto them, Deal uprightly and honestly, bee diligent in that which I will and command you, &c. And in doing so, as then yee may eat, yee may drink, and yee may clothe your selvs as yee like and please. Even so, our Lord God regardeth not what wee eat, drink, or wherewith wee clothe our selvs, all such things (beeing Cerimonies, *Adiaphora*, or middle things) hee leaveth freely unto us, onely that wee ground nothing thereon, in meaning, as were the same needful or necessarie to salvation.

Luther's *considerate directions to Doctor* Nicolas Houseman, *concerning Cerimonies.*

Hurtful peace-makers.

I Hold it not to bee sufficiently good and secure, (said *Luther*) that those of our partie do assemble together, to settle an uniform agreement touching Cerimonies in the Church; for although the same bee intended and don out of good meaning and zeal, yet it is a matter that giveth an evil example, as from the beginning all Councils of the Church do approve, insomuch that in the Council which the Apostles held at *Ierusalem*, they handled more touching Ordinances, works and Cerimonies, then concerning Faith. And in the later Councils following, they disputed and concluded at no time concerning Faith, but alwaies touching opinions and unprofitable things, of Cerimonies and Ordinances in the Church; so that the very name (Council) is so suspitious and hateful to mee, as the name (*Free-Will*). If one Church refuseth, or is unwilling, to follow another in external things, what profit then is it through Decrees and Councils to force and command them, where out immediately are made Laws and Snares of the Souls. Wherefore said *Luher*) if one Church willingly will not follow another in Cerimonies, then let every one hold and swaie their customs for themselvs; onely that the union in Spirit, in Faith, and in the pure Word may remain whole and unsinged.

Of Luther's *consideration and opinion to the Church servants at* Northausen.

Against diseased questioners.

REverend Loving Sirs and friends! Wee see (alas) what allarms and tumults Satan awakeneth and prepareth every where in Churches, insomuch as there are almost so many opinions and weenings (when every one will rule) as there are heads or brains of Church-servants. It soundeth in my ears, that certain questions are raised among you concerning very base things of no value, but that the Doctrine still is pure among you, thereof you have a good report. Yet nevertheless, like as yee know, how the gross Commonaltie regard not much the wholsom Doctrine; even so, they easily may take occasion to finde fault and to blaspheme also the chiefest Articles of faith, (specially by you, where still Papists are, which stir up bitternes, carrie wood to the fire, and out of a little spark do kindle and prepare a great flame) &c. Wherefore I desire, and for Christ's sake I praie you, (in whom wee live, in whom wee boast, and in whose Spirit wee are) to acknowledg and move the Grace of God (in which hee made us one, and in which hitherto hee hath preserved us in the true and wholsom Doctrine and chiefest Articles) and as St *Paul* saith, *To give to no man a block of offence in external mean things and Cerimonies.* But that my Christ and your Christ bee (one) among us, whose blood and death wee justly ought to prefer and higher to esteem then our cogitations, yea then the Divel's tribulations and temptations: the same our Lord Christ keep, preserv and accomplish that work in you as hee hath begun until yen daie, and until the deliverance of our hope, Amen.

Of the Feast of John *the Baptist.*

Matth. 11.

THe Feast of *John* the Baptist (said *Luther*) wee ought to retain, at whom the New Testament began, for it is written, *All the Prophets and the Law prophecied until John*, &c. Wee ought to observ the same also for the sake of the fair Song (which in Popedom wee also read but not understood) of *Zacharias*, which indeed is a most excellent Song, as is shewed in the Preface that St *Luke* made, where hee saith, *And* Zacharias *was full of the Holie Ghost*, &c.

Use of Cerimonies.

Wee that are preachers and ministers should watch and look, that Cerimonies bee observed in such sort, that people bee made thereby neither too rude nor too holie. Whoso intendeth to prepare a Cerimonie, (said *Luther*) bee it never so small, the same must fasten the sword with both hands; that is, hee must do like *Erasmus Roterodamus*, who scorneth and derideth Cerimonies, becaus they bee ridiculous in his wisdom. But if a man should ask *Erasmus*, if hee taketh our Lord God to bee a fool, in commanding ridiculous things, as the Circumcision, Sacrificing, and the slaughtering of *Isaac*, &c. I would fain hear as then (said *Luther*) what his profound wisdom

dom would answer thereunto? I (*Martin Luther*) saie to thee *Erasmus Roterodamus*, How if God bee pleased with such foolish things which thou scoffest at and derideſt? This argument thou shalt never bee able to solv, much less to answer or confute with all the wisdom thou hast, which onely thou groundest and spinnest upon and out of thy humane and natural wit, sens, reason and understanding, which contemneth all Divine causes, I saie unto thee, thou knowest not the *Principium*, that is the fast and sure ground; namely, that wee ought to press and to relie upon God's Word and to bee obedient thereunto. The Article of Justification through Christ, must onely and alone do the deed, otherwise our cogitations do alwaies remain in natural wisdom and understanding. If such things bee acceptable and pleasing to God, wilt thou then presume to oppose or deride them? Hath not our Lord God commanded more ridiculous things then these above named? This argument, *God commandeth*, stoppeth thy mouth, and the mouthes of all such as thou art. It is a matter unpossible, (said *Luther*) that a God-fearing and faithful person should write so many Books, as *Erasmus Roterodamus* hath written, and not to sprinkle thereinto so much as on vers or line of Christ.

CHAP. XLIV.

Luther's *discours of Seducers and Sectaries that opposed him.*

Of Carlstad.

Arlstad (said *Luther*) opposed mee meerly out of ambition, for hee flattered himself, that on earth was not a more learned man then hee, and although in his writings hee imitated mee, yet hee drew strange colors thereupon; hee onely would bee the man, and truly I willingly would have left the honor unto him, so far forth as it had not been against God. For (I praiſ my God) I was never so presumptuous, as to think my self wiser then another man. When at the first I wrote against Indulgences, I intended but onely to reject and oppose the same, and I thought then, that afterwards, others would have com and have accomplished what I therein began.

Of Campanus *and his seducements.*

WEe ought (said *Luther*) utterly to contemn and to reject that maledicted scum and villian *Campanus*, and not to esteem him so much worthie as to write against him, for thereby hee becometh more audacious and insolent. Let us but onely despise him, whereby hee sooneſt will bee smothered and suppressed; for hee will not atchiev much with his seducing autoritie. Whereupon *Philip Melancthon* said to *Luther*, My opinion of *Campanus* is, that hee is worthie to bee apprehended and hanged on the Gallows, and so have I written to his Master. Hee is plunged and fallen into horrible errors, beeing as yet young and unexperienced, hee thinketh himself a better *Grecian* then either *Luther* or Doctor *Pommer*: the reason of his presumption is, hee never yet felt any combate, neither hath hee wrastled with the Divel, therefore hee boasteth that hee is altogether sure and certain of the caus, and saith, that hee is able to discours more cleer and plainly of Christ's Dietie or God-head, then St *John* the Evangelist himself. Hee condemneth *Luther*, becaus hee teacheth that Faith is yet weak in the Godly, and daily must grow and encreas, must proceed in weakness, in combating, and continually must bee made stronger. But *Campanus* saith, A Christian must bee compleat, Holie and Righteous, and must not err. In such sort said *Melancthon*, seduceth hee poor people. Whereupon *Luther* said, *Campanus* describeth a

Young unexperienced and unpractised Divines.

Christian not rightly; for true it is, a Christian is sanctified and Holie, yet nevertheless hee is a poor sinner, plagued, and subject with and to evil concupiscence and lust, whereof also *Paul* himself complaineth; but *Campanus* will make out of people altogether blocks and stones, as should they neither feel nor bee sensible of evil inclinations and desires, like as the *Stoïcks* allude. If (said *Luther*) I could bee made such a creature, so would I not give a rush for any preaching, nor for the Sacraments.

The despairing wretches *Erasmus Roterodamus*, and *Carlstad* do boast and brag of all their things, whenas God's causes at the first proceed but weakly. I (said *Luther*) for the space of these twentie years together have built upon God's Word, and have had many a bitter combate touching the same, and yet I finde still labor and travel enough thereby. From hence the Prophet *Habakkuk* saith, *Thou didst walk through the Sea with thine horses, through the heap of great waters.*

Why George Witzel *fell from the Gospel again.*

George Witzel was a ring-leader of the Rebellion in *Thuringia*; and therefore was taken captive, and should have been beheaded: Then I interceded for him (said *Luther*) and begged his life; and when afterwards hee came to *Wittemberg*, I set him over the parish at *Niemeck* for a Minister, (which place I now have conferred upon *Conrade Cordatus*) but afterwards hee hung himself on *Campanus*, who wrote together, and baked both one cake; they opposed the Article of the Godhead in Christ. Whereupon *John* Prince Elector of *Saxon* caused him to bee cast into prison, (of which wee Divines knew nothing) then *Witzel* fell off from us, and joined with the Pope again, and now hee is becom our bitter enemie, but hee shall get his alotted part.

Witzel's error concerning the Godhead in Christ.

Of Doctor Eisleben.

Doctor *Eisleben* (said *Luther*) is puffed up with pride, presumption and vanitie; hee seeketh to rule and govern with his cold cogitations, would willingly bee exalted and made a great Lord, dis-regarding and contemning in the mean time the affairs of the Gospel. Whereupon *Philip Melanchthon* said, This complaint hath alwaies been; for great and weightie businesses have little holpen, but much hindred; yet God hindereth, frustrateth and resisteth many of their intentions with less weakness.

Now are many more.

Who would have thought (said *Luther*) of that mischievous Sect the *Antinomians*, the Assaulters of the Law? I have outlived and endured three abominable tempests, *Munster*, the *Antinomians*, and the *Anabaptists*. Now seeing they are stilled and gon, others do approach, insomuch that there will bee no end in writing. I desire no longer to live; for there is no hope more of peace. Ancient *Bernard* said well, Wee should preach of four particulars, of Virtues and Vices, of Rewards and Threatnings. Doctor *Eisleben* flattereth that his *Oportet* will do the deed; for hee saith, This and that *must*, must bee don away, it is powdered too much, wee will none of it. But (said *Luther*) hee must swallow down that [*must*] again. I will in such sort powder it to his appetite, that hee shall spew it up again. Whereupon *Philip Melanchthon* made this Vers,

Orator quoties miserandum portat, oportet;
Ipse sui fastûs non bene portat onus.

Luther's considerable Providence.

Anno 1539, the 19th of *April*, *Luther* earnestly charged Doctor *Ambrose Bernd*, that hee (as a Master) should admonish the Universitie, and warn them to take heed of Factions, and not to induce Schisms or Separations; but should observ the ordered Directions. Hee gave charge also that Doctor *Eisleben* should not bee chosen Dean, to the end his pride, his presumption and disobedience thereby might not bee confirmed and strengthened; for hee is a very shameless and proud enemie of the Church, of Schools, and of us all; wee should (in so doing) harbor a serpent in our bosoms, which wee ought not to feed and nourish with milk, but with earth; and except hee uprightly and truly repenteth, converteth and bettereth himself, so shall hee of us utterly bee rejected. Thus much (said *Luther*) would I have you signifie to your Facultists, and to tell them, if they refuse to hearken unto you herein, then will I publickly preach against them.

That

That poisoned Doctrine of the *Antinomians* proceedeth mildely, flesh and blood relisheth it well, it is sweet, it maketh people rude and secure, it will produce much mischief.

Of Doctor Jacob Schenck.

JAcob *Schenck* (said *Luther*) in his Epistle to the Ministers, rejecteth utterly the preaching of the Law, as beeing nothing necessarie; for (saith hee) the same is already well known to humane natural reason, sense and understanding. But the Gospel (which surpasseth all the understanding of humane wit and wisdom, sense and reason) ought to bee preached in most sweet and amiable manner; therefore Christ also commanded *Peter*, and said, *Feed, feed, feed my sheep*, &c. Neither were it to bee advised, that a Preacher, for the sakes of a few ungodlie people, should lighten and thunder with the Law, and in the mean time should neglect the great multitude, and suffer them to stand idle. The ungodlie (said *Schenck*) ought in private to bee reproved, and their mis-doings discovered to the Magistrates, &c.

These monstrous Errors (said *Luther*) must wee hear yet in our life time. The Prince Elector (without my knowledg) caused *Schenck* to bee instituted, by reason hee saw Satan's Game plaid and driven among the Papists, and to the end one might sing and plaie one upon another. It may bee (said *Luther*) all this is don against future offences, to the honor of Christ, and of the Gospel.

Anno 1538, the 18 of *September*, *Luther* (having notice that the preaching of *Jacob Schenck* everie where was extolled and praised) said, O! how acceptable were these sayings and reports to mee, if with his preaching hee brought not in such sweet mouthed, smooth and stately words (of which St *Paul* complaineth to the *Romans*) whereby the hearers most of all are deceived. They are like to the winde *Cecias*, which bloweth so mildely and still, so soft and warm, that thereby the blossoms of trees and other herbs and flowers are enticed to spring forth to their destruction. Even so likewise doth the Divel, who when hee preacheth Christ in his Ministers, even then hee intendeth therein to destroie Christ; and although hee speaketh the truth, yet even therewith hee lieth. An honest man may well go up the stairs, when a knave lieth hid behinde them: for the devil can well endure that Christ sitteth upon the tongue, when in the mean time hee lieth hid thereunder; insomuch that the people's ears are tickled and enflamed with what they willingly hear: But (said *Luther*) such smooth tattling lasteth not long; for Satan through the Gospel will pervert the Gospel, in regard presumptuous and secure spirits acknowledg not their sins. And where no matter or tinder is to make it apt to catch, there Christ hath no room or place wherein hee may work; for hee onely is com to them that are of perplexed, broken hearts and spirits, as hee saith, *To the poor is the Gospel preached.* And in the Prophet *Isaiah*, God saith, *I behold the miserable, and him that is of a broken spirit, and that feareth my Word.* But these contemners of the Law (said *Luther*) are haughtie and proud spirits; like as the people in Popedom under the Traditions of the Law were far from observing the Law, the same beeing altogether strange unto them. Therefore the preaching of the Law is a preparative for the Gospel, and it giveth matter unto Christ to work upon, who is the onely work-master of Faith.

Sweet mouthed Preachers, the greatest deceivers.

Matth. 11.

Of the Doctrine of the Antinomians *touching different kindes of Repentance.*

THe 15 of *April*, 1539, certain Positions (printed at *LeyptZigk*) were sent to *Luther*, which *Hamer* had made, wherein hee sharply disputed, mainteining that the Law concerned the Christians nothing at all: hee divided also repentance into three parts, and said, The Jews had one kinde of Repentance, the Gentiles another kinde, and another the Christians had. Whereupon *Luther* said, Who ever thought that such impertinent and gross spirits should com? for this is a compleat mischievous Error, to distinguish Repentance according to the different persons, when as there is onely one kinde of Repentance given to all mankinde, seeing that all (the one so well as the other) have angred and offended one onely God, whether Jews, Gentiles or Christians: Therefore it is a gross, an abominable and apparent Error: Like as if

Hamer's propositions.

men had another kinde of Faith and Repentance, then the women had; the Princes another kinde, then the ſubjects; the maſters, then the ſervants; the rich another kinde then the poor, &c. Inſomuch, that therewith they make God a reſpecter of perſons. *Hamer* (ſaid *Luther*) that poor ſnake, diſtinguiſheth Repentance wrongfully, againſt God and his Word, hee ſaith, Wee Chriſtians have another kinde of Repentance then the Jews or Gentiles. As though the Prophets had not taught uprightly of Repentance, and if the Repentance of the *Ninivites* had not been upright and true; from whence at laſt would follow; If wee preached not Repentance out of the Law, that then Chriſt was not under the Law, whenas Hee was for our ſakes under the Curſ of the Law.

All Hereſies go againſt Chriſt.

To conclude, Satan cannot reſt nor bee idle; hee ſtirreth up many ſorts of Errors which altogether do oppoſe Chriſt, (as a God) who was made Man. All Hereſies that have been, either have oppoſed Chriſt's *Dietie* or *Humanitie*; either they have denied his Operation and Strength, or ſom circumſtances; inſomuch as the *Antinomians* in oppoſing the Law, do denie Chriſt, who was under the Law. They think there are no other ſins then the crucifying of Chriſt; as were it not a ſin againſt the firſt Commandment to crucifie Chriſt again. I do not ſaie (ſaid *Luther*) that wee ſhould not preach Repentance to thoſe which already are Juſtified by Faith; but this I ſaie (and preſs hard thereupon), That wee ought earneſtly to affright the impenitent, ſtiff-necked and hardned ſinners, and through the preaching of the Law to bring them to the acknowledgment of their ſins; for when wee neither acknowledg nor confeſs our ſins, then Chriſt and his Goſpel can have no place in us. And where no ſin is, or will bee, there can bee no Remiſſion of ſins. But the *Antinomians* will bring Chriſt in among the impenitent ſinners that have no conſcience, neither do know how their nature is ſpoiled and evil. Truly (ſaid *Luther*), there Chriſt hath neither room nor place.

Of Bucer's *Argument concerning the Sacrament,* 1531.

THe ungodlie (ſaith *Bucer*) do not receiv the Bodie and Blood of Chriſt, for they do not believ; therefore the Bodie and Blood of Chriſt neither Corporally nor Spiritually are not in the Sacrament. It is an Argument (ſaid *Luther*) like this, The ungodlie believ not the Law, therefore there is no Law; or, the ungodlie believ not God's Word, therfore God's Word is nothing, &c. If this conſequence were of value and concluding, then no humane creature ſhould bee damned, yea every thing might bee excuſed and ſolved: But (ſaid *Luther*) it is a very fooliſh thing to argue and conclude, concerning the ungodlineſs of the ungodlie upon God's Truth; for this will follow, The ungodlie cannot receiv Chriſt corporally, therefore they cannot receiv him ſpiritually. In this ſort ungodlie people are ſtruck with blindneſs and conceits.

Of the Antinomians, *and the Errors of* Arrius.

A*Nno* 1538, the 13 of *September*, a fierce Diſputation was held five hours long, in which *Luther* powerfully laid himſelf againſt the new Doctrine. Hee interrupted thoſe that rejected the Law through the Goſpel, and that would aboliſh the Law, would flattter the people to evil, who (beſides that) were too ſecure. Theſe (ſaid *Luther*) will I reſiſt to my laſt end, and ſhould I thereover loſe my life.

The ſpirit of *Arrius* glimmereth now in ſom.

Touching the hereſie of *Arrius*, *Peter*, Biſhop of *Alexandria* (marking the ſame long before) ſaid, The ſame is ſtrange, and againſt Chriſt's honor; for hee that denieth the God-head in Chriſt, the ſame certainly taketh away Chriſt's honor. *Arrius* (ſaid *Luther*) began in that ſort; *Firſt*, hee denied, that Chriſt was God, and ſaid, Hee was a creature, yet compleat. But when the good and Godly true Catholick Biſhops reſiſted him, then *Secondly* hee ſaid, Chriſt was the moſt compleateſt creature, (yea alſo above the Angels) through whom all things were made. *Thirdly*, hee alleadged Chriſt was God, but onely by name. *Fourthly*, hee affirmed, Chriſt was very God, of very God, Light of Light. Hee taught ſo finically touching Chriſt with his errors, that many people fell unto him and held of his opinion. That dilicate Biſhop of *Millan*, *Auxentius*, was alſo by theſe errors deceived, againſt whom *Hillarie* wrote an Epiſtle.

But

But when the good Christian Bishops were not yet satisfied touching these Allegations of *Arrius*, then in the *Fifth* place hee said, Christ was not born of the Father equal God, but was made with the Father of one substance, would not admit otherwise, but that hee was made. As they began the strife touching that *Homoousion*, against which *Hillarie* laid himself, the contents of whose book which hee wrote against him was, That Christ is natural God, of one equal substance with the Father. Afterwards, St *Jeronimus* set himself against the same, hee would have wished that the word (*Homoousion*) had been left out of the *Symbolum* of *Athanasius* and the confession of Faith, becaus it was written no where in the Bible and Holie Scripture, and said, That people, in speaking (concerning the Father) Hee was born, yet Hee could not bee born, although it stood so in the Scripture, yet it was pertinent, and in such sort rightly spoken of him.

Hereticks must not bee permitted to make Glosses.

Against the word-strivers, whenas *Res ipsa* is there.

The Heresies of *Arrius* (said *Luther*) continued very long, above three hundred years; they reach to the reign of *Augustus Cesar*, and of Pope *Gregorie*. They were in highest swaie and flourished under Emperor *Constantine*; under Emperor *Domitian* they tyrannized; under *Jovianus*, *Valentinianus* and *Gratianus* they somwhat decreased. They endured the times of seven Emperors, and until the *Goths* came. The great Turk to this daie (said *Luther*) is an *Arrian*; howsoever in his Oath hee extolleth the four Evangelists. Hee holdeth also, that God is a Creator of Heaven and Earth: likewise the Resurrection of the Dead. But hee boasteth of his *Mahomet*, as beeing the highest Prophet. In *Constantinople* hee causeth Christ openly to bee preached, yet so, that they meddle not with his *Mahomet*, who (they hold) is a wonderful humane creature.

Turkish holiness.

Of the Hereticks the Abelists.

THe *Abelists* (said *Luther*) took their name of *Abel*; the same in outward shew were the chiefest Teachers under the Sun; for *first*, they held that all which were of their Sect should bee in the state of Matrimonie, and have wives. *Secondly*, that they should dwell together, and yet should abstein from Carnal Copulation; should diligently encreas their hous-keeping with wealth and maintenance. *Thirdly*, they should make choice of others, and of stranger's children to inherit their Livings. Truly (said *Luther*) it was a sociable and a strange Heresie. Thus the state of Matrimonie, as God's Ordinance, alwaies hath been opposed.

Abelists.

Of Luther's *Censure of* Erasmus Roterodamus.

THe picture of *Erasmus Roterodamus* beeing brought before *Luther*, hee said, *Erasmus* (as his picture sheweth) is a craftie and a subtil man; hee derideth both God and true Religion; hee useth finical words; as, The loving Lord Christ, The worthie saving Word, The holie Sacraments, &c. but in truth hee holdeth them for very cold things. Hee is possessed with a scoffing spirit and courage; his words are smooth and nimble, as in his *Moria* and *Julio* is to bee seen. In teaching hee is very chill, nothing worth; hee can talk, but his words are made, but not grown. When hee preacheth, it soundeth like a patch't kettle, it is altogether cold doings.

The proverb of the world, and at Court, *Good words, evil turns.*

Cicero saith, there is no better art to move and touch people's hearts, then when first it goeth to thine own heart. Do but behold what in his *Paraphrasis* hee writeth and babbleth upon that excellent *Psalm*, *Well is hee that feareth the Lord*, &c. And also upon the second *Psalm*. Hee mentioneth not with one word the Article, how wee are Justified before God, which is the highest and chiefest Article. Hee nameth Christ but onely for the sake of the Prebendarie, yet hee regardeth him not. Will not Christ bee a King (thinketh *Erasmus*) so let him bee a begger, it is to him all one: Hee did mock and scoff at Popedom a while since, but now hee slippeth his neck out of the halter.

The qualitie of speaking and preaching.

I truly advise all those (said *Luther*) who earnestly do affect the honor of Christ and the Gospel, that they would bee enemies to *Erasmus Roterodamus*, for hee is a devaster of Religion. Do but read onely his Dialogue *De Peregrinatione*, where you will see how hee derideth and flowteth the whole Religion, and at last concludeth out of

Sharp words of that man of God, which are not pleasing to all, as before our eies is witnessed.

of single abominations, that hee rejecteth Religion, *Cum tamen Dialecticè, ex puris particularibus nihil sequatur.* For it followeth not, this *John* is a knave, therefore all *Johns* are knaves; or this learned man is a wicked villain, therefore they are all villains. But *Erasmus* concludeth thus, som Religions are ungodly, therefore all Religions are ungodly. Here (said *Luther*) wee have great need of Logick, it is an necessarie Art; but wee have no need at all of such Sophistical deceits and knaveries as *Erasmus Roterodamus* produceth, and others somtimes have in schools, *Nullus & nemo mordent se in sacco.*

This is, to paint one out in his right colors.

Erasmus (said *Luther*) is no *Græcus*, but a *Graculus*, hee imitateth others and flouteth them, hee dealeth slackly and lazily with Christ our Saviour, insomuch that although Christ had been but onely an humane creature, yet had hee been worthie of greater honor then *Erasmus* attributeth unto him; for indeed, hee well deserved the same at our hands who did all goodness for us, and no evil, shed his innocent blood to redeem us from everlasting death and damnation. If (said *Luther*) *Erasmus Roterodamus* remained in his Art, so were hee a man, but in that hee will bee wise in every matter, hee much deceiveth himself, it is said, Whoso will bee wise in God, the same must bee a fool to the world; this *Erasmus* considereth not, hee will have a finger in every mans dish.

Flouting doth not the deed.

Erasmus can do nothing but cavil and flout, hee cannot confute. If (said *Luther*) I were a Papist, so would I easily overcom and beat him. For although hee flouteth the Pope with his Ceremonies, yet hee neither hath confuted nor overcom him; no enemie is beaten nor overcom with mocking, jeering and flouting.

That the arguments of Epicures is like the advice of Caiaphas.

Epicures Arguments, which now are very common.

I Hate *Erasmus* from my heart (said *Luther*), for hee useth and carrieth even the same argument which *Caiaphas* advised, when hee said, *It is expedient that one man should die for the people.* Even so saith *Erasmus* and all Epicures, It is expedient and better that the Gospel go down, or bee not preached, then that whole *Germanie*, with all the Princes, should go together by the ears, and that all Christendom should bee moved. St *John* the Evangelist by reason of his advice, became an utter enemie to *Caiaphas*. In like manner, Christ gave *Caiaphas* such a blow, as (I fear) everlastingly hee wil feel, when hee said to *Pilate, Hee that delivered mee unto thee, the same hath the greater sin*, &c. *Luther* (with great and earnest zeal of heart) said to Doctor *Jonas* and to *Pommer*, I charge you in my will and testament, that you hate and loath *Erasmus* that viper. I regard not his words, indeed they are well adorned, but they are meerly Democritical Epicurian things, for hee speaketh of every matter doubtfully with diligence and of set purpose, his words are wavering, or (as wee use to saie) screwed words which hee may construe as hee pleaseth, which beseemeth not a Christian, yea such words (equivocating) beseem no honest humane creature. For behold what poison hee spitteth out in his *Colloquiis* under faigned persons, and finely applieth himself according to the humor of the youth, thereby to infect them. So soon (said *Luther*) it shall pleas God to help mee on my legs again, so will I write against him and cut his Throat, I will put on and use against him the sentence of *Isaiah*, concerning the eggs of the *Basilisk*, the same are fitly dressed for *Erasmus's* tooth. Afterwards, *Luther* (lying in his bed) made these two verses of *Erasmus Roterodamus.*

Luther's last Will.

Now it is held for an Art, yea even by Divines.

Qui Satanam non odit, amet tua carmina Erasme;
Atque idem jungat furias, & mulgeat Orcum.

The first daie of *April*, 1526, *Luther* lying sick in bed, spent almost the whole daie in reading the Preface of *Erasmus Roterodamus* upon the New Testament, and beeing much therewith mooved, hee said, Although this Snake bee slipperie, so that wee cannot well fasten it, yet nevertheless, wee and our Church will condemn him with his writings and books; and although many worldly wise people will thereat bee displeased with us and offended, yet it is better for us to leav them, then to denie Christ our Saviour.

Worldly promptness.

Erasmus made very base and lazie Prefaces, (howsoëver hee softned them) for in a manner hee made no difference between Christ and *Solon* the wise heathen Lawyer.

After-

Afterwards also hee contemned St *Paul* and St *John*, as his Preface upon the Epistle to the *Romans* and *John* witnesseth; as were the same stark naught; for hee saith, *The Epistle to the* Romans *was neither pertinent nor qualified for these times, and that it is more troublesom and heavie then profitable*, &c. is not this a fair credit and praise for the master of that book? Fie on thee, thou maledicted wretch. *Erasmus* (said *Luther*) is a right *Momus*, hee derideth every thing, insomuch that his equivocated books may bee read of the Turks. For when one thinketh hee hath said much, so hath hee said nothing at all; therefore by reason of his screwed words, hee can bee caught neither by us nor the Papist, except such his wavering and screwed words bee abolished, which both in the Holie Scripture and in the Imperial Laws are forbidden; for they write thus, *Whoso useth doubtful, dark, uncertain words, the same shall bee construed and understood against him that speaketh them.*

Erasmus's censure concerning the Epistle of Saint Paul to the Romans.

Nota bene.

Of Erasmus's *picture.*

AS *Erasmus*'s picture was presented to himself, hee said, Look I like this picture? so am I the greatest knave that liveth.

Own censure

Of Erasmus's *Catechism.*

E*Rasmus* (said *Luther*) was stained and poisoned at *Rome* and at *Venice* with Epicurism. Hee extolleth the Arrians more then the Papists. Hee dared to saie, Christ was named God but onely once in St *John*; as *Thomas* said unto him, *My Lord and my God.* But among all his clipped darts, I can endure none less then his Catechism, wherein hee teacheth nothing certain; hee onely maketh young people to err and despair. His chiefest Doctrine is, wee must carrie our selvs according to the time, and (as the proverb goeth) wee must hang the cloak according to the winde; hee onely looked to himself, and to have good and easie daies, and so hee died like an Epicure, without any one servant or comfort of God.

Evil talk and fellowship.

Erasmus *an enemie of* CHRIST.

THis (said *Luther*) do I leav behinde mee in my Will and Testament, whereunto I call you for witnesses. I hold *Erasmus Roterodamus* for Christ's most bitter enemie; in his Catechism is not one word that saith, Do this, or, Do not this; hee onely therein maketh the Consciences to err. Hee wrote a book against mee [*Hyperaspiste*] wherein hee intended to defend his book concerning *Free-will*, against which I wrote in my book touching *Servile-will*, the same as yet hee hath not confuted, neither shall hee ever bee able to confute it; for I am certain and sure, that what I wrote therein touching that particular is the unchangeable Truth of God. But if God liveth in heaven, then *Erasmus* one daie shall know and feel what hee hath don.

Luther's testimonie of Erasmus.

Erasmus is an enemie to true Religion, a particular adversarie and enemie to Christ, a compleat picture and image of an Epicure, and of *Lucian.*

This have I (*Martin Luther*) written with mine own hand, to thee my beloved son *John*, and through thee to all my children, and to the holie Christian Church.

Sensibus hæc imis (res est non parva) reponas.

That wee may not receiv false Teachers and Hereticks again, without the acknowledgment of their offences, and publick Recantation.

A*Nno* 1540, *Luther* said, Although the Pope threw away his three-fold Crown, and departed from his Romish Stool, and forsook his Primacie, and publickly should confess that hee hath erred, and devasted the Church, and shed innocent blood; yet wee could not receiv him again as a member of the Christian Church, but must hold him directly for the right Antichrist.

As Doctor *Eisleben* at *Wittemberg* had stained the Universitie with the *Antinemian* Heresie, afterward beeing sorrie for it, hee would willingly have been reconciled with *Luther*, and for that end, both himself and his wife (weeping bitterly) instantly craved of *Luther* that hee would receiv him again into his wonted favor. The Prince Elector of *Brandenburg* wrote also earnestly, and made intercession for him; yet notwith-

withſtanding all this, *Luther* anſwered, and ſaid, If hee will make his publick Confeſſion in this manner following, (namely, I Doctor *George Eiſleben* do confeſs, that I have fooled and don wrong to thoſe of *Wittembrg*, who teach rightly, and by mee they were unjuſtly reproved; I am heartily ſorrie for the ſame, and do praie for God's ſake, they would forgive mee) hee may bee received again, otherwiſe wee will accept of no Revocation which hee may conſtrue hereafter as hee pleaſeth, it muſt bee ſpoken plainly: Whereupon hee made his Confeſſion *de verbo ad verbum* in the ſame manner, and thereupon hee was of *Luther* embraced and received again.

CHAP. XLV.

Of CHRISTIANS, and a Chriſtian life.

LUTHER's *Diſcourſ of Chriſtians, and a Chriſtian life.*

A Chriſtian's Right.

TO bee a Chriſtian (ſaid *Luther*) is, to have the Goſpel, and to believ in Chriſt; the ſame produceth the Remiſſion of ſins, and God's Grace: But it proceedeth onely from the Holie Ghoſt; hee worketh it through the Word without our addition or co-operation. It is God's own proper work, our ſtrength and Free-will doth nothing thereunto; the ſame onely ſuffereth and permitteth it ſelf to bee prepared and fitted by the Holie Spirit, as a piece of earth or claie by the Potter is made and prepared into a veſſel.

Of the worſhipping of Chriſtians.

A Chriſtian's worſhipping (ſaid *Luther*) is not the external hypocritical vizard which the ſpiritualleſs Friers do wear and ſhew when they chaſtiſe their bodies, torment and make themſelvs faint with ſtrict kinde of lives, with faſting, watching, ſinging, with wearing ſhirts of hair, and ſcourging themſelvs with rods, &c. Of ſuch worſhipping God knoweth nothing, neither deſireth nor demandeth hee the ſame of us; but the right worſhipping of a Chriſtian is, when God's Word is taught diligently, clearly, purely aud unfalſified: As then the hearts are rightly inſtructed, that they know what and how they ought to believ, and how they ought to love their Neighbors.

Chriſtian's Faith.

Faith is the upright and true worſhipping of God, and therewith hee is beſt pleaſed; but it proceedeth not out of our wills, ſtrength or addition, but onely from the Holie Ghoſt, hee worketh the ſame through the word of mouth in our hearts, when, and where hee will, if wee diligently attend upon the preaching of the Divine Word.

From whence Faith cometh.

Therefore Chriſt extolleth the faith of the Canaanitiſh woman; hee ſaith not, *Shee is a dog:* but ſaith, *It is not good to take the children's bread and give it unto dogs.* The words which Chriſt ſpake to that woman (ſaid *Luther*) were not ſpoken in earneſt, as by his words following hee plainly ſheweth in that place.

That Chriſtians are acceptable to God.

It is a great blindeneſs of people's hearts that they cannnot accept of that treaſure of Grace preſented unto them; for ſuch people wee are, that although wee are baptized, have Chriſt with all his pretious gifts, Faith, the Sacraments, his Word, (all which wee confeſs to bee holie) yet wee can neither ſaie nor think, that wee our ſelvs are holie: wee think that to bee too much to ſaie, Wee are holie, whenas notwithſtanding the name [*Chriſtian*] is far more glorious and greater then the name [*Holie*].

What natural wit nameth *Holie*.

Wee fools can call and name conſecrated Robes, dead Bones, and ſuch trumperie, Holie, but wee cannot think nor believ that a Chriſtian is holie; the reaſon is, wee gaze upon the outward vizard, wee ſpeculate and look after ſuch a ſeeming Saint or Righteous perſon as leadeth a ſtrict kinde of life, &c. From hence proceedeth this vain opinion in Popedom, that they call the dead, [*Saints*], which Error *Zuinglius* encrea-

encreaſeth and ſtrengtheneth. Humane wit and wiſdom hath regard to the holie-workers, that whoſo doth good works, the ſame is juſt and righteous before God. But wee (ſaid *Luther*) will remain *in juſtitia relationis non qualitatis*, that is, *That God eſteemeth us juſt and righteous for the ſake of Chriſt, who clotheth us with his righteouſneſs*, &c.

Of a Chriſtian's beſt kinde of dying.

NO better dying (ſaid *Luther*) then as St *Stephen* died, who ſaid, *Lord receiv my ſpirit.* That wee laie aſide the regiſter of our ſins and deſerts, and die relying onely upon God's meer Grace and Mercie. A Chriſtian's Death.

How and when wee do beſt of all.

WEe never do better and holier, then when wee know not what, or how much wee do; that is, when wee think wee do leaſt. In like manner, wee never do more wiſely, then when wee think wee have don and do moſt fooliſhly; for ſtrength is ſtrong in weakneſs. *Ideò eſt paſsio optima actio*, Suffering is the beſt work and action. Wee never do worſ, then when wee think and know wee have don much; for unpoſſible it is, but that at ſom time or other wee ſhould take delight in our own doings and actions, and as then (in ſo doing) wee utterly ſtain and ſpoil our actions and works; wee honor and praiſ not God ſo purely as wee ought, according to that ſentence, *Strength in weakneſs is ſtrong*; as wee ſee by the examples of *Jonas*, *Elias*, and of all the high excelling Saints. Chriſtian ſimplicitie.

That upright Chriſtians muſt bee plagued of the World and the Divel.

PHilip *Melanchon* (ſaid *Luther*) hath a good Conſcience, therefore hee taketh a matter near to heart. Chriſt well and throughly exerciſed and practiſed his forefathers; for that which belongeth to Chriſt, the ſame muſt feel the ſerpent's ſting in the heel. Alſo, no doubt the Mother of our Lord was a poor maid, therefore ſhee was betrothed to a Carpenter, who alſo was poor.

Wherefore (ſaid *Luther*) let us bee merrie and contented in povertie and trouble, and remember that wee have a rich maſter, who neither will nor can leav us without help and comfort, and in ſo doing, wee have peaceable and good Conſciences, let it go with us as God pleaſeth. The ungodlie do want this peace in their hearts, as *Iſaiah* ſaith, *They are as the waves of the ſea; neither have the covetous throats and uſurers any peace of conſcience.* *Iſaiah* 48.

CHAP. XLVI.

Of HYPOCRITES and Falſ-brethren.

That the greateſt miſchief proceedeth from Falſ-brethren.

I Care nothing at all (ſaid *Luther*) for one that is an open enemie of the Church, as there are the Papiſts and Tyrants with their power and perſecutions; I regard them not; for by them the true Church cannot receiv hurt and prejudice, neither are they able to hinder God's Word; yea, the Church through their raging and perſecution rather encreaſeth, as *Tertullian* ſaith, *Sanguine Chriſtianorum rigatur Eccleſia.* But it is the inward evil of Falſ-brethren that will miſchiev and devaſte the Church, inſomuch as it will bee a lamentable ſight to ſee. Wee ſee *Judas* betraied Chriſt, the falſ Apoſtles confuſed and falſified the Goſpel: Theſe, and the like, are the right companions through whom the Divel rageth and ſpoileth the Church.

What

What an Hypocrite is.

Mischievous flatterie.

I know not well (said *Luther*) how to give this word, *Hypocrita*, in High Dutch; for hypocrite is too milde and soft a name for such an one, it is almost as much as, *Sycophanta*, a wicked villain, who for his own private gain and profit mischieveth others, such hypocrites were the servants and Courtiers of King *Saul*, who for their Bellies sake, spake against Righteous *David*, they back-bite him in the Kings presence, whereby the Land was stained and fouled. *Hypocrita* is not onely an hypocrite or a flatterer that pretendeth love towards one and speaketh that which tickleth the ears; but also, that therewithall deceiveth and produceth mischief, and the same hee doth under the color of holiness, as the examples do cleerly shew in the 23 of *Matthew*, that *Hypocrita*, is a mischievous deceiver. For St *Jeronymus* saith, Fained holiness is a double evil. Therefore *Hypocrisis*, is called falsness, *Hypocrita*, a childe of perdition, a false despairing villain.

With what sort of people Christians are most fiercely to strive.

This they will not do, they deceiv people with good words.

THe greatest and fiercest strife which Christians have, is with false Brethren. If (said *Luther*) a false Brother would openly confess and saie, I am a *Pilate*, an *Herod*, a *Caiaphas* or an *Annas*, that is, if hee would put off the name of a believing Christian, and profess himself an open enemie to Christ, Then wee would with patience suffer and endure all the evil that such an one were able to work against us. But insomuch as (in the mean time) they will carrie the names of Christians, will bee held and praised for upright Christians, the same wee neither may, can, nor will endure, in that they speak and act, what belongeth not to Christians. For this rule and government over the conscience, wee Divines take properly unto us, and saie, It is ours through the word, wee will not suffer our selvs to bee bereaved of it, by no means whatsoëver.

That false Brethren are sprung up in the stead of Monks and Friers.

False Brethren.

John 1.

FOrasmuch (said *Luther*) as wee have hooted and hollowed away the Friers and Priests by and through the preaching of the Gospel and God's Word, therefore the false Brethren do now plague us in such sort, that this sentence must prove true on our hearers, as is written, *Hee came unto his own, and his own received him not.*

Of Judas *Iscariot, the example and picture of all false Brethren.*

Judas with his successors.

I Much marvel (said *Luther*) that nothing is written of the villainie which *Judas* did to Christ. I am perswaded, hee did it for the most part with the tongue; for Christ, not in vain, complaineth of him in the 41 *Psalm*. Doubtless hee went to the High Priest and Elders, and spake grievously against Christ, no doubt hee said, I Baptize also, but now I see, the same is frivolous and nothing worth, &c. Moreover, hee was a Thief, hee thought to make som great gain in betraying Christ, (as also *George Witzell* and *Crotus* came to us, thinking by our means to bee made great Lords) hee was a wicked despairing villain, hee Glied upon Christ. If hee had not been so wicked a wretch, Christ would have forgiven him, as hee forgave *Peter*, who fell also, but out of weakness, *Judas* out of wickedness. Like as the Apostles could not hinder the Jews at *Ierusalem* from crucifying Christ; even as little can wee help, when God's punishments proceed, as wee see on the Traitor *Judas*; our Lord God suffered *Judas* and the other Jews to run on their cours, and seemeth to bee so weak and simple as could hee not swaie nor hinder them, but afterwards hee cometh and paieth them soundly.

Whereto Judas *serveth as an Apostle, and is profitable.*

To distinguish the office and person.

Judas (said *Luther*) was as necessarie among the Apostles, as any other three of them. For hee solveth and confuteth many Arguments and places against the Hereticks, (the Donatists) as first, the chiefest Article of Justification, who allege; no man can Baptize, but hee that hath the Holie Ghost. This argument *Judas* confuteth, hee was an Apostle, and one of the twelv. Therefore what hee did in his office, the same

was

was good and right, but when hee plaid the Theef and ſtole, then hee did wrong and ſinned. Therefore wee muſt ſeparate and diſtinguiſh his perſon from his office, for Chriſt commanded him not to ſteal, but to execute his office, as to Preach, to Baptiſe, &c. *Judas* likewiſe confuteth, what ſom do object againſt us, who allege and ſaie, There are among you Proteſtants many wicked wretches, falſ Brethren and unchriſtianlike offendors; here againſt ſtandeth *Judas* and ſaith, I was alſo an Apoſtle, I behaved and carried my ſelf (as an underſtanding worldly wiſe Companion and Politician) much better then the other, my fellow-Apoſtles did; no man thought that ſuch miſchief had lain hid in mee. *Judas* (ſaid *Luther*) at the Lords laſt Supper was directly the Pope, who alſo hath got hold on the purſ, is a covetous wretch, a Theif and a Bellie-god, hee will alſo ſpeak in the praiſ of Chriſt, *Sed revera nihil habet, niſi tantùm nomen, quod dicitur, Judas,* in truth hee is a right *Iſcariot.*

That Judas *is a pattern of Chriſt's enemies and of his Word.*

IN that *Judas* hanged himſelf, burſt in pieces, and his Bowels fell out; the ſame is an example and picture, how all thoſe ſhall bee deſtroied, that perſecute Chriſt, his Word, and Chriſtians. For even as it went with their Leader and Captain *Judas*, (in that hee betraied Chriſt) even ſo will it go likewiſe with all Chriſt's other enemies. The Jews, juſtly ought to have made a looking-glaſs out of their Nephew *Judas*, and have conſidered, that they in like manner ſhould bee deſtroied. In this word (Bellie and Bowels) an Allegorie or Myſterie lieth hid (ſaid *Luther*) for the Bellie ſignifieth the whole Kingdom of the Jews, the ſame ſhall alſo fall away and bee deſtroied, inſomuch, that nothing thereof ſhall remain. Alſo that the Bowels fell out, thereby was ſhewed, that the children and poſteritie of Jews, yea alſo, that the whole Jewiſh Generation ſhould bee ſpoiled and go to ground. Thereby was alſo ſignified, that where God's word cometh, there people are worſ thereby and more hardned. Of this, *Judas* to us is a fearful example and looking-glaſs, hee himſelf preached the Goſpel, wrought great miracles, was alſo the chief among the Apoſtles, yet notwithſtanding, hee betraied Chriſt, and ſacrificed him upon the Butchers ſhambles. In like manner, the Nation of the Jews were nothing more bettered nor Righteous, although they heard the Goſpel preached by *John* the Baptiſt, by Chriſt himſelf and by all the Apoſtles; yet at laſt they crucified the Lord of life, and ſlew all the Apoſtles. Thus they remained hardned in their ſins, to the end they might by the *Romans* bee utterly ſpoiled and deſtroied. This was a wonderful thing, (ſaid *Luther*) that through the Goſpel (which juſtly ſhould have ſoftened, won, and called them to repentance) they ſhould even thereby bee more hardened, worſ and wicked. But like as it is with the Sun, the ſame ſhineth upon ſom wet or ſlimie piece of mire which is altogether ſoft and full of water, but through the heat and warmth of the Sun, the moiſtneſs therein is dried up, ſo that the mire becometh as hard as a ſtone, but one the contrarie, the Sun ſhineth upon a piece of wax, which is ſo hard, that it muſt by force bee beaten in pieces; yet when the wax feeleth the heat of the Sun, then becometh ſoft, conſumeth, melteth and runneth. Even ſo, ſom people are, who by preaching of the Divine Word grow worſe and more hardened, to ſuch the Word is a ſavour of death unto death, (as St *Paul* ſaith) but good and godlie hearts thereby are converted to God and ſaved, to thoſe the Goſpel is a ſavour of life unto everlaſting life; yea it is God's ſtrength which maketh us to bee ſaved. Thirdly wee learn alſo by theſe examples, that the enemies of Chriſt do not ceaſ from their Tyrannie, until they utterly bee thrown down to the ground. For on them all abomination, warnings or works of wonder are loſt and in vain, as was ſeen on *Sodom* and *Gommorra*, on *Pharao*, alſo on the *Babylonian* Empire, on *Jeruſalem*, &c.

Perverting for Converting.

Adverſ operation of God's Word.

Rom. 1.

How Chriſtians ar preſerved againſt the Divel and Tyrants.

I May compare the ſtate of a Chriſtian (ſaid *Luther*) to a Gooſ which they uſe to tie up over a Wolvs pit, thereby to catch wolvs. About which pit, many hungrie and ravening wolvs are ſtanding that willingly would devour the Gooſ, but ſhee is preſerved by life, and the Wolvs which leap at the Gooſ, fall into the pit,

 are

are taken, knocked down and destroied. Even so, wee that are Christians are preserved by the sweet loving Angels, so that the Divels, (those ravening wolves) the tyrants and persecutors neither can nor must spoil and destroie us.

That Hereticks and Sectaries are necessarie for true Christians.

WEe little know (said *Luther*) how good and necessarie it is for us to have Adversaries, and that Hereticks do hold up their heads against us. For if *Cerinthus* had not been, then St *John* the Evangelist had never written his Gospel; but when *Cerinthus* opposed the God-head in our Lord Christ, then *John* was constrained to write, and saie, *In principio erat verbum*, and made the distinction *trium personarum* so cleer, that it could not bee cleerer made. Likewise when I (said *Luther*) began to write *Contra Indulgentias* and against the Pope, then Doctor *Eck* laid himself against mee, who wakened mee up out of my drowzinesse. I would wish from my heart, that the same man converted himself, and might bee turned upon the right waie again, yea on that condition I would give one of my fingers; but in case hee will needs remain where hee is, then I would wish hee were made Pope, for hee hath well deserved it, in that hitherto hee hath been constrained to take upon him the whole Burthen, pains and labor of Popedom with disputing and writing against mee, howsoëver in som measure they have rewarded him, for hee hath got an yearly pension of seven hundred Florins, which hee receiveth onely out of the Parish at *Ingolstat*. But hee justly deserved to bee Pope, for besides him, they have none that dare fall upon mee, hee raised my first cogitations against the Pope, and brought mee so far, as otherwise I never should have com. Therefore when Hereticks and other adversaries think and intend to do us great hurt and hinderance, so must they on the contrarie serv and bee profitable for us.

Doctor *Eck*, the Pope's defendor.

That false Teachers do great mischief in the world.

A Liar (said *Luther*) is far worse, and doth greater mischief, then a murtherer on the high waie; for a liar and false teacher deceiveth people, seduceth souls and destroieth them under the color of God's Word; such a liar and murtherer was *Judas*, like his father the Divel. It was a great matter that *Judas* should sit at the Table with Christ, and not blush for shame, when Christ said, *One of you shall betraie mee*, &c. The other Disciples thought nothing less then that *Judas* should betraie Christ: each one was rather affraid of himself, thinking Christ meant him; for Christ trusted *Judas* with the purse, and whole administration of the house-keeping; from whence hee was held in great repute by the Apostles.

Seducers of people.

That the manner and nature of an Hypocrite is like unto a Scorpion.

A Scorpion (said *Luther*) thinketh when but onely his head lieth hid and is thrust under a leaf, then hee cannot bee seen: Even so the Hypocrites and false Saints do think when they have snatched up one or two good works, as then all their sins therewith are covered and hid.

Of False-Christians.

FAlse Christians that boast of the Gospel, and yet do bring no good fruits, are like the clouds without rain, wherewith the whole element is overshadowed, gloomie and darkned, and yet no rain falleth from them to fructifie the ground: Even so, many Christians pretend great sanctitie and holinesse, but they have neither Faith towards God, nor Love towards their Neighbor.

Judas in Epist.

Of the Armor and Weapons of Christians.

Job saith, *The life of an humane creature is a Warfare upon earth.* An humane creature specially a Christian, must bee a souldier, ever striving and fighting with the enemie. And St *Paul* describeth the weapons of a Christian, *Ephes.6.*

But there are two sorts of weapons wherewith hee must bee armed; the one in, Greek, is called, Φυλακτήρια, that is, such armor or weapons wherewith the heart is preserved:

Two sorts of weapons for a Christian.

preſerved : the other is called, ἀμυνήματα, that is, ſuch weapons and ſhot wherewith the enemie is beaten and overcom.

The Armor and Weapons which ſerv and belong to the preſerving of the heart are theſe: Armor, wherewith to preſerv the Hart.

The Girdle of Truth; that is, the Acknowledgment of the pure Doctrine of the Goſpel, which is upright, not an hypocritical or a feigned acknowledgment.

Second, *The breſt-plate of Righteouſneſs*; but here is not meant the Righteouſneſs of a good Conſcience, (although the ſame bee alſo needful; for it is written, *Enter not into judgment with thy ſervant*, &c. And alſo St *Paul* ſaith, *I know nothing of my ſelf, yet I am not therefore juſtified*;) but it is the Righteouſneſs of Faith, and of the Remiſſion of Sins, which *Paul* meaneth in that place, touching which *Moſes* ſpake, *Gen.* 15, *Abraham believed God, and that was imputed unto him for Righteouſneſs.*

Thirdly, *The Shoo's* wherewith the feet are ſhod, are the works of the Vocation, whereby wee ought to remain, and not to go further, nor to break out beyond the appointed mark.

Fourthly, *The ſhield of Faith:* Hereunto pertein the Fables of *Perſeus*, who holdeth in his hand the head of *Gorgon*, whoſo looked thereon, the ſame died immediately that hour. And like as *Perſeus* held and threw *Gorgon's* head before his enemies, and thereby got the victorie: Even ſo a Chriſtian muſt likewiſe hold and caſt the Son of God (as *Gorgon's* head) before all the evil inſtigations and crafts of the Divel, as then moſt certainly hee ſhall prevail and get the victorie.

Fifthly, *The Helmet of Salvation*; that is, The hope of everlaſting life, as St *Paul* expoundeth it. But ἀμυνήματα, Weapons wherewith a Chriſtian beateth and overcometh the enemie, are theſe, two-fold:

The Sword of the Spirit, 1 *Theſ.* 5. that is, God's Word, and Praier: For like as the Lion at nothing more ſorely is affrighted, then at the crowing of a Cock: Even ſo the Divel can bee overcom and vanquiſhed with nothing elſ, then with God's Word, and with Praier: Of this Chriſt himſelf hath given us an example.

Of comparing the life of a Chriſtian.

OUr life (ſaid *Luther*) is like unto the ſailing of a ſhip; for like as the Marriners in the ſhip have before them the Port or Haven, towards which they direct their courſ to attain thereunto, where they ſhall bee ſecure from all danger. Even ſo the promiſe of everlaſting life is made unto us; that wee in the ſame (as in a ſafe Port or Haven) ſhould reſt calmly and ſecure. But ſeeing the ſhip wherein wee are carried is weak; and on the contrarie, great, powerful, dangerous and tempeſtuous windes, waves and weathers do beat into and upon us, and willingly would overwhelm us; therefore wee have truly need of an underſtanding, of an experienced Patron and Pilot, who with his counſel and advice in ſuch ſort might rule and govern the ſhip, that it run not on a rock, or utterly ſink and go down. The life of a Chriſtian is like the ſayling of a ſhip.

Now our Patron or Pilot is God alone, who not onely will, but alſo can govern and preſerv the ſhip, to the end, when although it bee blown and driven to and fro, and aſſaulted by tempeſtuous ſtorms and waves, that yet notwithſtanding it may com to the Port or Haven whole, without hurt and unbroken. And God (our Pilot and Patron) hath promiſed that hee will ſtand by us, when wee diligently praie and call upon Him for help and Government, for defence and protection. And ſo long as wee have and keep this Patron and Pilot, ſo long are wee ſafe and free from danger and ſhipwrack, inſomuch that the horrible windes and waves are not able to hurt and overwhelm us. But when in the time of greateſt danger, wee that are in the ſhip wilfully do caſt our Patron or Pilot over-board out of the ſhip (who with his preſence, advice and counſel could and would willingly preſerv us). In this caſe, the ſhip needs muſt bee ſpoiled, and wee overwhelmed. And wee ſee clearly that ſuch ſhipwrack is occaſioned and made, not through fault and negligence of the Patron or Pilot, but out of wilfulneſs of us that are in the ſhip. God is a Chriſtians pilot.

This compariſon, ſimilitude or picture ſheweth what is the cauſ of our unhappineſſes and miſeries, and from whence they proceed. Cauſ of our miſhaps.

Of the enemies of God fearing Christians.

The professed enemies of a Christian.

UPright and true Christians (said *Luther*) have three sorts of enemies; namely, Tyrants, Hereticks, and Falſ-brethren. This I prove with that which is out of Divinitie commonly known: For the preaching of the Word is of God the Father, God the Son, and of God the Holie Ghoſt, theſe Three are touched and aſſaulted. *Firſt*, the Tyrants run againſt the Perſon of God the Father, and oppoſe his power; Hereticks and Sectaries, do ſet themſelvs againſt the Wiſdom of God the Son; but Falſ-brethren and Hypocrites do ſtrive againſt the goodneſs of God the Holie Ghoſt.

According to the Grammar I affirm it thus: The *firſt*, (the Tyrants) are Evil; the *ſecond*, (Hereticks and falſifiers of the Doctrine) are Worſ; but the *third* (the Falſ-brethren) are Worſt of all, and moſt dangerous. The Tyrants, indeed, are wicked, yet they take away but onely Life and Livings. The Sectaries and Hereticks do trouble and confuſe the hearts with falſ Doctrine, which is far worſ (howſoëver, they alſo through rebellion do take life away). But the Falſ-brethren are the worſt of all the reſt. A falſ brother is a right *Judas*, who eateth bread with Chriſt, that is, heareth his Word, talketh much of Chriſt, (as alſo doubtleſs, *Judas* made many fair and glorious ſermons with great luſtre and repute) yet nevertheleſs out of meer wickedneſs hee treadeth Chriſt under feet. Such ſins which are committed in a wilful and witting kinde, are irremiſſible, inaſmuch as they are not acknowledged nor confeſſed.

O how many ſuch are now.

Let no man wonder or bee offended (ſaid *Luther*) that Doctor *Jacob Schenck* is ſo highly applauded by the great multitude, yea alſo, by chief people, in regard hee is talkative, and full of words; for the ſame in truth are but of ſmall value, they are onely words and nothing more. Truly the world is wonderful inconſtant, they alwaies deſire novelties, and ſeek after that which is ſtrange and unaccuſtomed.

Falſ teachers and Brethren have great repute.

It went even ſo with St *Paul*, as here and there hee complaineth in his Epiſtles of the pride and haughtineſs of Falſ-brethren, and that the great multitude of the world fell and hearkened unto them: they were held for living Saints, in high honor, with great admiration; read the whole Chapter, 1 *Cor.* 4, where hee mainteineth and extolleth his Doctrine, and *Timothie*'s fidelitie in life and converſation, againſt the puffed up and ſwelled Falſ-brethren, who placed God's Kingdom onely upon windie words, as conſiſted the ſame in talking and prating. Now if this befel St *Paul* that pretious veſſel of God, then is it no marvel that the like happeneth now unto us.

S. *Pauls* ſorrow of heart.

That the world acknowledgeth not upright Chriſtians.

Upright Chriſtians are unknown.

LIke as Chriſt was of the world unknown, even ſo are wee Chriſtians (which onely depend on him) unknown and not ſeen in the world; for the world ſeeth not the Faith, neither do they know us that believ in Chriſt, who alwaies moſt certainly is in and among us, as hee ſaith, *I am with you alway, even unto the end of the world.* And alſo hee ſaith, *I have given unto them the glorie which thou gaveſt unto mee, that they may bee one, even as wee are one, I in them, and they in mee, that they may bee made perfect in one*, &c.

Matth. 28.
John 17.

Of a Chriſtian's propertie.

Unthankfulneſs intollerable.

THe propertie of a good Chriſtian (ſaid *Luther*) is, that in the higheſt and greateſt weakneſs, hee bee ſtrongeſt; in the greateſt fooliſhneſs, hee bee wiſeſt; the one, hee comprehendeth with humane ſenſ and reaſon; the other, with Faith.

That falſ Brethren, inward and ſecret enemies are the worſt.

INgratitude (ſaid *Luther*) is a very irkſom thing, which hitherto no humane creature (except *Scipio* the Roman) could tolerate or overcom; yet our Lord God can endure more then wee. If I ſhould have had dealing with the Jews, then patience would have failed mee, I never had been able ſo long to endure their ſtubbornneſs. The Prophets alway were poor contemned people; not onely plagued and perſecuted of outward and open, but alſo of inward and ſecret enemies, and for the moſt part of their own people. That which the Pope doth againſt us, the ſame is nothing in compare

pare of that which *Feckle* and *Grickle* do; they procure unto us sorrow of heart; these are the golden friends, but so it must bee, therefore *Moses* well and truly said, *Thou art indeed a wonderful God.*

Of Falſ Chriſtians.

IT is more secure to bee an Epicure then a falſ Brother. The Pope (said *Luther*) is far worſ then the Turk, and so are falſ Brethren.

CHAP. XLVII.
OF SOPHISTRIE.

LUTHER'S *Diſcourſ of Sophiſtrie.*

WEe ought with all diligence (said *Luther*) well and throughly to consider what the world is; for it is governed meerly through weenings and opinions; insomuch that upright and true Religion is and must bee termed Sophistrie, Hypocrisie or external seeming civilitie and tyrannie. Wee ought therefore diligently to take heed and beware of Sophistrie, which not onely consisteth in doubtful and uncertain words and speech, which may bee construed and screwed as one pleaseth, but also in each profession, in all high Arts (as in Religion) it covereth and cloketh it self with the fair name of Holie Scripture, it must altogether bee God's Word, and as spoken from Heaven. Such persons are unworthie of praiſ that can pervert everie thing, can screw, contemn and reject the meanings and opinions of others; and like the Philosopher *Carneades*, can dispute *in utramque partem*, and yet conclude nothing certainly. These (in plain Englisſh) are knavisſh tricks and Sophistical inventions. But a fine and expert brain, and an honest disposition that seeketh after Truth, and hath lust and love to that which is plain and upright, the same is worthie of all honor and praiſ.

CHAP. XLVIII.
OF OFFENSES.

LUTHER'S *Diſcourſ of Offenſes.*

OFfenses in the Church are far more abominable then by the Heathen; for when Christians digress and fall from their kinde, as then they are far worſ and more ungodlie then the Heathen; therefore the Prophet *Jeremiah* complaineth in the 4 Chap. of his *Lamentations*, and saith, *The puniſhment of the iniquitie of the daughter of my people, is greater then the puniſhment of the ſin of Sodom*, &c. And *Ezekiel* saith, *Thou haſt juſtified Sodom with thine abominations.* And Christ saith, *It will bee more tolerable for Sodom at the daie of Judgment, then with thee:* But so it must bee; *Hee came unto his own, and his own received him not.* Truly this maketh the good and godlie altogether faint, unfitted, and out of heart, insomuch as they rather desire death, as to this daie with sorrow of heart wee finde, that many of ours do give offence to others. Wee ought diligently to praie to God against offences, to the end his Name may bee hallowed. From hence St *Paul* saith, *Alſo of our own ſelvs ſhall men*

arise, speaking perverse things, to draw away Disciples after them. Therefore the Church hath no external esteem nor succession, it inheriteth not.

Of the offences which David *erected.*

David's example is full of offences, that so holie a man chosen of God, should fall into such great abominable sins and blasphemies; whenas before, hee was very fortunate and happie, of whom all the bordering Kingdoms were afraid, for God was with him.

That offences are twofold.

David's offences.

Accepted offence.

Priviledge in preaching.

Outward and inward offences.

THere are (said *Luther*) two sorts of offences, the one is, *Acceptum*, the other *Datum*. *Acceptum* is, when one is offended at that which is don well and uprightly; as although Christ in truth did all and every thing (what hee spake and acted) according to God's Word, Will and Commandement, yet notwithstanding, the Jews thereat took offence, they thought hee did unrightly, the same is called an accepted offence, a false opinion, which is stark naught. Even so, the Pope with his crew taketh offence, in that I teach (said *Luther*) concerning Christian freedom, that Christians through Christ are freed from the Law,&c. I reproov them and finde fault with their Doctrine for their own good, if they will acknowledg it; if not, let them chuse and rage on. St *Paul* saith, I will anger and vex them, not to their fall or damnation, but to their rising again and salvation of their souls; well on (said *Luther*) wee must reproov false Doctrine, and teach God's Word purely and unfalsified, let it anger and vex whom it will.

There are two sorts of offences; one external, as the Turk and Pope with their Adherents, they stand in full florish, and all goeth according to their wills and pleasure, the same vexeth and offendeth us. The other, inwardly in our selvs, which is the greatest; as that I am the childe of God. If this were true, saith my natural wit and wisdom (as it is most certain and true, seeing God himself saith it, who cannot lie nor deceiv, or must heaven and earth pass away) and I believed it, so would I not give a rush for the Pope's threefold Crown, yea I would tread the Turk with feet, but wee believ not that it is true, therefore are wee so faint-hearted and discouraged.

Of the comfort against the offence touching the Doctrine.

Wherewith *Luther* comforted himself, in that many took offence at his Doctrine.

TRue it is, (said *Luther*) much offence proceedeth out of my Doctrine, but I comfort my self, as St *Paul* did to *Titus*, whereby this Doctrine is revealed for the faiths sake of the chosen, for whose sakes wee also preach, wee mean it earnestly. For the sakes of others (said *Luther*) I would not lose one word. I have cracked many hollow Nuts, and yet I though they had been good, but they fouled my mouth and filled it with dust; *Carlstad* and *Erasmus Roterodamus* are meerly hollow Nuts, they foul the mouth.

[*Happie is hee, that is not offended at mee.*]

THe same was a strange kinde of offence (said *Luther*) that the world was offended at him who raised the dead, who made the blinde to see, and the deaf to hear &c. They that hold such a man for a Divel, what manner of God would they have? But here it lieth, Christ would give to the world the Kingdom of Heaven, but they will have the Kingdom of the earth, there they part themselvs, there they are offended; for the highest wisdom and sanctitie of the hypocrits in truth see'th and discerneth nothing but temporal honor, carnal will, humane kinde of life, good daies, monie and wealth, all which must dust away, vanish and cease.

Of the world's offence.

THe whole world taketh offence at the second Table of God's ten Commandements, as natural and humane sense and reason partly understandeth, what is don contrarie to the same. But when God and his Word is contemned, then the world thereat is silent, they regard it not. But when a Monasterie is taken in, or when flesh is

eaten

eaten on a Fridaie, or when a Frier or Priest taketh a wife, &c. O, then the world crieth out and saith, these are abominable offences.

What offence is.

OFfence is, (said *Luther*) when a thing is don or spoken, whereby the meaning and opinion is mischievous both towards God and man-kinde; and it is twofold, *Activum*, operative, which one giveth to another; *Passivum*, suffering, which one taketh or suffereth of another.

CHAP. XLIX.

OF THE TRUE SERVICE OF GOD.

Of the obedience towards God and towards the Divel.

THe obedience towards God, is the obedience of Faith and good works, that is, whoso believeth in God, and doth what God hath Commanded, the same is obedient unto him; but the obedience towards the Divel is, superstition and evil works, that is, whoso trusteth not in God, but is misbelieving and doth evil, the same is obedient unto the Divel. Christians obedience towards God.

Of two sorts of Sacrifices in the Old Testament.

THe *first* was called the early morning Sacrifice; therby is shewed, that first wee should offer unto Christ, not Oxen or Cattel, but our selvs, wee should confess and acknowledg God's gifts both Corporal and Spiritual, Temporal and Eternal, and should give God thanks for the same. *Secondly*, the evening Sacrifice; thereby is signified and shewed, that a Christian should offer a broken, an humble, a contrite and repenting heart, that hee consider his necessities and dangers both corporal and spiritual, and should call upon God for help. Morning and evening sacrifices. Evening sacrifice.

Of an Argument touching the service of God.

GOd will (may one saie) that wee should serv him free-willingly, but hee that serveth God out of fear of punishment and of hell, or out of a hope and love of recompence, the same serveth and honoreth God not freely; therefore such a one serveth God not uprightly nor truly. *Answ.* This argument (said *Luther*) is Stoïcall, which the Block-Saints inferr, who reject the affections and inclinations of humane nature, and press hereupon, wee ought free-willingly to honor, to serv, to love and to fear God as the chiefest good onely, which is the prime end and final caus, and the same indeed (said *Luther*) is true. But notwithstanding, God can well endure, that wee love him for his promise sake, and praie unto him for corporal and spiritual benefits; therefore hee hath commanded us to praie. In like manner, God can also endure, that wee fear him for the punishments sake, as the Prophets do remember. Indeed (said *Luther*) it is somwhat, that a humane creature can acknowledg God's everlasting punishments and rewards. And if one looketh thereupon, as not beeing the chiefest end and caus, then it hurteth him not, specially, if hee hath regard to God himself as the chiefest and final caus, who giveth every thing *Gratis*, for nothing, out of meer grace without our deserts. Stoïcall arguments.

What it is, to worship and to serv God.

THis word, (to worship) is to stoop and bow down with the bodie with external Gestures; to serv, is the work. But to worship God spiritually, or in spirit, the same is the service and honor of the heart, it comprehendeth faith and fear in God, worship-

worſhipping of God, is twofold, outwardly, and inwardly, that is to acknowledg God's benefits, and to bee thankful unto him.

That onely the poor do ſerv and worſhip God.

The world blaſphemeth God.

THe whole world blaſphemeth God, and indeed (ſaid *Luther*) onely the poor do honor, worſhip, praiſ and ſerv God, as it is written, *The miſerable and poor do praiſ the Lord, The wiſe of the world and the powerful give honor not unto God, but to themſelvs.*

Of upright Chriſtians Pilgrimages.

Popiſh pilgrimages

SOmwhere in Popedom (ſaid *Luther*) they went on pilgrimage to the dead Saints, they went towards *Rome*, towards *Jeruſalem*, *Compoſtell* and to S. *James* to make ſatisfaction and paiment for their ſins. But now, wee might act and perform upright, good and Godly pilgrimages which are pleaſing to God in faith; namely, diligently to read the Prophets, the Pſalms, the Goſpel, &c. As then wee ſhould not wander through the Cities of dead Saints, but through our heartie contemplations to God, that is, to viſite the right and true Land of promiſe, and paradiſe of everlaſting life. A certain Prince in *Germanie*, well known to my ſelf (ſaid *Luther*), went to *Compoſtell* in *Spain*, where St *James* (the Brother of the Evangeliſt and Apoſtle St *John*) ſhould lie buried. Now as this Prince made his confeſsion to a Barefoot Frier, who was an honeſt Frier, (as the cuſtom hath been in Popedom, to fetch from thence great Romiſh Indulgences and pardons for ſins, which there they imparted and ſold to thoſe that gave monie for them) then the Frier asked the Prince, if hee were a *Germane*? The Prince anſwered, yea, then the Frier ſaid, O loving childe, why ſeekeſt thou ſo far for that, which much better and more pretious thou haſt in *Germanie*; for I have ſeen and read the writtings of an Auſtin-Frier touching Indulgences and pardons for ſins, wherein hee powerfully concludeth, that the true pardons and remiſſions of ſins do onely conſiſt in the merits and ſufferings of our Lord and Saviour Jeſus Chriſt, wherein is found the forgivneſs of all debts and pain. O loving childe (ſaid the Frier) remain thereby, and permit not thy ſelf to bee otherwiſe perſwaded, I purpoſe ſhortly (God willing) to leav this ungodlie life, to repair into *Germanie*, and to join my ſelf to the ſame Auſtin-Frier.

Witneſs of *Luther*.

Of great ſigns and alterations don in the Church.

SInce the time that the Goſpel hath been preached (which is not above twentie years hitherto) ſuch great wonders (ſaid *Luther*) have been don, as were not in many hundred years before; for no man ever thought, that ſuch alterations ſhould happen; namely, that ſo many Monaſteries ſhould bee made emptie, that the private Maſs ſhould fall and bee aboliſhed in *Germanie* in deſpite of ſo many Hereticks Sectaries and Tyrants. *Muntzer*, that miſchievous opinionated man oppoſed the ſame, but hee was ſoon ſnapt away, who doubtleſs is damned, for hee converted not himſelf again. Moreover, *Rome* hath twice been devaſted, and many great Princes (that perſecuted the Goſpel) have been thrown down to ground and deſtroied. All heathen ſerv their Gods (ſaith the Prophet *Jeremiah*) onely the people of the true God neither love nor ſerv him.

Of the Patriarks worſhiping of God.

THe loving holie Patriarchs and Archfathers (from the Creation until *Moſes*, in two thouſand years) had no expreſs command of God to act or perform any certain kinde of worſhipping; yet nevertheleſs they performed their ſervice and offering to God; whereout ſom will collect that wee alſo might ſerv, worſhip and honor God without his expreſs Word and Command; otherwiſe, that the Archfathers worſhipping of God in the ſpace of thoſe two thouſand years was unprofitable and in vain.

Anſw. This is a prime and a glittering Argument, which hath a great luſtre and eſteem; but it is eaſily to bee ſolved and confuted, namely, thus:

The holie Archfathers performed their worſhipping, and therewith God was alſo pleaſed

pleased, Hee confirmed the same with miraculous signs from heaven, insomuch that fire consumed their Sacrifices, whereby they were fully assured, that with such their worshipping they did nothing against God's Will; but they onely hoped upon the Promised Seed of the Woman that should crush the Serpent's head. God's acceptance and approbation.

Now (said *Luther*) let the Papists hereout consider, whether they bee like the Patriarchs or no? yea, if wee mark them well, wee shall finde that they altogether are unlike unto them; for they let go God's Word, and the Article of Justification, (in that wee are justified and saved onely by Grace, without any merits or works of ours, onely by Faith in Jesus Christ) and they teach directly that which is against God's Word, Will and Command.

CHAP. L.

OF MATRIMONIE.

Whether a servant of the Church, for the sake of the Office of Preaching, may remain unmarried?

TO which *Luther* answered and said, A Preacher of the Gospel (beeing orderly thereunto called) ought above all things, first, to purifie himself before hee teacheth others. Is hee able with a good conscience to remain unmarried? then let him so remain: But in case hee cannot abstein and live chastely, then let him marrie, and take a wife; for God hath made that plaster for the same sore. Whether for the Gospels sake, one may remain unmarried?

Of a Papistical Argument.

FOrasmuch, as a Christian preacher, for the word's sake, must suffer imprisonment and persecution, much more ought hee to endure and bear the *Cælibatum* and unmarried life and remain single, although it bee irksom and grievous unto him. *Luther* hereupon said, A man may rather suffer bonds and imprisonment then burning, hee that hath not the gift of chastitie, the same prevaileth nothing with fasting, with watching or other things that plague and torment the bodie, thereby thinking to live chastly. I have found it by experience, (though I was not very sorely tempted therewith) that the more I chastised and tormented my self and bridled my bodie, the more I burned, moreover and besides, when although one had the gift to live chastly and unmarried, yet hee ought to take a wife in contradiction of the Pope, who presseth upon the unmarried life and forbiddeth the spiritual persons to marrie, they are (said *Luther*) tricks and snares of the Divel, whereby hee goeth about to take from us the freedom of the Word. Wee must not onely speak and teach against the same, but also wee must put it in act, that is, wee must marrie, therewith to contradict and oppose the false and superstitious Ordinances and Decrees of the Pope; for the Prophet *Isaiah* saith, *Go up to the Hill, and lift up thy voice*, that is wee must not bee silent, otherwise, wee might yield to much unto them. For I wholie and fully resolved thus with my self (said *Luther*) before I took a wife, that although unawares I should have died, or should now lie on my death bed, yet nevertheless (in honor of the state of Matrimonie) I would have caused, or yet would caus my self to bee betrothed to som honest maid, and for a marriage gift I would give unto her a couple of silver cups.

Of the picture of Matrimonie in all creatures.

IT is written in the first Book of *Moses* concerning Matrimonie, God created a man and a woman, and blessed them. Now (said *Luther*) although this sentence chiefly was spoken of humane creatures, yet nevertheless, wee ought to draw the same upon the

the creatures in the world, upon the Fowls of the aër, upon the fish in the waters, and upon all the Beasts on earth, where wee finde a male and a female that consort and keep together, do ingender and encreas, insomuch as in all creatures God before our eies hath placed the state of Matrimonie, wee have also the picture of the same, even on the Trees, yea also upon the stones; for it is known to every man, that among the Trees there is found a male and a female; as Apples and Pears, the Apple-tree beeing the man or male, the Pear-tree the woman or the female; the like natures are found in other Trees more, and when they are planted near one another, then they grow and prosper better then otherwise, the male stretcheth forth his Twigs or Boughs towards the female, again the female directeth her Twigs towards the male, as would they embrace each other. Even so likewise, the aër is the man or male, and the earth the woman or female, for the earth is made fruitful by the aër through the heat of the Sun, rain and winds, insomuch as thereout do grow all manner of herbs and fruit; also wee finde the state of matrimonie pictured on the hard stones, specially, on the precious stones, as on the *Couralls, Smaragds*, and on other.

Honest God-fearing people do belong to the state of matrimonie.

That the most amiable companie and communion is among honest married people.

IT is the highest grace and gift of God, to have an honest, a God-fearing housewifely consort, with whom a man may live peaceable, in whom hee may put in trust his wealth and whatsoëver hee hath, yea his bodie and life, with whom hee getteth children. But God thrusteth many into the state of matrimonie before they bee aware and rightly bethink themselves.

Of the state of matrimonie, al other states do proceed.

Of the Worth and profit of the state of matrimonie, which the World see'th not.

ALl the works of God are hid from the world, and they regard them not, neither do they understand them, God is wonderful who secretly hideth many innumerable benefits which wee neither see nor regard; for who can sufficiently admire the state of matrimonie, which is God's gift and ordnance of himself instituted and founded, out of which all humane creatures that are in the world, yea all states do proceed. Where were wee (said *Luther*) if the state of matrimonie were not? But (said *Luther*) neither God's ordnance, nor the affable beeing of children, which by matrimonie are ingendred, moveth the ungodlie world, they behold only the want and trouble in matrimonie, but they see not the great treasure and profit that therein is hidden; yet wee are all crept out of the mothers womb, Emperors, Kings, Princes, yea Christ himself the Son of God, was not ashamed to bee born of a Virgin. Therefore let the contemners and rejecters of matrimonie go to the hangman, as the Anabaptists and others, who observ no matrimonie, but live like Beasts together, likewise let the Papists also have good year with their unmarried lives, and nevertheless have whores, if they will needs contemn matrimonie, then let them deal therein uprightly, and keep no whores.

Next after Religion, Matrimonie is the principallest state.

The cauf of matrimonie.

THe state of matrimonie (said *Luther*) is the chiefest state in the world after Religion, but people (like the Beasts in the fields and the Dregs of the world) do shun and flie from the same, by reason of personal mishaps, who while they intend to out-run the rain, do fall into the water. Wherefore go on with joie in the name of the Lord, and cast thy self under the Cross, wee ought herein to have more regard to God's Command and Ordnance (for the sake of the Generation and bringing up of children) then to our untoward humors and cogitations, and when although this cauf or reason were not, yet ought wee notwithstanding to consider, that it is a Physick against sin, and to resist inchastitie. I am angrie with the Lawyers (said *Luther*) who in every thing deal according to their Canons and Decrees in the strictest manner against their own consciences, they will not yield to God's Word, they maintain secret contracts against Natural, Divine and Emperial Laws, yet nevertheless they boast, that their Canons are upright. On the contrarie none should bee compelled to marrie, but it should bee free for every one, and left to their conscience, for bride-love may not bee pressed and forced.

Matrimonie should bee free.

Of

Of Luther's *giving of thanks for the ſtate of matrimonie.*

WHen I am alone, then I give our Lord God thanks for the acknowledgment of matrimonie, ſpecially, when I compare the ſame and hold it againſt the ungodly confounded unmarried life in Popedom, and againſt the abominable *Italian* weddings.

Of the cauſers and founders of Matrimonie.

THe cauſers and founders of matrimonie are chiefly God's Commandements, Inſtitutions and Ordinances, it is a ſtate inſtituted by God himſelf, viſited by Chriſt in perſon, and preſented with a glorious preſent, for God ſaid, *It is not good that the man ſhould bee alone,* therefore the wife ſhould bee a help to the husband, to the end that humane Generation may bee encreaſed and children nurtured to God's honor, and to the profit of people and Countries, alſo to ſhun whoring, and to keep our bodies in ſanctification. Matrimonie is well pleaſing to God, for St *Paul* compareth the Church to a Spouſ or Bride and a Bridegroom. Therefore wee ought to take heed and beware, that in marrying wee eſteem neither monie nor wealth, great deſcents, Nobilitie nor our leacherie. In a word, matrimonie preſerveth humane Generation, ſo that the ſame remaineth continually.

Gen. 2.

Ephe. 5.

What in marrying wee ought to conſider.

WHen one intendeth to marrie, the ſame ſhould conſider theſe points following; 1. God's command. 2. The Lord Chriſt's confirmation thereof. 3. The gift or preſent of Chriſt. 4. The firſt bleſsing. 5. The promiſs that is made thereunto. 6. The communion and fellowſhip. 7. The examples of the holie Patriarchs and Arch-Fathers. 8. The temporal Laws and Ordinances. 9. The pretious Benediction and bleſsing. 10. The examples of Maledictiõn. 11. The threatning of St *Paul.* 12. The natural Rights. 13. The nature and kinde of the Creätion. 14. The practice of Faith and Hope.

Of Henrie, *King of* England.

H*Enrie* the 8. King of *England* (ſaid *Luther*) married his Brothers wife, (Neece to the Emperor *Charles* the fifth) but the Pope would not allow thereof. Now the King deſiring of the Pope a Cenſure, either to keep or to forſake her, the Pope thereupon diſpatched Cardinal *Campeius* into *England* as a Commiſſarie from the Pope. Then a Court-daie beeing appointed for that cauſ, the Cardinal heard the caſe diſcuſſed on both ſides, whereupon the Cardinal (finding that conjunction in a prohibited degree, inſomuch as the Pope with his Autoritie could not juſtifie the divorce) departed ſecretly away, and ſo left the cauſ undecided. Then the King therewith beeing moved to anger, hee ſhifted the caſe from himſelf to the acknowledgment of divers Univerſities in Forraign parts, (beeing ſeaven) all which concluded, that ſuch conjunction and matrimonie ought to bee ſeparated. But (ſaid *Luther*) wee here at *Wittemberg* and thoſe at *Loven* pronounced the contrarie, having regard to the circumſtances ; namely, ſeeing they both ſo long a time had conſorted together in matrimonie, and accompliſhed matrimonial duties, (not knowing the ſame to bee a prohibited caſe) &c. Therefore wee thought it not ſafe to ravel out and to ſeparate the ſame matrimonial conjunction, celebrated between ſuch high Potentates, in regard of great offences and other inconveniences which thereout would enſue, and alſo in regard a Daughter was begotten of them. But the other Univerſities (ſaid *Luther*) proceeded craftily in the cauſ, they practiſed to moleſt the Emperor, by ſending his Neece home again ſtained with diſhonor and ſhame, and by ſuch divorce, to marrie the Siſter of the *French* King to the King of *England.* Thus (ſaid *Luther*) every thing goeth croſs and untowardly againſt the good Emperor, hee hath many adverſaries, therefore hee muſt needs have good fortune.

Campeius, the Pope's Legate and Commiſſarie.

Whether

Whether a man, from whom his wife is run away, may marrie another.

DOctor *Forstenius* wrote to *Luther*, to know if a man (whose wife was taken in Adulterie and run away from him) might marrie another while shee yet lived; considering that the marriage held with the other, might not bee esteemed a marriage, but rather a whoring and an adulterie?

Causa divortii malitiosa discessio.

Luther hereunto answered him in writing as followeth, St *Paul* saith, *If the unbelieving depart, let him depart, a Brother or a Sister is not under bondage in such cases, but God hath called us to peace*: here St *Paul* plainly permitteth the other marriage.

That children ought to bee married with foreknowledg and advice of the parents, and how far.

THese matrimonial causes, (said *Luther*) secretly do steal from us the time of studying, of reading, preaching, writing and praying, yet I am glad that the Consistories again are erected, chiefly for the sake of matrimonial causes.

Harsh intents of parents that will not allow their children to marrie, ought not to bee justified.

Many innumerable kindes of matrimonial businesses do fall out and happen, which wee ought to judg and measure, not according to prescribed Rights and Laws, but according to the circumstances, to equitie, and according to the consideration of honest, God-fearing understanding people. For many parents are found, (specially fathers and mothers in Law) that are too nice and doating of their children, in debarring them from marrying without any just caus. In this case (said *Luther*) the Magistrates and Ministers ought to look thereinto, should help to further matrimonie, yea also against the parents wills, according to the nature and state of the caus. For when they are young people and love one another (which is the substance, or ground whereon matrimonie consisteth) so ought they not to bee resisted without great and weightie caus. But wee will follow *Sampsons* example, and children ought to seek the good wills and consents of their parents, specially now in the time of the Gospel when matrimonie is in great honor and esteem, not in such contempt and loathing as in Popedom, where they deal not according to equitie, but to the Laws, directly as the same are prescribed. But in such cases wee must have more regard to the conscience, and should consider the circumstances according to equitie and to acknowledgment of honesty and honor of loving people, not according to the strict or severe Laws, Rules and Rights.

Tyrannie of the Officials in Popedom concerning Matrimonie.

Of Luther's *earnest disputation concerning secret contracts, which were held out of disobedience, foreknowledg and advice of the parents, whether the same ought to bee broken off, or otherwise to punish the persons corporally with imprisonment or in the purs.*

Lawyers opinion.

Luther said, The Lawyers and Cannonists commonly are of opinion, that the substance of matrimonie, is the consent of Bride and Bridegroom, and that the priviledge and power of the parents is but onely an accidental thing, without which, matrimonie may well bee accomplished. Therefore wee ought not to resist nor hinder the substance for the sake of the accidents. The same I know full well (said *Luther*) that the consent is the substance and ground of matrimonie, for where no love nor consent is, there must needs bee an unhappie marriage. I will easily therein yield to the Lawyers, and am content that the substance do remain according to our meaning; but I desire to bee spared and not mingled in these businesses through which my better imploiments are hindred. But this I saie, when although such disobedient children should bee punished three or four weeks with imprisonment in the Dungeon (thinking) thereby to scare and affright them, yet wee should prevail nothing therewith, for the youth is so unbridled, untamed and wilde, that with temporal punishment they cannot bee made to bend nor to bee ruled.

Consent, the substance of Matrimonie.

Cognatio Spiritualis : or, *of Spiritual kindred.*

WHen one in Popedom Christeneth anothers childe (said *Luther*) the same as then hindreth marriage in those persons ; the same is altogether ridiculous, for according to that manner, one Christian must not marrie another by reason of spiritual alliance as beeing Beethren and Sisters in Christ, it is meerly the Pope's Mony-net. Such marriages (said *Luther*) which are performed for the sake of wealth, commonly do produce the malediction and curs, for rich women for the most part are haughtie, cross and negligent, they wast and spend more then they bring.

Spiritual alliance or Gossipship, hindreth not marriage.

What separateth matrimonie.

THere are two causes of Divorcement ; *First*, Adulterie, therein (said *Luther*) Christians ought to labor and to use diligent perswasions, that those married people may bee reconciled again, and therewithal, sharply to reprove the guiltie person, and to read a sound Text unto the same. The *Second* caus is, when one runneth away from the other, and cometh again, and afterwards runneth again away. Such companions have commonly their mates in other places, whose heads justly ought to bee struck off and laid at their tailes.

What separateth marriage.

True it is, the Law forbiddeth a woman to marrie for the space of six or seven years after her husbands going from her into Forrain parts ; but the same Imperial statute concerneth onely Souldiers, for the same vocation inherited upon the issue male, it was then not a voluntarie cours as now it is. The gross Asses, the *Canonists* would draw those Rights and Laws now on, which were directed and given to other times and causes, they saie, Thus and thus it is written in the Law Book, they look not to these times, when both Laws and proceedings are much altered and faln. Like as if now a *Justinianus* and Romish Emperor should rule *Constantinople* according to our Laws and Rights ; or (if the River *Albis* should overflow the Banks in one place) that as then one, according to former described directions, should make Damms and set up Pales to hinder the over-flowing water at another place where no danger were, and leav the other open, and would therein not conform himself according to the occasioned necessitie, but according to the former prescriptions in the Book.

The Canonists misunderstanding the Law concerning souldiers.

Of new Heresies in the state of matrimonie.

A New heresie (said *Luther*) ariseth now in the state of matrimonie ; namely, that the matrimonial dutie or work ought not to bee demanded by neither partie, for it were (saie they) a sin. Thus wee see, that Satan bringeth innumerable errors upon the world when wee forsake God's Word and hold not stedfastly thereunto. Is it not a shame, that they will make God's Ordnance a sin, whenas otherwise, they sin void of all shame and without any fear of God, with Whoreing, with Adulterie, &c. And if St *Paul* with cleer express words had not kept and maintained obliged friendship and amitie between humane Christian creatures so would the same also bee made sin ; for hee writeth cleer and plainly, *To avoid fornication, let every man have his own wife*, &c. Again, *Let the husband render unto the wife due Benevolence*, &c. Also, *The wife hath no power of her own bodie, but the husband*, &c. Likewise, *defraud you not one the other*, &c.

1 Cor. 7.

Whether a Minister ought to bee troubled with matrimonial businesses.

I Advise in every thing (said *Luther*) that wee ministers take not such yoaks and burthens upon us; *first*, in regard wee have besides enough to do in our office; *secondly* in regard matrimonial affairs concern not the Church, but are temporal things which pertain to temporal Magistrates ; *thirdly*, in regard such cases are in a manner innumerable, they are very high, broad and deep, and produce many great offences which may tend to the shame and dishonor of the Gospel. Moreover, wee are therein unfriendly dealt withall, they draw us into those businesses ; is the issue evil, then the blame must bee altogether laid upon us. Therefore wee will leav the same to the Lawyers and temporal Magistrates, let them undergo those imploiments. The mini-

Reasons why ministers should not medle with matrimonial cases.

sters ought onely to advise and counsel the consciences out of God's Word when need requireth. Doctor *Christian Beyr*, *Saxonian* Chancellor, would have us Divines to hear, to weigh and to examine causes, and afterwards, wee should attend and exspect the censures and conclusions of the Lawyers; but (said *Luther*) they shall not bring mee thereunto, for they ought to hear, to attend and exspect our censures, what wee pronounce. Nevertheless, *Philip Melancthon* and Doctor *Cellarius* advised and entreated mee, that for a time, wee might serv the poor tattered Church in such cases.

Of secret contracts, how they were to bee punished.

IN the *Synod* at *Leyptzik*, the Lawyers concluded, that secret contracters should bee punished with banishment, and bee disinherited. Whereupon (said *Luther*) I sent them word, that I would not allow thereof, it were too gross a proceeding, and although the Lawyers should maintain it, yet would not wee connive with them. But nevertheless I hold it fitting, that those which in such sort do secretly contract themselvs, ought sharply to bee reproved, yea also in som measure severely punished.

Of words, De præsenti & de futuro.

MAster *John Holsteine* raised a Question, when two contracted themselvs, *Verbis de futuro*, as when I saie, I will marrie thee, whether the same were to bee understood of the time to com, or no? *Luther* thereunto answered and said, Those words ought to bee understood of the present time; for this word, *Volo*, I will, sheweth and signifieth a present will; yea all bargained contracts and promises are to bee understood of the present time; as when a fellow saith to a maid, When I com again (which will hee God willing two years hence) then I will marrie thee. These words are to bee understood of the present time, for when hee cometh again then hee is obliged to marrie her, and it standeth not in his power, in the time of those two years, to alter his will and minde.

To whom matrimonial causes do belong, and according to what Laws they are to bee censured.

MAtrimonial causes (said *Luther*) belong to the Lawyers; for if they judg, determine and censure causes touching fathers, mothers, children and servants, why should they not also censure concerning the lives of married people? But whenas they alledg, matrimonial causes ought not to bee censured according to the Imperial Laws, why? becaus it is written, *What God hath joyned together, let no man put asunder*, &c. Here they must know, when the Emperor and his Magistrates in their Laws and Ordnances do execute Divorcement, as then a humane creature divorceth not, but God, for in that place, man is called and meaned a common and private person who is not in office of Government, God likewise saith, *Thou shalt not kill*, here the Magistrate is not forbidden, but common people to whom the sword is not committed.

Mat.9.

That sentence, *What God hath joyned together*, &c. hath this meaning and understanding, the word, God, is not called God in heaven, but His Word, what His Word hath joyned together; namely, to bee obedient to parents and Rulers for God ioyneth not together, that which is don without the wills and consents of parents, and (said *Luther*) what I bid and command my Daughter, the same God biddeth and commandeth her. Therefore God, in this sentence is called, God's Word.

True understanding of the sentence, *What God hath joined together.*

Touching the censure of the Consistorie at Wittemberg, *in a caus of matrimonie, where a Husbandman got with childe the Sister of his deceased married wife, and afterwards married her.*

LOving friends, wee have considered of your unlawful matrimonial caus; namely, that a Boor got his deceased wifes sister with childe, and afterwards by approbation of the minister, married her, who now as wee hear, lieth in childe-bed. Now

forasmuch

forasmuch as (by command of our most gracious Lord, the Prince Elector of *Saxon*, &c.) you do desire to bee instructed herein, and specially touching the punishment; Wee therefore (as the Spiritual Judg) do direct (according to the Council held by the Divines and according to the waight of the caus) that the same marriage in this degree is not to bee suffered nor endured; therefore accordingly it is acknowledged void, and that those two persons bee separated the one from the other. Also by reason of their excercised leacherie, to terrifie others by their example, they shall bee laid in prison, and there remain certain weeks, and the begotten childe to bee brought up and maintained by the parents on both sides. And whereas the minister (without the advice and instruction of his lawful magistrate and spiritual superattendent) did permit that marriage in a prohibited degree, therefore hee shall also bee punished with eight daies imprisonment.

Of the Pope's excuses, touching the forbidding of matrimonie.

ALthough the Pope forbiddeth the state of matrimonie, yet hee excuseth himself and saith, hee forbiddeth it not, for hee alledgeth, that hee forceth no man to becom a spiritual person; therefore hee forbiddeth not matrimonie. But it is apparant and without all contradiction, that hee forbiddeth the state of matrimonie which no waie wee are able to vvant.

Of Luther's *manner of Citation in cases of matrimonie.*

I *Martin Luther*, Doctor in the holie Scriptures and preacher here at *Wittemberg*, do make known unto thee *N. N.* that the virtuous woman, *N. N.* hath been with mee, and complaining shewed, that thou hast promised unto her a lawful and constant marriage, and thereupon also hast held an open contract with her, yet notwithstanding this unregarded, thou art departed from her, and refuseſt to accomplish matrimonie with this woman, which thou art bound to perform before God and the world according to such thy promiss and obligation, whereby shee is constrained to visite mee instead of the minister here at *Wittemberg*, and desireth mee for God's sake to help and to assist her in that which is just and right in this behalf. Wherefore in the ministers name I Cite thee herewith, and peremptorily I charge thee to appear here at *Wittemberg* before mee and others appointed in such causes, on Wensdaie next ensuing the Sundaie *Cantate* early in the morning, to here such complaint, and further what is right in this case, wherefore and for which caus, I shew thus much unto thee in the best sort, according whereunto thou art to direct they self. Dated at *Wittemberg*, on the Sundaie after *Misericordias Domini*, 1531.

That the holie Fathers of the Church have had carnal concupiscence, therefore a single life is to bee shunned.

SAint *Austin* (beeing antient) complained of Nocturnal pollutions. Saint *Ferenymus* struck his breast with stones, beeing fiercely tempted with carnal lust and concupiscence, yet notwithstanding, it would not help, hee could not beat out of his heart the Virgin which hee had seen dancing at *Rome*. *Franciscus* the Capuchine Frier made Snow-balls, embraced and kissed them, thereby to drive away the evil lust. St *Benedict* laid himself among the thorns, and when the evil lust came upon him, then hee stripped himself naked, laie in the thorns, and well throughly scratched and pierced his skin and flesh. St *Bernard* chastised himself and made his bodie so faint and wearie (his breath thereby in loathsom manner stinking) that no bodie could endure to bee about him. At these Games (said *Luther*) the Divel laughed in his fist, for hee stirreth people up to sin and to blaspheme, as the holie Scripture witnesseth, that the Divel possesseth humane creatures with evil cogitations, yea hee holdeth their hearts captive, as it is said of *Judas* the traitor, that the Divel went wholie into him. &c. I believ (said *Luther*) that Virgins also do feel and have their carnal temptations and motions; but when such humors and pollutions approach, then the gift of Virginitie is gon, and as then they should take that Physick which God hath ordained. Higher people (said *Luther*) then wee are have been married, for St *Peter* had a sister in

Law, therefore hee had also a married wife, the other Apostles likewise were married men (*John* the Evangelist excepted), St *Paul* reckoneth himself among the widdowers, from whence it appeareth, that in his younger years hee was a married man, according to the custom of the Jews, who married in their youth. St *Spiridion*, Bishop of *Cyprus*, was a married man; St *Hillarie* also had a married wife, for hee wrote to his little Daughter (himself beeing in exile, banished and driven away) and admonished her to bee Godly and honest, to bee obedient to her mother, to learn diligently to praie; hee wrote also unto her, that hee had been with a rich man who had promised him, if his little Daughter would bee good, Godly and honest, hee would bring her a golden Petticoat; in such manner did the good Father childishly plaie with his little Daughter in writing.

I much marvel (said *Luther*) that the holie Fathers suffered themselvs so fiercely to bee tormented with such foolish tribulations, which the high Spiritual persons felt not, who nevertheless were rulers in Churches and executed great offices. But this temptation of carnal lust is well to bee remedied, so long as maidens are forthcoming. But the temptations of blaspheming and despairing is not to bee hindred. *Nam nos nec peccatum intelligimus, nec remedia novimus*; that is, *For wee neither understand sin, nor know the remedies.*

Of *Luther*'s Praier before his marriage.

Loving heavenly Father, forasmuch as Thou hast placed mee in the honor of Thy name and office, and wilt also have mee to bee named and honored a father, grant mee grace, and bless mee, that I may rule and maintain my loving wife, children and servants Divinely and Christianlike. Give mee wisdom and strength well to govern and to bring them up, give also unto them good hearts and wills to follow Thy Doctrine and to bee obedient, Amen.

Of the contemners of matrimonie.

Pope condemneth the state of Matrimonie.

THe fountain of all whoring and leacherie in Popedom (said *Luther*) is, that they condemn the most holie state of matrimonie, for all that contemn matrimonie, must needs fall into filthie abominable leacherie, yea also in such sort, that they change the natural into unnatural uses, as St *Paul* saith, *Seeing they contemned God's Ordnances and creatures,* that is, wives (for God created the wife to bee with the husband, to bear children, and to execute houf-keeping) therefore they justly receiv their deserved wages which (as St *Paul* saith) is fit and meet for them on their own bodies, by reason of their errors.

Rom. 1.

Why *Luther* took a wife.

I took a wife (said *Luther*) therewith to upbraid the Divel, and to confound the whoring in Popedom, and in contempt of that nastie leacherie in Popedom, which is very great and abominable. Pope *Leo* died even at that time, when hee had to do with a Boie; O the abominable confusion of that most holie Father.

That leacherie, followeth upon falſ Doctrine.

ALl falſ Doctrine (said *Luther*) is stained with leacherie and whoring, for what are the Pilgrimages in Popedom, but onely that knaves and whores assemble and meet together? What doth the Pope elſ, then that without ceasing hee fowleth himself with leacherie. The Heathen esteemed much more honorable of matrimonie, then the Pope and Turk, the Pope is an enemie to matrimonie, the Turk is a contemner thereof, but the custom of the Divel is, to bee an enemie to God's Word, Works and Ordnances; what God loveth (as the Church, Matrimonie, Policie, &c.) the same the Divel and his creature the Pope hateth, hee affecteth rather whoring and discord, for when hee hath these, then hee well knoweth, that people enquire not much after God.

Touching the marrying of Priests.

PRiests are forbidden to marrie both in Popish and in the Imperial Laws, wherein is added a punishment thereupon; namely, that a Priest who taketh a wife must bee dismissed of his office and bee a laie-man.

The hangman take those Tyrants, that separate married people, kill and destroie them,

them. The Pope is the most abominable tyrant; hee hath put down the old canons and ordained new, which are for his turn: for hee hath subjected the temporal Imperial laws under his canonicall and spiritualless ordinances, so that the Emperor dare's order nothing in his laws against the Popes rights. No man can less indure the strictness of the spiritual rights, then even the Pope and his greased crew: therefore like a fox hee craftilie boasteth, that hee is lord over the Holy scriptures and counsels. But (said *Luther*) if the Pope bee over the holy scriptures, then the Divel hath carried him over the same. *Gerson* wrote two books, that the Pope, *Autoritate divinâ*, is subject to the scriptures, but the frantick ass the Pope maketh it so grosly, that, any man of common sens and reason, may easilie feel his fantastick fopperies, although no scripture to confound him.

Pope maketh Imperial Laws subject to his Canons.

Of the caus of the popish unmarried life.

THe chiefest caus of the unmarried lives of priests, was: that their children and posterity would bee poor and forsaken orphanes, and the fathers would becom covetous whereby their children also might have something to maintein themselvs. The other caus is, that the faults of the priests wives were offensive, so that when the priests should reprove the wickedness of others: then the people would hit them in the teeth again and say, why did they not reform their own wicked wives?

Caus of the Priests unmarried lives.

That the Pope hath made away many thousands of children.

THe Pope (said *Luther*) with his ungodly *Celibat* or unmarried kinde of life, hath stifled many thousands of children and made them away contrarie to God's Ordnance, which murthering hee hath continued longer then four hundred years.

Of the Vow of Chastitie.

TO vow Chastitie, is nothing elf, then to condemn and curf the state of Matrimonie, for every one that is Spiritless (would saie) Spiritual, when hee is invested, renounceth the state of matrimonie with colored words, and forsweareth matriage, not onely for a time, but also so long as hee liveth; is not this (said *Luther*) an abominable desolation?

Of the error concerning matrimonie.

ANno 1538, the 17. of *August*, *Luther* continuing his earnest discourf of the horrible errors concerning the matrimonileſs kinde of life, and said, It is a wonder to see, that the loving Fathers of the Church were drowned in such open errors, they wrote nothing particularly of any worth concerning the state of matrimonie, but were deluded through that noysom *Celibat* or unmatried kinde of life, whereby many abominable errors crept in, they were stark blinde, in that they could not see that the state of matrimonie was instituted by God in both Testaments New and Old; for God joyn'd a man and a woman together. St *Paul* with express words saith, A Bishop should bee the husband of one wife, hee also prophecieth and declareth, that in the last daies dangerous times would com, and that they would forbid marrying. We have found by experience (said *Luther*) so many horrible sins, such Whoreing, Adulterie, Incest and other leacherous villanies; yet nevertheless, all those were overshadowed and adorned through the great luster and glittering of the *Celibat* or single kinde of life.

The Fathers wrote nothing of any worth concerning Matrimonie.

Of Gelding.

IN the Council of *Nice* (said *Luther*) it was very strictly forbidden, that no man should Geld himself, for many of them out of great impatiencie (when leacherie and wicked lust tormented them) forceably Gelded themselvs, to the end they might remain qualified and fitted for Church offices, and might keep their Prebendaries. Truly (said *Luther*) fools they were, in prohibiting that, which by God himself was instituted and ordained, whenas that holie man and Bishop *Paphnutius*, named an honest matrimonial conjunction and concubiting a godly chastitie.

Eunuchos facere.

Fools prohibited matrimonie.

Paphnutius.

Of the fruits of the Celibat *and single life in Popedom.*

THat beastly and mischievous superstition of the *Celibat* and matrimoniless life in Popedom hindred much good; namely, the begetting of children, the policie and Domestick State, gave great occasion to abominable sins, as Whoring, Adulterie, Incest, Leacherous cogitations and dreams, fearful visions and sprightings that appeared in sleeping, pollutions and uncleanness, &c. From whence St *Ambrose* wrote in his Hymne or Song, *Procul recedant somnia & noctium phantasmata*, &c. *ne polluantur corpora.*

Ambrose temptations to hinder God's Creation.

These temptations and tribulations assaulted St *Ambrose*, who notwithstanding was well exercised with manifold cares. What should not then the lazie, idle and fatted swine the Friers feel? What is this else, then to intend to suppress natural creation.

At what time the unmarried kinde of life began, and how long it hath endured.

THe *Celibat* or single kinde of life of the Spiritualtie began in the time of *Cyprian*, who lived two hundred and fiftie years after the birth of Christ, so that this superstition hath continued thirteen hundred years. St *Ambrose* and others believed not that they were humane creatures like other people.

Of the Priests chastitie or Celibat.

ANno 1532, *Albrect* Bishop of *Mentz*, beeing at *Nurenberg*, said, Hee would rather permit the Lords Supper to bee administred and received under both kindes, and would utterly abolish the Mass, then that hee would suffer the *Celibat* or unmarried kinde of life to go down. This was an abominable speech (said *Luther*), I hope our Lord God will put in practice the *Magnificat* upon them, *Deposuit potentes de sede.* For God will maintain His honor, and they shall sing the Asses tune, high begun, but lowly ended.

Of the fruit of the unmarried life of Priests and Nuns.

SAint *Ulrich* Bishop of *Auspurg*, in an Epistle which hee wrote, complained of a fearful spectacle at *Rome*; namely, that after Pope *Gregorie* had erected and confirmed the *Celibat* or unmarried kinde of life, hee intended to fish in a deep pond at *Rome* hard by the Monasterie of the Nuns, the water in the pond beeing let out, they found more then six thousand heads of children, which had been cast into the pond and drowned, these were the fruits of the unmarried life; whereupon Pope *Gregorie* (at that sight beeing amazed) abolished that Decree concerning the unmarried kinde of life; but the other Popes that succeeded *Gregorie*, erected the same again. The like happened in *Austria*, that in the Monasterie *Neuburg* had been Nuns, who by reason of their ungodly leacherous doings, were put out of the same, and placed else-where, in which Monasterie were set *Franciscan* Friers. Now the Friers intending to build, the foundation was digged up, where they found twelv great Pots, in each Pot was a carcase of a little childe. Therefore (said *Luther*) like as St *Paul* said, *Melius est nubere, quàm uri*; Even so saie I, It were better to marrie, then to give occasion, that so many innocent children should bee strangled and murthered.

Monasteries for Bastards.

At *Rome* are born such a multitude of Bastards, that they were constrained to build particular Monasteries wherein they were brought up, and the Pope is named, their father, when any great processions are held in *Rome*, then the said Bastards go all before the Pope.

That a Cardinal at Rome *was a married man.*

UNder Pope *Julius* was exercised an abominable leacherie and whoring at *Rome*. At the same time was a Cardinal that had married a wife, the which beeing known, hee was constrained to forsake her, but within less then a years space hee took her again; now when the Cardinal died, his wife wept bitterly and said, *Shee had an honest husband, who contented himself with one woman*: The Citizens in *Rome* wondering to hear the same, cried, *O sancta Maria.* For (said *Luther*) chastitie in those people is rare venison.

CHAP.

CHAP. LI.

OF MAGISTRATES AND RULERS.

Luther's discourſ of Magiſtrates and Rulers.

MAgiſtracie (ſaid *Luther*) is a ſign of Divine Grace, and that God is merciful, who hath no pleaſure in murthering, killing and ſtrangling, otherwiſe God would leav all things to go which waie they would, as among Turks and other nations, without good government, and as then wee ſhould diſpatch one the other quickly out of this world. Magiſtrates.

Of the difference between Parents and Magiſtrates.

PArents (ſaid *Luther*) do keep their children with greater diligence and care, then the Rulers and Governors keep their Subjects, from whence *Moſes* ſaith, *Have I begotten you*, &c. Fathers and mothers are maſters naturally and free-willingly, it is a ſelf grown Dominion; but Rulers and Magiſtrates is a forced maſterie, that is, they deal by force, and it is a made or a prepared Dominion; therefore when father and mother can rule no more, then the hangman muſt do the deed and bring them up. Therefore Rulers and Magiſtrates ought to bee watchers over the fift Commandement. Parents and Magiſtrates.

That God puniſheth through the Magiſtrates, ſhee is his handmaid.

THe temporal Magiſtrate is even like unto a Fiſh-net which they uſe to ſet before the Fiſh in a Pond or a Lake, but God is the plunger, whereby the Fiſh are driven into the net. For when a Thief, a Robber, an Adulterer or Murtherer is ripe, then hee hunteth them into the net, that is, hee cauſeth that they are taken by the Magiſtrate and puniſhed, for it is written, *God is Judg upon earth.* Therefore thou muſt either repent, or elſ thou muſt bee puniſhed; for, *Sera tibi tacitis pœna venit pedibus.* God's keeping in *Coram.*

At *Wittemberg* was a Thief, that had continued his ſtealing threeſcore years, and beeing apprehended in the fact, was asked by the Major, How it went? hee anſwered and ſaid, As I drive, ſo it goeth.

Tu ſupplex ora; Tu protege, Túque labora.

id eſt,

Sacerdotes doceant, Magiſtratus defendat & protegat, Agricola colat agrum, & reliqui faciant quod prodeſt ad conſervationem ſocietatis humanæ.

Do thou humbly pray: do thou protect: and do thou labor.

That is,

Let the Prieſts teach; let the Magiſtrates defend and protect: let the husbandman till the ground, and let others do that which is profitable to the conſervation of humane ſocietie.

That Governors muſt hold over their Laws and Ordnances.

PRinces and Rulers ſhould maintain their Laws and Statutes, otherwiſe they will bee contemned. Princes and Governors (ſaid *Luther*) above all things ſhould hold the Goſpel in all honor and carrie the ſame even unto their hands, for it furtheretb and preſerveth them, it nobleth the ſtate and office of Magiſtracie, ſo that now they know where their vocation and calling is, and that with good and ſafe conſciences they may execute the works of their office. But formerly in Popedom, Princes and Rulers, yea all Judges were wearie to cenſure over blood, and to puniſh Thievs and male- God's Lieutenants.

malefactors; for they knew not how to distinguish a private and single person that was not in Office, from him that was in Office, and had command to punish, &c. The Executioner or Hangman alwaies craved pardon of the condemned Malefactor when hee was to execute his Office, as though hee did unrightly, and sinned in executing the same ungodlie wicked wretch, whenas it is their own proper office which God hath commanded; for St *Paul* saith, *Hee beareth not the sword in vain*, for hee is God's Minister, a Revenger to execute wrath upon him that doth evil: Therefore (said *Luther*) when the Magistrate punisheth, then God himself punisheth. Magistrates ought not to bee milde; for behold God, (who is the most merciful) what an earnest and severe Law and Charge hee gave, where hee saith, *Whoso curseth his father or mother, the same shall bee put to death, thou shalt not have pitie on them*, &c.

Rom. 13.

Exodus 21.

That Magistrates should alwaies cleans and put away the evil.

Joab, King *David*'s General (said *Luther*), was doubtless a brave souldier; for hee ventured freely and with a valiant courage: When hee had but six hundred men hee joined fight with the whole Hoste of *Israël* and beat them; for hee thought, I have with mee good, old and experienced souldiers that oftentimes have been in the business, but yon are a multitude of people wrapt up together in everie place, hudling companions that approch in a disordered sort, &c. therefore hee fell stoutly upon them and put them to flight. I hold (said *Luther*) that *David* not willingly raised war against his son *Absolom*, but rather that his Captains persuaded him thereunto; for hee charged his Captains that they should deal well and mildly with the young man; but *Joab*'s counsel was the best, namely, to dispatch wicked wretches out of the waie, for they better not themselvs, but alway begin and raise one mischief after another.

Joabs Alacritie and steernes.

That ungodlie Princes have ungodlie Counsellors.

IT is impossible (said *Luther*) that where a Prince or Potentate is ungodlie, there should not bee ungodlie Counsellors. As is the master, such are also his servants. And this followeth necessarily, and is certain, Is the Bishop of *Mentz* a liar, so must Doctor *Turk* bee a knave. *Solomon* saith, A master that hath pleasure in lying, his servants are ungodlie, it faileth not.

Like unto like &c.

That wee ought to praie for Governors.

THe Magistracie is a necessarie state in the world, and to bee held in honor; therefore wee ought to praie for them, for they easily may bee corrupted and spoiled; *Nam Honores mutant mores, nunquam in meliores*, Honor altereth the kinde of life, produceth another minde, other speech, gestures and actions, but never (or seldom) better: they commonly becom Tyrants; for that Potentate or Prince who governeth without Laws according to his own brain, the same is a monster, worse then a sensless wilde beast; but whoso governeth according to prescribed Laws and Rights, the same is like unto God, who is an Erector and a Founder of Laws and Rights.

The danger of Governors.

How Governors should bee qualified.

GOvernors should bee wise, they should bee of courageous spirits, and also they should know how to rule alone without their Counsellors. The Princes of *Anhalt* are fine qualified, learned and modest Princes, both in words, gestures, and actions; they are well practised in the Latine tongue, and throughly known in the Bible, &c. I may truly saie (said *Luther*) that I lately held with those Princes a divine dinner; for at the Table they had none other discourse then of God's Word, with great humilitie, discretion and affabilitie: To conclude, they are God-fearing, understanding and very worthie Princes, who doubtless intend to gather together a treasure in heaven, in case they stedfastly remain by the doctrine of the Gospel.

Virtues of the young Princes of *Anhalt*.

That God, and not Laws do preserv Government.

TEmporal Government (said *Luther*) is not preserved onely through Laws and Rights, but through Divine Autoritie. God preserveth Government, otherwise the

The protector of Rulers.

the greatest sins committed in the world remained unpunished. Our Lord God in the Law sheweth what his will is, how the evil should and must bee punished. And forasmuch as the Law punisheth not a Potentate, a Prince or a Ruler; therefore our Lord God one daie will call him to an account, and will punish him. In this life, Governors and Rulers do catch but onely gnats and little flies with their Laws, but the wasps and great bumble bees do tear through, as through a cob-web; that is, the small offences and offendors are punished, but the abominable extortioners, oppressors, the grinders of the faces of the poor, of the fatherless and widows go scot-free, and are held in great honor. *Cato* the Heathen said,

Dat veniam corvis, vexat censura columbas.

Therefore God must support Government who will severely punish such great offenders.

What people are fit to govern.

TO Government belong not common slight people, nor servants, but champions, understanding, wise and couragious people, who are to bee trusted, and do aim at the common good and prosperitie, not to seek after their own gain and profit, nor to follow their desires, pleasures and delights; but (said *Luther*) how many Governors and Rulers think hereon? They prepare onely a trading and traffick out of Government; they cannot govern themselvs, how then should they govern great Territories and multitudes of people. *Solomon* saith, *A man that can rule and curb his minde, is better then hee that assaulteth and overcometh cities*, &c. Fit persons for Government.

I could well wish (said *Luther*) that *Scipio* (that much honored Champion) were in heaven; hee was able to govern and also to overcom himself, and to curb his minde, which is the highest and most laudable victorie. *Frederick* Prince Elector of *Saxon* was such a Prince, hee could disgest much, and curb himself, though by nature hee was of an angrie mood. In the Song of *Solomon* the 8th Chap. it is said, *My vineyard which is mine, is before mee*; that is, God hath taken the Government to himself, to the end no man may brag and brave thereof: God will bee King and Ruler, hee will bee Minister and Pastor, hee will bee man in the houf: To conclude, Hee alone will bee the Governor; for *Pastor, Episcopus, Cæsar, Rex, Vir & Uxor errant*, but God erreth not. And if in case wee should or could accomplish everie thing rightly, then wee should grow haughtie and proud. It is said, *Quem fortuna nimiùm fovet, stultum facit*; that is, *Whom fortune too much favor's shee make's him a fool*; for it is impossible that one (who is in prosperitie, and hath every thing according to his minde) should not bee haughtie. *Scipio.*

Why every enterprise and practice of Princes go not well forward.

POtentates and Princes in these daies (said *Luther*), when they take in hand an enterprise, do not praie before they begin; but they make to themselvs this account and reckoning, Three times three make nine, twice seven is fourteen, this faileth not, &c. that is, In this manner must the business surely take effect; therefore our Lord God saith unto them, For whom then hold yee mee, for a Cipher? Do I sit here above in vain, and to no purpose? You shall therefore know, that I will turn your accounts quite contrarie, and will make them all falf reckonings. Forgetters of God.

How the spiritual and temporal Government was established in the time of Emperor Maximilian.

EMperor *Maximilian* (said *Luther*) was an excelling Heroïck Champion, who by God was adorned with glorious gifts, and specially, hee was a fine, a civil, and a wise man; insomuch that *Frederick* Prince Elector of *Saxon* extolled him above all other Princes and Potentates. Hee was expert and fitted for peace and war. As on a time his Imperial Majestie discourfed of the present state of temporal Government, hee smiled, and said, God hath established both Governments well; the Spiritual Government with a drunken fool, and a nastie Priest (meaning Pope *Julius*) and the Temporal with a Goat-climer, meaning himself, who took great delight in hunting of Wilde-goats. Emperor *Maximilian's* speech.

That

That Pilate *was an honest temporal man.*

Wotldly honestie of *Pilate.*

Pilate (said *Luther*) was more honest and just, then at this time any Prince of the Empire (except those that are Protestants). I could nominate at this time many Popish Princes that are not comparable to *Pilate*; for hee held stiffly over the Roman Laws and Rights: Hee would not that Innocents (and such as were not openly convicted in an offence) should bee executed and slain without hearing of the Caus; therefore hee propounded all manner of civil conditions, to the end hee might have released Christ; but when they threatned him with the Emperor's dis-favor, then hee was dazeled, and forsook the Imperial Laws; thought, it is but the loss of one man, who is both poor, and therewithall contemned, no man taketh his part; What hurt can I receiv by his death? Better it is that one man die, then that the whole Nation should bee against mee.

Doctor *Mathesius* and *Pommer* fell at debate about this question, Why *Pilate* scourged Christ, and said, *What is Truth?* for the one alleged, that *Pilate* did it out of compassion; but the other said, It was don out of tyrannie and contempt: Whereupon *Luther* said, *Pilate* was a right worldlie man, hee scourged Christ out of great compassion, to the end that thereby hee might still the insatiable wrath and raging of the Jews: and in that hee said to Christ, *What is Truth?* hee would therewith give thus much to understand, as if hee had said, What wilt thou dispute much concerning Truth in these wicked times of the world? Truth is here of no value, &c. But thou must think upon som other trick, and upon the Lawyers Quiddits, as then happily thou maist bee released.

The Divel's seeking in *Pilate's* wife.

The two Doctors above-named, asked *Luther* further, What the Divel intended to gain, in that through *Pilate*'s wife hee sought to hinder the Crucifying of Christ? *Luther* answered, and said, The Divel's meaning (doubtless) was this, Hee thought, I have made away and slain many Prophets, and yet it groweth still worf and worf with mee, and on my side, they are too constant; This Christ likewise is altogether unaffrighted and undiscouraged to die; therefore (thought the Divel) I would rather hee remained alive, it may bee I shall bee able to ensnare him by som other means, and overcom him with som Temptation or other, and thereby I should gain much more, &c. The Divel (said *Luther*) hath high cogitations. And wee at this daie have not to strive and fight against *Italian* and *Moguntinian* practices, but against the spiritual designs and knaveries of the Divel; therefore the Holie Ghost must resist and destroie those wicked stratagems. Against those Tyrants St *Michaël*, *Gabriël* and *Raphaël* the loving Angels must protect and defend us, otherwise wee are lost.

That evil Governors do mischief to their subjects.

AN evil Governor that dealeth with tyrannie, is like a hedg of thorns about a garden; for they that climb over this hedg into the garden, do prick themselvs, not that the hedg of thorns would curb, resist and hinder them from getting Apples or Pears out of the Orchard, but it is the manner, propertie and nature of the thorns, that whoso toucheth them must prick and wound themselvs, &c. Even so an evil Governor likewise pricketh, woundeth, plagueth and oppresseth his subjects; not that hee seeketh God's Honor thereby, nor for the love of his Church, or that thereby hee intendeth to preserv good discipline and nurture, and to restrein the evil, &c. But that the same is the manner, the nature and the propertie of all Tyrants, to endeavor to mischiev and to torment their people, and to bring them to ruine.

That God giveth away and altereth Kingdoms.

Philip Melancthon and my self (said *Luther*) have justly deserved so much riches in this world at God's hands, as any one Cardinal possesseth; for wee have don more in the busines then one hundred Cardinals. But God saith unto us, Bee yee contented that yee have mee, *Sufficit tibi gratia mea:* when wee have him, then have wee also the purs; for although wee had the purs, and had not God, so were wee nothing holpen; therefore God saith, When thou hast mee so hast thou enough.

What

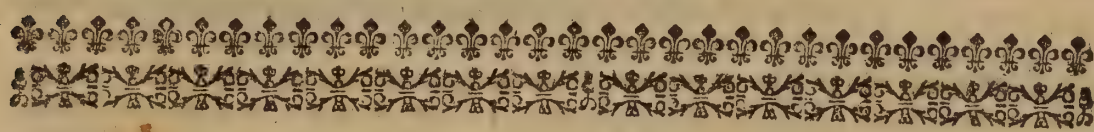
What saith God to the Prophet *Ezechiel? Thou son of man, Nebuchadnezzar caused his Armie to serv a great service against Tyre, yet hee had no wages; What shall I give him? I will give the Land of Egypt to Nebuchadnezzar, that shall bee his wages.* Even so (said *Luther*) plaieth God with great Kingdoms, Hee taketh them from one and giveth them to another. Ezech. 29.

That the love and obedience of Subjects towards their Governors, is the highest wealth and jewel.

AT the Imperial Diet at *Auspurgh*, certain Princes discoursed and spake in the praise of the Riches and Regalities of their Countries and Principalities. The Prince Elector of *Saxon* said, Hee had in his Countries store of silver Mines, which brought him great Revenues. The Prince Elector Palatine extolled his Vineyards and Wine that grew and were on the River *Rhyne*, &c. Now when the turn came that *Eberhard* Prince of *Wirtenbergh* was also to speak, hee said, I am indeed but a poor Prince, and no waie to bee compared to neither of you; yet nevertheless I have also in my Countrie a rich and pretious jewel; namely, when although unawares I should ride astraie in my Countrie out of my waie, and were left all alone in the fields, yet I could in safetie and securely sleep in the bosom of every one of my subjects, who are all ready for my service to set up and to venture bodie, goods and bloods. And indeed (said *Luther*) his people esteemed him as a *Pater Patriæ*. When the other two Princes heard the same, they confessed, that in truth it was the most rich and pretious jewel and wealth. *Nota bene.* Loving subjects.

That Princes ought to abandon Drunkenness, in regard of giving Offences.

I Invited to my house (said *Luther*) at *Wittemberg* Prince *Ernestus* of *Luneburg*, and Prince *William* of *Mechelnburg* to dinner, who much complained of the unmeasurable swilling and drinking kinde of life at Courts; and yet they will all bee good Christians; whereupon *Luther* said, The Potentates and Princes ought to look thereinto. Then Prince *Ernestus* answered and said, Ah Sir! wee that are Princes do even so our selvs, otherwise the same long since would have gon down, *Significans Principum intemperantiam esse causam intemperantiæ Populi*; that is, *Signifying that the intemperance of Princes was the caus of the intemperance of the People*; for when the Abbat throweth the Dice, then the whole Convent will plaie. *Manant exempla Regentum in Vulgus*, that is, *The examples of Governors have influence upon the Subjects.* Inroot of evil.



CHAP. LII.

OF POTENTATES AND PRINCES.

Of Joachim *Prince Elector of* Brandenburg.

THis Prince (said *Luther*) became a gracious Lord unto mee after this manner following; In the year 1532, a certain *Mathematicus* named *Gauricus* came from *Rome* to the said Prince Elector's Court, and related to the Prince the words of Pope *Clemens*; namely, the Pope (beeing in my writings (said *Luther*) hit in the teeth that hee was a *Florentine* Bastard) said, What then? Christ was also a Bastard. At which words the Prince Elector was so vehemently moved to anger, and hated the Pope in such sort, that hee wrote unto mee, earnestly admonishing mee stedfastly to remain by my begun Divine Resolution. But (said *Luther*) I neither began, nor intended to proceed in any thing touching the same thereby to pleas Princes humors, neither do I put trust in my own Master the Prince Elector of *Saxon*, much less in others, but my trust is onely in God. Not to put confidence in Princes.

Of

Of Philip *Landgrave of* Heſſen.

THis Prince (ſaid *Luther)* is a wonderful man, and hath a particular planet and fortune. If hee would forſake the Goſpel, then hee might obtein of the Emperor and Pope what hee pleaſed; but God hitherto ſtedfaſtly hath preſerved him. The Emperor offered to ſet him in peaceable poſſeſſion of the Earldom of *Katzenelbogen.* Alſo *George* Prince of *Saxon* would make him heir of all his Countries and People, (which the Emperor promiſed to confirm) if hee would forſake his Religion: But hee confeſſeth the Doctrine of the Goſpel, otherwiſe hee ſhould bee the well-beloved Son of Pope and Emperor. Hee hath a *Heſſian* brain and cannot bee idle.

It was in him a great boldneſs, that *Anno* 1528, hee over-run the Biſhop's Countries, but it was a greater act, in ſetting the Prince of *Wirtemberg* in poſſeſſion, and hunted King *Ferdinand* out of the Land of *Wirtemberg.*

Hee ſent for mee (ſaid *Luther)* and for *Philip Melancthon* to *Weymar*, demanding our counſel and adviſe touching his intended Wars; but wee in the higheſt manner diſſuaded him from his enterpriſes; wee made the beſt uſe wee could of our Rhetorick, and intreated him, not with Wars to bring a blow or ſtain upon the Goſpel; not to infringe and trouble the publick peace of the Empire: whereupon hee grew very red and vexed, although otherwiſe, hee was of an upright minde.

In the *Colloquium* at *Marpurg* 1539, his Highneſs went diſguiſed in mean apparel, inſomuch as no man knew him to bee the *Landgrave*; hee had at the ſame time high cogitations: then hee asked *Philip Melancthon*'s adviſe in his affairs, and ſaid, Loving *Philip!* ſhall I endure this, that the Biſhop of *Mentz* by force driveth away my preachers of the Goſpel? *Philip Melancton* ſaid, If the Juriſdiction of thoſe places do belong to the Biſhop of *Mentz*, then your Highneſs may not reſiſt him. Then the *Landgrave* replied, and ſaid, I hear your adviſe, but I will not follow it. At that time (ſaid *Luther)* I asked *Beimelberg* (one of his neareſt Counſel) why hee diſſuaded not the *Landgrave* from his ſtratagems. Hee anſwered mee, and ſaid, Our admonition helpeth nothing; what hee intendeth, from that hee is not to bee diſſuaded. When hee was upon the march, reſolving to ſet the Prince of *Wirtemberg* again into poſſeſſion, then every bodie deſired him not to bring an utter ruine upon the Land of *Heſſen.* But hee ſaid unto them, Bee contented; let mee go on; I will not bring it into any ruine at all The ſame hee alſo performed (ſaid *Luther).* Hee ſhot into a Caſtle 350 ſhot, and won it.

At the daie of the Aſſemblie held at *Caden* in *Bohemia* by King *Ferdinand* and other Princes, from whence an Anſwer was to bee given to the *Landgrave*; Then *George* Prince of *Saxon* ſaid to King *Ferdinand*, If in the ſpace of two or three daies you can levie an Armie of Souldiers to reſiſt him, then I adviſe to make no peace with him, otherwiſe peace is the ſafeſt courſ. Likewiſe *Severus*, *John Hoffman* and other Counſellors, ſeriouſly adviſed the King in any wiſe to make peace with the *Landgrave.*

Anno 1530, at the Imperial Diet, the *Landgrave* by King *Ferdinand* was Cited, together with other Princes of the *Auguſtanian* Confeſſion; where the *Landgrave* openly ſaid to the Biſhops, Make peace I adviſe you, for wee deſire it; Will yee note So will I ſacrifice at the leaſt half a dozen of you to the Divel. At which time the Biſhop of *Saltzburg* ſaid to *Albrecht* Biſhop of *Mentz*, I much marvel that yee fear the *Landgrave* of *Heſſen* ſo ſorely, hee beeing but a poor Prince? Then the Biſhop of *Mentz* anſwered him, and ſaid, Loving Lord Biſhop! If you dwelt ſo near him as I do, then you will talk otherwiſe.

God (ſaid *Luther)* hath ſet the *Landgrave* in the midſt of the Empire; for hee hath four Princes Electors inhabiting about him, and alſo the Prince of *Brunſchweig*, yet they are all affraid of him; the reaſon is, hee hath the the love of the common people, and therewithall he is a valiant ſouldier. Before hee ſet the Prince of *Wirtemberg* into poſſeſſion hee went into *France*, and the French King lent him much monie towards his Wars.

Of

Of the Duke Bavaria.

THe Dukes of *Bavaria* have alway been haughtie Princes, and fierce enemies to the Houſ of *Auſtria*, inſomuch that Emperor *Maximilian* ſaid, If theſe two bloods (*Auſtria* and *Bavaria*) ſhould boil in one pot together, then one of them would leap out; for they grudg the Empire to bee continued in the *Auſtrian* blood. Emperor *Maximilian's* ſpeech.

Ever ſince the firſt two Emperors (*Charls* the Great, and *Otho*) the *Bavarians* have been proud and haughtie. This preſent Empire is now com to the fourth Generation. Likewiſe *Franconia* and *Swevia* kept the Empire uuto the fourth Generation. The *Germane* Emperors have been excelling Champions, they were not ſuch Brands of Hell as the *Romiſh* and *Italian* Emperors. *Germane* Emperors.

Of George, *Prince of* Saxon.

ANno 1530, *George* Prince of *Saxon*, wrote a great Decretal (before the Imperial Diet at *Auſpurg*) how the ſpiritualitie ought to bee reformed, the ſame hee took with him to the Diet. I would wiſh (ſaid *Luther*) that the Emperor made him Pope, I ween, hee would talk with the Popiſh Biſhops about their Biſhopricks otherwiſe then I do. All the Papiſts would rather have mee then Prince *George* to bee their Reformer, I would wiſh there were alreadie a Reformation, for the Pope's Decrees reprove the Biſhops much more then I do. Prince *George* would willingly reform the Pope, as a Reformer of the Church; as then the Biſhop of *Mentz* ſhould have but one Biſhoprick, and ride but with fourteen horſes, the Biſhop of *Mersburg* onely with three, and alſo as then the Pope ſhould deſiſt from *Simonie* and not to drive on ſuch Spiritual uſurie, &c. All the Papiſts do acknowledg, that Reformation of the Popiſh Biſhops is highly neceſſarie; but the Prieſts dare not adventure to give conſent thereunto. Before the revealing of the Goſpel, Prince *George* was a great enemie to the Popiſh Religion, ſo that hee throughly plagued the Biſhops, the Abbots, the Prebends and Friers, inſomuch as there went a proverb of him, (whereas hee was of the *Bohemian* bloud, deſcended from King *Gerſich*, for his mother was Daughter to that King) ſaying, Hee drank it not, but ſuckt it. Hee is by nature an enemie to the Clergie; but when the Goſpel was brought again to light, and that the Emperor, the Pope, the King of *England* and *France* (together with all the Biſhops) hung themſelvs upon him, then, by their flattering Letters hee was ſwollen up in ſuch ſort, that hee now undertaketh a Reformation of the ſpiritualitie; for hee hateth the Pope, yet nevertheleſs hee can finely greaze the Biſhops mouths, hee ſetteth them upon the Ice, promiſeth them much, and more then hee is able to perform. Therefore the Prieſts and Friers have made Prince *George* drunk, in requital whereof hee will ſpew in their Boſoms.

I oftentimes (ſaid *Luther*) bewailed his blindneſs and blaſphemie againſt Chriſt, in reſiſting the acknowledged Truth, and ſinning againſt his own conſcience, When I was yet in the Monaſterie, I believed not that ſuch wickedneſs ſhould bee in people; but now I learn on the Biſhop of *Mentz* and of Prince *George*, what the world for a weed is, therefore I fear them nothing at all, that in ſuch ſort are ſeered and ſinged in their conſciences. Prince *George* his blindneſs and perſecution.

Of the death of Prince George.

ANno 1539, the 17. of *April*, Prince *George* died ſuddenly of a pluriſie, whenas the daie before hee was exceeding jocund among the Ladies; hee was buried at *Meiſſen* without any Popiſh ſtate or Cerimonies; it was very ſtrange, that hee (who ſo highly had held over the Maſs and Vigils) ſhould not thereof bee partaker at his laſt end.

This Prince and enemie of Chriſt (ſaid *Luther*) died in good time, for thereby the Tinder or Match was ſmothered and quenched, out of which a great fire might have riſen. All the cogitations, deſigns and reſolutions of the Papiſts are directed to this point, if they but onely might ſuppreſs and deſtroie the Proteſtant wretches (as they term us) then they eaſily would bee brought to ſuffer the Church to ſink and go Prince *George* his death.

down. But God breaketh their devices and fruſtrateth their deſignes, for hee can put down the mightie from their ſeat, and exalt the humble and meek; Hee can ſcatter the Nations (as the *Pſalm* ſaith) that delight in War; hee alſo knoweth how to confound the confidence that is put in humane creatures and Princes, to the end wee may learn to put our truſt in God and follow him. And hereby wee may ſee God's Works of wonder, that hee is able to fruſtrate humane deſignes and practiſes; for Prince *George* and his confederacie intended War at *Whitſontide* againſt the Proteſtants. But now cometh God and taketh him away through death. In his will were written theſe words, If I could enjoie thus much, that out of the Revenue of my Land and Countrie, War might bee made upon the Proteſtants in *Germanie*, ſo would I bequeath all my Lands and Treaſure to the Emperor.

End of the poor.

It is a far more miſerable caſe (ſaid *Luther*) when a Prince dieth, then when a mean perſon departeth that hath no repute. A Prince muſt bee forſaken of all his Lords, his friends, and at laſt muſt combate with the Divel; but they think not hereon, otherwiſe they would live leſs Prince-like.

Of King Alphonſus, *and how great Princes ſhould love their Subjects.*

WHen King *Alphonſus* of *Arragonia* beſieged the Citie *Caieta*, and a poor armleſs multitude of women, children and weak people were driven out of the Citie, to the end the beſieged might bee able the longer to endure the ſiege, and defend themſelvs: The King was then adviſed by his Captains to cauſ thoſe unweapon'd multitude to bee fallen upon and cut in pieces, that thereby the beſieged might bee moved the ſooner to yield. Whereupon the King ſaid, God preſerv mee from doing ſo; I would not practiſe ſuch tyrannie for the whole Kingdom of *Naples*; no, not although it were ten times more worth then it is. *Frederick* that laudable Prince Elector of *Saxon* (when by ſom hee was adviſed to beſiege *Erfurt*, intimating the taking thereof would not coſt above five men's lives) ſaid, The life of one man to bee loſt thereover were too much. But now in theſe times great Potentates regard not much their ſubjects nor ſouldiers; as yon roaring Captain ſaid, The mothers of ſouldiers are yet alive: Likewiſe hee ſaid, Manie ſouldiers may bee brought up with a barrel of butter-milk.

Of the Roman Empire.

How long the Romiſh Empire hath continued.

THe Romiſh Empire (ſaid *Luther*) continued not much above two hundred years by the Roman Race without bloodſhed; afterwards it fell to the Gauls or French; at laſt it came wholly to the Germanes; they have held it continually above eight hundred years together.

Of William *Prince of* Saxon.

VVIlliam Prince of *Saxon* married *Anna*, daughter of the King of *Hungaria*, whom hee evilly enterteined, contemned, and cauſed her to bee walled up, and leacherouſly dallied with another, with whom alſo hee laie in ſight and preſence of his Queen. At laſt ſhee died by reaſon of grief of heart. Then hee went on Pilgrimage to the Holie Land to do penance for his ſins, and after that hee married the other. Now hee had a Gentleman in his Court, whom hee intended to force to marrie his Concubine; but the Gentleman (marking the ſame) prevented him by marrying another Gentlewoman: refuſed to follow his Maſter's example. Theſe things (ſaid *Luther*) may go on a while, our Lord God looking through the fingers; but at laſt hee cometh and paieth ſoundly.

Of Emperor Charls *the Fifth.*

Emperor *Charls*'s Proclamation.

ANno 1521, at the Imperial Diet at *Worm*, Emperor *Charls* (ſaid *Luther*) cauſed a fierce Edict to bee publiſhed againſt my Doctrine, whereupon certain learned and godlie men (in the beginning of the very firſt line of his Edict) wrote theſe words, Som hitherto have had good hope and confidence in this Emperor, but how ſorely this tyrannical Edict hath eſtranged and affrighted the hearts of many good and godlie

lie people from him; the ſame cannot bee imagined, much leſs uttered with words.

Of Emperor Maximilian.

WHen Emperor *Maximilian* erected a League with the *Venetians*, hee ſaid, Three Kings are in the Chriſtian world; himſelf, the French King, and the King of *England*: Himſelf (hee ſaid) was a King of Kings; for what hee impoſed upon his Princes, if therewith they were pleaſed, then they accompliſhed his will; otherwiſe they let it alone; thereby ſhewing, that the Princes never were in obedient ſubjection under the Emperors, but did what they pleaſed. The French King was a King of Aſſes, for they did every thing that hee commanded them. But the King of *England* was a King of People; for what hee laid upon them, the ſame they did willingly, and loved their King like obedient ſubjects.

Whether it were better to govern according to natural reaſon and underſtanding, or according to preſcribed Rights and Laws?

I Hold (ſaid *Luther*) it were better that Princes governed according to natural reaſon and underſtanding; for the ſame is the heart and Empreſs of Laws, the fountain from whence all Laws and Rights do proceed and flow. Therefore they might bee able to govern with natural ſenſ, wit and wiſdom, and with the counſel of wiſe and underſtanding people, then with preſcribed and ſet Laws and Rights.

Of the baniſhing of Chriſtierne *King of* Denmark.

IT is reported (ſaid *Luther*) that this King governed Tyrannically; yet hee raged not ſo much as the Biſhops maliciouſly exclaim of him: Hee was baniſhed more out of the malice and envie of the Biſhops, then for any juſt cauſ; therefore hee now hearing that the Biſhops lie captivated in Priſons, lately lifting up his hand, ſaid, God bee praiſed that I live to hear of my Adverſaries ſhame and confuſion, now I am content to endure my impriſonment with a willing minde. Inchaſtitie produced alſo great hurt to that good King; for inchaſtitie ſpoileth and devaſteth Countries and people, no goodneſs cometh thereof.

Of Emperor Maximilian's *mildneſs.*

AS the King of *Denmark* ſent a ſtately Embaſſador to the Emperor *Maximilian*, who in the behalf of the King his maſter took high honor upon himſelf, inſomuch as the Embaſſador would deliver his meſſage ſitting: When the Emperor marked the ſame hee aroſe, and gave him Audience ſtanding, ſo that the Embaſſador for ſhame could not remain ſitting.

Likewiſe at another time, when an Embaſſador in the entring of his ſpeech was aſtoniſhed and amazed at the Emperor's preſence, and ſtood mute, inſomuch that in a ſort hee was ſtruck dumb; then the Emperor began to diſcourſ with him touching other affairs thereby giving the Embaſſador ſpace and time to remember himſelf, until hee was again reſtored and heartned. Emperor's affabilitie.

Of John *Prince Elector of* Saxon.

ANno 1530, *John* Prince Elector of *Saxon* (at the Imperial Diet at *Auſpurg*) ſaid to his Divines, Loving Friends! If yee bee not confident to preſerv and maintain the Cauſ, then take heed that yee bring not Countrie and people into danger and hurt. The Divines anſwered him, and ſaid, Will your Highneſs ſtand by and aſſiſt us, then leav the Cauſ to us to maintein the ſame before the Emperor. Whereupon the Prince Elector with great zeal, and with an *Abraham*'s Faith, ſaid, God forbid; would yee exclude mee? I will with you confeſs alſo and acknowledg Chriſt. Princelike pietie.

Of the King of England.

ANno 1535, the 1 of *May*, I received Letters (ſaid *Luther*) out of *England*, touching the Popiſh Traitors againſt the King. The Pope had corrupted Cardinal *Pool* (the King's near kinſman) and through large promiſes had prepared him, The Pope's treacherie againſt the King through Cardinal *Pool*.

The Pope's treacherie against the King, through Cardinal *Pool*.

that on *Easter* daie hee should caus the King to bee killed; on which daie, the Emperor intended and had concluded to take possession of *Callis*, and of all the English Ports. But this secret practise God in miraculous manner discovered; for hee had made the Secretarie frantick, who in his sicknes plaid the part of a Blab-toung, and opened the design. Whereupon the Cardinal was apprehended as a Traitor, and presently all the Ports and Landing-havens were strongly guarded and fortified, insomuch that on *Easter* daie all Citizens and townsmen went in Armor to receiv the Communion. Then *Luther* said, They will not ceas; the Pope daie and night will endeavor to humble this King, like as also us Germanes.

King *Henrie*'s falling from the Gospel.

I am lately advertised (said *Luther*) that *Henrie* King of *England* is fallen from the Gospel again, hath commanded upon pain of death that the people shall receiv the Sacrament onely under one kinde, and that spiritual persons, Friers and Nuns shall perform their Vows, and tear in pieces their marriages, whenas formerly hee had don quite the contrarie. At this the Papists will jeer, will bee joiful and boast: Indeed (said *Luther*) it is a great offence, but let it go: That King is still the old *Hintz*, as in my first book I pictured him; hee will surely finde his Judg: I never liked his resolutions, in that hee would kill the Pope's bodie, but preserv his soul; that is, his false Doctrine.

King *Henrie*'s inconstancie.

Anno 1539, the 10 of *July*, *Luther* gave thanks to God that hee had delivered our Church from that offensive King of *England*, who with highest diligence desired and sought a league with those of our part, but was not accepted, doubtless God out of special Providence hindred the same; for that the King alway was unconstant and of a wavering minde.

Whether Thomas More *was executed for the Gospel's sake, or no?*

Luther answered, No, in no wise; for hee was a notable Tyrant: Hee was the King's chiefest Counsellor, a very learned and a wise man: Hee shed the blood of many innocent Christians that confessed the Gospel, those hee plagued and tormented with strange instruments like an Hangman or an Executioner; First hee examined them in words under a green tree, afterwards with sharp torments in prison. At last, hee leaned himself against the Edict of the King and whole Kingdom, was disobedient, and so punished.

Of unequal fortunes of two brethren, great Potentates.

Anthonie de Leva, and *Andrew de Doria*, the Emperor's chiefest Captains and Counsellors of War, advised the Emperor that hee should in person go against the Turks, and leav King *Ferdinand* at home, for hee had no fortune.

Whereupon *Luther* said, It is a marvelous thing that two brethren have such unequal, so manifold and contrarie fortunes; everie thing steppeth from *Ferdinand* to *Charls*: *Ferdinand*'s designs vanish away and are frustrated; *Charl*'s fortune proceedeth happily, for hee is not stained nor fouled with blood. *Ferdinand* is a wise Prince, and every thing goeth according to his choice and election (as *Aristotle* teacheth) not according to God's Counsel; the reason is, hee will acomplish everie thing through his own wisdom, counsel, and choice. I wish and praie that *Charls* may prevail against the Turks, yet when I praie, then our sins and unthankfulnes do crie against my praiers, and caus them to recoil back. These two mightie Potentates and Brethren have altogether contrarie effects and fortunes; one hath lust to War, the other to Peace, the one is fortunate, the other unhappie, the one is beloved of every man, the other is nothing regarded. Spaniards (said *Luther*) are strange souldiers, they live by robbing and filching, which *Millain* hath well found; how pitifully the same is devasted by the Spaniards, who ought to protect them against the Pope and French. One Citizen in that place was forced to nourish and maintein twentie souldiers in his hous, and the Citie hath endured such devastation, as almost *Jerusalem* endured.

Praiers against the Turks.

That the Emperor kisseth the Pope's feet.

Luther was advertised that the Emperor once again had kissed the Pope's feet, and desired of him, that a Council might bee held, and that *France* and *England* were fallen

fallen from the Pope. Then *Luther* said, The Pope well understandeth the Emperor's minde; namely, that the Emperor now kisseth the Pope's feet, to the end in requital thereof, the Pope shall kiss the Emperor's back-side.

Of France *and* England.

THe Kings of *France* and *England* are Protestants in taking, but not in giving. Good Protestants.

Of Emperor Charles *his virtues.*

ANno 1544, shortly before the *French* Wars began, the Emperor *Charles* the fift went through *France*, and laie in som Cities, the *French* King made him a great feast in a Castle, and at night hee caused a very beautiful and noble Damosel to bee led into the Emperor's Bed-chamber and secretly laid into his Bed; but when the Emperor laid himself down, (knowing nothing thereof) the Virgin was sorely affrighted, so that with fear shee trembled and quaked; the Emperor caused his Counselors, to bee called, and diligently enquired from whence shee came and who were her parents? The Virgin thereupon plainly in modest wise related the whole business; then the Emperor with fair presents and gifts sent her home to her Parents unstained and without spot of dishonor, and gave her a convoie of horse-men to bring her safely home, shee the Virgin with weeping eies rendred to the Emperor most humble thanks and so departed. But not long after, the Emperor caused the same Castle utterly to bee raced in the Wars and destroied.

Of Emperor Charls's *Coronation.*

EMperor *Charles* was Elected by the Princes Electors at *Frankfurt*. At *Ach* hee was Anointed, and at *Bononia* hee was Crowned by the Pope. To which Cerimonie hee Cited none of the Electors nor Princes of the Empire, but had about him other *Italian* and *Spanish* Dukes and *Dons*, who carried before him the Electorate Ensign, Ornaments and weapons. Of this particular (said *Luther*) I gave a touch in my little Book, many thousands whereof beeing Printed, they were soon bought up in every place.

Of Emperor Charls *his humilitie.*

THey of *Antwerp* (said *Luther*) caused to bee wrought in a fair and rich piece of *Arras*, the Battail fought before *Pavia*, in which the *French* King was taken captive, which peece of *Arras*, they offred (as a present) to the Emperor, but hee refused to accept thereof, saying unto them, That hee rejoyced not at the misfortunes and miseries of other Princes and people.

Of Emperor Maximilian *his* Motto *or* Dictum.

M*Aximilian's Motto* or *Dictum* was, *Tene mensuram, & respice finem.* This (said *Luther*) was more laudable then Emperor *Charles* his, *Plus ultra.*

Of Emperor Charles *his warlike preparations against the Turks.*

ANno 1538. *Luther* (beeing advertised of the great preparations which the Emperor made (as was divulged) against the Turks, said, What if Emperor *Charles* fortune expected this event following? Not long since (on hunting) hee pursued a great Stag, but in the pursute, a woolf met him, then hee left the Stag, and swiftly persecuted the Woolf, fell from his horse and wounded his leg. How (said *Luther*) if in this expedition hee left also the Stag (the Turk) and fell upon the Woolf (*Germanie*) to his own danger and hurt? God grant peace (said *Luther*) and resist that bloud-thirstie Divel. The same year, *Luther* continued his discourse, and therein at large remembred the fair Rights, Laws and Ordnances of the Empire, where the Emperor (according to the Golden *Bulla*) is to bee Elected by seven Princes Electors, and giveth unto them the jurisdiction of the sword and of judgments, which they have autoritie and power to use; also, that the voice of one (or two) Electors abollished the considerations of the rest, as was shewed by *Frederick* Prince Elector of Presaging events.

Saxon Anno 1519, who was Elected *Romane* King, but hee refused to entertain it, rather wished the same to bee conferred upon his Nephew, *Albrecht* Prince of *Meckelburg*, or (in regard no man was able to resist the *French*) upon *Charles* King of *Spain*, of whome they made choice accordingly, not as King of *Spain*, but as of a *German* Prince, and Arch-Duke of *Austria*. If (said *Luther*) instead of the three Spiritual Electors, there might bee chosen three Temporal, then it were much better and convenient. But now one Prince Elector alone, must bear the hate of all the other, and if the people were not incl nable towards him (as *Jacob* against the *Sichemites*) so were hee not able to disgest it, unless God preserved that Prince in wonderful wise.

Better it were that the Spiritual Electors were Temporal.

Of the Arch Bishop of Mentz *his Government.*

IT is evident (said *Luther*) that the raging of the Arch-Bishop of *Mentz* against the Gospel, is abominable, hee is a poor Prince, and as it were, the Pope's captive, hee thinketh the Turk cannot bee suppressed, except Christ and his Gospel bee destroied. Hee doth like King *Achas*, who when hee intended to fight with *Assur*, hee then called upon the God of the *Syrians* and *Damascanes*, the God of Israël with him was of no value. I much marvel (said *Luther*) that the Papists are so bold, yea so mad and foolish as to dare to put that censure in execution which as yet is not pronounced nor uttered. But (God bee praised) this advantage wee have, no Council hath condemned us for Hereticks, for the Rights, the Laws and Ordnances of the Empire do define, describe, and saie, Hee is an Hereticks who stifneckedly maintaineth his errors, &c. which wee of our part have never don, but have shewed and produced wittnesses out of God's Word and the Holie Scriptures, wee willingly do hear the meanings and opinions of others, but wee neither may nor will endure the Pope to bee Judg, wee will make him a partie.

The world's wages to good and faithful people.

King *Ferdinands* printed Proclamation (in which hee earnestly forbad, that no man should entertain the new Protestant Doctrine) was shewed unto *Luther* at *Wittemberg* whereupon hee said, This is the wages of the world; this King will banish Christ, the King of all kings, on whom *Cain*, all false Prophets and Teachers, Monarchs, Emperors, Kings aud others have throughly knocked and dashed themselvs to splitters. King *Ferdinand* must and shall bee glad to suffer this King Christ to bee in peace; let us watch and praie against him. This King *Ferdinand* (said *Luther*) is a very unfortunate man, and hath been in great dangers, hee was lately almost drowned in the River *Danaw*, for coursing with Sleds upon the Ice, his Forerunner, or Vsher went swiftly under the Ice and was drowned, and if by great chance they had not taken hold on the King, so had hee likewise been destroied. His misfortunes are not as other Champions use to bee (as King *Lodewick*, who was slain in the Wars, or as *Francis* King of *France*, who in the Battel before *Pavia* was taken captive) but this King *Ferdinand* hath common clownish mishaps; at *Auspurg* hee almost brake his neck, in another place hee was in danger to bee consumed with fire, now lately almost drowned. I hold (said *Luther*) the depending on his own wisdom, is the cause of his misfortunes, hee will govern every thing with his own wit and understanding, from whence his mishaps do proceed, but this hee taketh not to heart, hee hath an hardned heart which is sensless, neither is it moved by God's punishments, and although now and then hee hath a fit of repentance, yet it is onely the repentance of *Esau*, who also repented with weeping eies, but it was an ungodly repentance, for hee wept not becaus hee had sold his Birth-right, and was fallen int God's wrath, but becaus hee had lost the Birth-right. Our Lord God regardeth not such repenting, as when one is sorie that hee hath lost his lascivious mistriss; so the ungodlie are not moved, neither do they uprightly and truly repent.

Special accidents.

The caus of *Feodinand's* misfortunes.

Of the Turkish preparations.

Anno 1532.

LEt us truly repent, (said *Luther*) let us praie and attend the Lords will, for humane defence and help is too weak. Five years since, the Emperor was well able to resist the Turks, when hee had Levied a great Armie of horse and Foot out of the whole

whole Empire, *Italians* and *Germans.* But then hee would not, therefore in the mean time, alas many good people upon the shambles were Butchered and lamentably slaughtered by the Turks. Ah, loving God (said *Luther*) what is in this life more then death and to die, nothing elſ then death even from the Cradle unto old Age. I fear all things go not right, for the tyrannie and pride of the *Spaniards* (doubtleſs) will give us over to the Turks, and make us subject to them, the treacherie is great, I doubt (said *Luther*) the twentie thousand men, and the fair costly pieces of double Cannon are wilfully betraied to the Turk. It is not usual to carrie such great Pieces of Ordnance into the fields. Emperor *Maximilian* kept them safely at *Vienna.* It seemeth to mee, as should hee saie to the Turk, Take these pieces of Ordnance for a present, slaie and destroie all that cannot escape. This Expedition hath an aspect of treacherie; for those of our part are all in a slumber: But the Turk with all diligence watcheth, hee attempteth what hee can both with open power, and secret practises. Treacherie.

If the Turk shall caus Proclamation to bee made, that every man shall bee free from Taxations and Tributes for the space of three years, then the common people with joie will yield themselvs unto him. But when hee hath gotten them into his claws, as then hee will make use of his tyrannie, (as his custom is) for hee taketh the third son from every man; hee is alwaie father of the third childe. Truly it is a great tyrannie, which chiefly concerneth the Princes of the Empire themselvs. I ever held the Emperor suspected (said *Luther*) yet hee can deeply dissemble. I have almost despaired of him, as hee that opposeth the Acknowledged Truth, which oftentimes hee heard at the Imperial Diet at *Auspurg.* The Vers in the second Psalm will not ceas, *Why do the Heathen so furiously rage together, and why do the people imagine a vain thing? The Kings of the earth stand up, and the Rulers take Counsel together, against the Lord, against his Anointed, &c.* *David* complained thereof, Christ felt the same, the Apostles lamented it, wee also feel it likewise. Therefore St *Paul* teacheth and saith, *Not many wise according to the flesh, not many strong, not many noble are called, &c.* Let us call upon God the Father of our Lord Jesus Christ, let us praie, it is high time. *Luther's* despair of the Emperor.

Of the constancie of John *Prince Elector of* Saxon.

THe admirable great constancie of *John* Prince Elector of *Saxon* (said *Luther*) is worthie of everlasting memorie and praiſ; as hee who for his person held stiffly and stedfast over the pure Doctrine of the Gospel at the Imperial Diet at *Auspurg*, 1530. And when the Emperor's final will and meaning was shewed unto him, hee said, Here are two waies, either to denie God, or the World. Now therefore let every one consider which were best. Hereupon standeth it in the time of confession.

It was a miraculous thing and special gift of God, that one onely Prince so stiffly stood against all the rest; yea, against the Emperor himself. Therefore (said *Luther*) the Acts and proceedings in the *Augustanian* Confession may not easily be described; for they are high things, large and spatious. This *John* Prince Elector of *Saxon*, had attending upon him continually in his chamber six Pages of Honor; these every daie read unto him six hours out of the Bible. Likewise in hearing Sermons hee alway had in his pocket Writing-tables, and with his own hand wrote the Sermons out of the Preacher's mouths. Pious practice.

This *John* Prince Elector of *Saxon* alone, among all the Electors assembled at *Coln*, opposed the Election of the Romane King, *Ferdinand, Anno* 1531; for they proceeded therein contrarie to the Antient Rule and Custom of the Golden *Bulla.* Touching which Emperor *Charls* the Fifth took a corporal Oath; and as hee was elected Romane King at *Frankfurt*, hee then promised, and with his hand subscribed, that during his life no choice should bee made of a Romane King besides himself. Therefore *John Frederick*, the son of *John* Prince Elector of *Saxon*, by his father was sent to *Coln*, to make a speech, and to set himself against that Election in the behalf of the Prince Elector his father, both in words and actions. And immediately when the young Prince had accomplished his father's command, hee road *per* Post away from thence again; but hee was scarcely gotten out of the Gates of *Coln*, when certain were dispatcht to take and bring him back. Election of a Romane King at *Coln.*

of

Of Emperor Charl's *Censure concerning the* Augustanian *Confession.*

AS Emperor *Charls* read our Confession at *Auspurg*, (said *Luther*) hee openly spake these words, I would wish that this Doctrine were taught throughout the whole world. Likewise said Prince *George:* I know very well that many abuses are in the Church; if the same were by the Pope abolished, then I would willingly entertein and receiv this Doctrine; but I will not receiv it of a Run-away Frier, meaning mee (said *Luther*). If (said Prince *George*) God caused his Word to bee preached through great Potentates and Princes, then wee would entertein it. Yea, (said *Luther*) standeth the case so? But God thought it more fitting to make use of poor Fishers, of *Peter*, of *Andrew*, &c. God had need of *Amos* the shepherd, hee will none of your approbations. At the Emperial diet at *Augspurg*, Emperor *Charls* had eight and thirtie Chancellors attending on him.

Of John *Prince Elector of* Saxon.

AS *John* Prince Elector of *Saxon* was in his last Hunting hee could have no sport or game at all, for the Dear would neither stand nor staie, nor com in as they alway were wont to do; whereupon the Prince Elector said, This presageth somthing, that our Game (contrarie to their custom) flie away, *Luther* said, The Dear will acknowledg him no longer to bee their Master, it is a sign of his death, which happened within the space of five daies after.

Titulus Joannis Frederici *Electoris, Ducis* Saxoniæ, *sub Cruce militantis, ab Ecclesia sibi inditus*, 1548.

JOannes Fredericus *Dei Gratia*, *Electus Martyr* Jesu Christi, *Dux Afflictorum, Princeps Confessorum Fidei, Comes Veritatis, Signifer Sanctæ Crucis, Exemplum Patientiæ & Constantiæ, Hæres vitæ æternæ, obdormiscens in* Christo, *migravit ex hac miserrima vita, in cœlestem patriam Vinariæ, in mense* Aprili, *Anno* 1553.

CHAP. LIII.

OF DISCORD.

Luther's *Discourse of Discord.*

Prince Elector, *John Fredrick* his speech concerning discord.

ANno 1546, the 10 of *Februarie, John* Prince Elector of *Saxon* said, A matter in controversie were easily to bee accorded, if but onely the persons or parties might bee made to agree. Whereupon *Luther* said, Wee would willingly have Concord, but no man seeketh after *Medium Concordiæ*, which is *Mutum charitatis*. Likewise wee seek also riches, but no man seeketh after the right and true means how to bee rich; namely through God's blessing. Moreover wee all desire to bee saved, but the world refuseth the means whereby wee might bee saved; as. *Mediatorem Christum*, the same wee will not have.

In former times (said *Luther*) Potentates and Princes referred their matters in Controversies to faithful valiant people, and would not so soon thrust them into the Lawyer's hands. When people intend to bee reconciled and com to an agreement one with another, then (said *Luther*) the one partie must yield and give waie to the other. If God and mankinde should bee reconciled and agreed, then God must give over his Right and Justice, and must laie his Wrath aside; And wee (Mankinde) must also laie down our own Righteousness, for wee also would needs bee God in Paradise;

wee

wee thought our selvs wise (as Gods) through the Serpent's seducement; Then Christ was fain to make an Agreement between us; Hee interposed himself in the caus, and would bee a Mediator between God and mankinde; therefore this Mediator for his pains got the portion of a Parter thereby; namely, the Cross, (as wee use to saie) the Parter commonly getteth the best knocks by his parting. Even so Christ suffered and and presented us with his Passion and death; hee died for our sakes, and for the sake of our Justification hee arose again. Thus the Generation of mankinde became again reconciled with God.

That for the sake of Peace, the one must yield to the other.

WHen it falleth out (said *Luther*) that two Goats meet the one the other upon a narrow plank or stile that is laid over a deep water; how do they behave themselvs? (neither of them can turn back again, neither can they pass the one by the other, becaus the stile is too narrow; if they should thrust one another, then they might fall both into the water and bee drowned) Nature hath taught them, that the one laieth himself down and permitteth the other to go over him; so that thereby they remain both without hurt. Even so people should rather endure to bee trod with feet, then to fall at debate and discord one with another.

Why Christ curseth so sorely in the 109th Psal. [Deus laudem meam nè tacueris] *whenas hee forbiddeth to Curs,* Mat. 8.

A Christian (said *Luther*) for his own person neither curseth nor revengeth himself; but Faith curseth and revengeth it self. To understand the same rightly wee must distinguish God and Man, the Person and Caus. What concerneth God and the Caus, wee must therein have no patience, neither must wee bless; as for example, when the ungodlie do persecute the Gospel, the same toucheth God and his Caus, as then wee are not to bless, nor to wish thereunto good success, but rather wee ought to curs and maledict the Persecuters and their proceedings. These (said *Luther*) are called Faith's cursing, which (rather then it would suffer God's Word to bee suppressed, and Heresie mainteined) wisheth that all creatures went to wrack; for through Heresie wee lose God himself, *Numbers* 16. But the persons ought not to revenge themselvs, but to suffer all things, and (according to Christ's Doctrine and the nature of Love) to do good to our enemies.

CHAP. LIV.

Of SICKNESSES and of the Causes thereof.

Which are the heaviest tribulations and sicknesses.

THe Head-ach and sorrow of heart, above all other smartings are the greatest tribulations and sicknesses; as one said, Ho, ceas, or I am gon. Corporal plagues and troubles.

Anno 1530, I was at *Coburg* (said *Luther*) where I was plagued in such sort with a sowzing and ringing in my ears, that it was like as if a winde went out of my head, to which the Divel was an Assistant.

From whence all sicknesses and plagues do proceed.

WHen young children do crie lustily, then they grow well; for through crying the members and veins are stretched out, in regard they have none other exercise to bee moved. Ah! the Divel is strong and powerful, of whom every sickness and plague cometh. If the loving Angels defended us not, so were wee in the twinkling of an eie dashed in pieces and utterly spoiled: the Divel would cut us down like trees, with Religion and policie, both Church and Temporal Government, if hee were admitted to lop off but certain little twigs. Procurer of sicknesses.

of

Of the cauſ why ſickneſs doth com.

A Queſtion was put forth to *Luther*, How theſe two ſentences in Scripture might bee reconciled and accorded; *Firſt*, concerning the ſick of the Palſie, where Chriſt ſaith, *Son, bee of good chear, thy ſins bee forgiven thee*, &c. Here Chriſt ſheweth, that ſin was the cauſ of the Palſie; yea, of every ſickneſs. *Second*, touching him that was born blinde, where *John* ſaith, *That neither hee nor his parents had ſinned. Luther* anſwered, and ſaid, In theſe words Chriſt witneſſeth that the blinde had not ſinned: Therefore ſin is not the cauſ of blindeneſs; for onely Active ſins (which one committeth himſelf) are cauſes of ſickneſſes and plagues, not Original ſin: therefore the ſins which the ſick of the Palſie committed himſelf were the cauſ of his Palſie. But Original ſin was not the cauſ of the blindeneſs of him that was born blinde, otherwiſe all people muſt bee born blinde, or bee ſick of the Palſie.

Matth. 9.

John 9.

God ſendeth no ſickneſſes into the world but by the Divel; for all melancholie or ſickneſſes do com of the Divel, not of God. The Divel is our Lord God's Executioner; for my part (ſaid *Luther*) I am a right *Lazarus*, in ſickneſſes well practiſed.

Verſes concerning the Age, Miſerie and Mortalitie of Mankinde, by Luther *related.*

1. Puer.

Auſpicor à lacrymis, in iiſdem finio vitam,
In lacrymis vita eſt tota peracta mihi.

2. Adoleſcens.

Dic, venerande Senex, humanum vivere quid ſit?

3. Senex.

Principium vitæ dolor eſt, dolor exitus ingens.

The Cramp is the lighteſt or ſmalleſt ſickneſs, and I believ the Falling ſickneſs is a piece of the Cramp; as namely, that which is in the head (when the Cramp teareth one in the feet and legs) then it vaniſheth, when one quickly moveth himſelf or runneth.

Encreaſing of Sickneſſes.

The Fever in *Germanie* is a phyſick; for people would feed and ſwill themſelvs to death, if the Fever were not, the ſame maketh them more moderate. *Luther* beeing advertiſed that Doctor *Sebald* and his wife were dead (as was ſuppoſed) of the plague, ſaid, They died rather by reaſon of trouble and ſorrow, then of the plague. And when after their death *Luther* took their children into his houſ, ſom hit him therewith in the teeth, ſaying, That thereby hee tempted God; yea, (ſaid hee) I have gotten fine maſters to teach mee what is called, tempting of God.

Infirmitas Lutheri Schmalcaldiæ. *Luther's ſickneſs at Schmalcald.*

Eo in loco laboravit ex calculo lethaliter, ità ut in ipſa morte eſſet; nam omnes de illius vita deſperaverunt; that is, *In that place* Luther *was grievouſly tormented with the Stone, inſomuch that hee was near unto death; for all men deſpair'd of his recoverie.* No man could cure him, but God helpt him in wonderful wiſe; for hee had heard that hee ſhould bee carried away from *Schmalkalden*, to the end hee might not die and bee buried there in the eie of that monſter the Pope's Meſſenger. They carried him from thence to *Thambach*; when hee came into his lodging and drank a little red wine, then his bladder opened again ſo that hee was able to deliver his urine, which in many daies before hee could not. Then at *Thambach* hee wrote with chalk on the wall, *Thambach eſt mea Phanuel, ibi apparuit mihi Dominus.*

Divine help.

The Phyſitians in ſickneſſes (ſaid *Luther*) conſider but onely *Cauſas naturales*, out of what natural cauſes and from whence a ſickneſs cometh, the ſame they wil cure with their phyſick, and they do right thereon; but they ſee not that oftentimes the Divel caſteth a ſickneſs upon one's neck, when it hath no natural cauſes; therefore a higher phyſick muſt bee required to reſiſt the Divel's diſeaſes; namely, Faith and Praier,

which

which physick may bee fetched out of God Word. As then the 31 *Psalm* is good and necessarie thereunto, where *David* saith, *In manibus tuis sortes meæ.* This place (said *Luther*) I now learned in my sicknes, and will correct the same in the *Psalter*; for in the first Translation I drew it onely upon the hour of death: But it should bee said, *In manibus tuis tempora mea, omnis vita mea, omnes dies, horæ & momenta vitæ meæ*; that is, *My health, my hap, my life, mis-hap, sicknes, death,* &c. *stand all in thy hands.* Experience also witnesseth the same; for when wee think now wee will bee jocund and merrie, fresh and sound, then God soon sendeth that wee finde quite the contrarie. Exposition of the 31 Psalm.

Of frailtie and mortalitie, that a humane creature is like a glass.

Luther (shortly before his death) sent a fair glass for a present to Doctor *Justus Jonas*, and therewith hee wrote these words following;

One glass presenteth a glass to another glass, guess what it is?

Dat vitrum vitro Jonæ *vitrum ipse* Lutherus,
Se similem ut fragili noscat uterque vitro.

CHAP. LV.
OF DEATH.

Luther's *discourse of Death.*

IN the midst of life, wee are in the midst of death, for wee are subject to manifold and mortal sicknesses and mischances; here one stabbeth himself, there another falleth and bleedeth himself to death; therefore every hour wee have need to call upon God to keep and preserve us. The present time.

Why St Paul *did not fear death.*

WHen the Prophet *Agabus* declared to St *Paul* at *Cesaria*, that hee should bee bound of the Jews, and delivered over to the Gentiles to bee slain, yet nevertheless, hee disregarded death and took no heed to himself, but willingly went towards *Jerusalem*, and feared death nothing at all. The reason (said *Luther*) the Holie Ghost revealed the same, through which *Paul* was strengthned to die. Signs of death. *Acts* 21.

To die for Christ's sake.

TO die for the sake of Christ's Word, is esteemed precious and glorious before God; for wee are mortal howsoëver, and must die for the sake of our sins. But when wee die for the sake of Christ and his Word and freely confess the same, then wee die a true honorable death, wee are thereby made altogether holie Relicks, as then wee have sold our hides dear enough. But in that wee (Christians) praie for peace and long life, the same is not for our sake (to whom death is meerly gain) but for the sake of the Church and posteritie.

Of Luther's *mourning, countenance and speech, which hee shewed and declared at the death and burial of his loving Daughter* Magdalena, *of the age of fourteen years,* 1542.

Epitaph of Magdalena Lutheri, *Daughter of* Martin Luther, *made by the Father himself.*

Dormio cum sanctis hic Magdalena Lutheri,
Filia & hoc strato tecta quiesco meo.

Filia

Filia mortis eram peccati ſemine nata,
Sanguine ſed vivo Chriſte redemta tuo.

THe fear of death, is meerly death it ſelf, who ſo utterly aboliſheth death out of the heart, the ſame neither taſteth nor feeleth any death. A humane creature that lieth and ſleepeth, is very like to one that is dead, from whence the Antient ſaid, Sleep is deaths brother. In like manner, life and death is ſhewed and pictured in this, that daie and night, and all creatures do change and are altered.

Luther's dream of himſelf. My dream (ſaid *Luther*) which lately I had, will bee made true; for I dreamed, that I was dead and ſtood by my Grave all naked covered with ſmall Rags. Thus am I long ſince condemned to die, and notwithſtanding I live yet.

Of the ſentence, John *the* 8. Whoſo keepeth my ſaying, ſhall never ſee death.

Luther expounded the ſame thus, Wee muſt die and ſuffer death; but this is wonderful, that whoſo holdeth himſelf on God's Word, ſhall not feel death but ſhall depart as in a ſleep, and concerning him it ſhall no more bee ſaid, *Morior, ſed cogor dormire:* that is, I die, but I am forced to ſleep. But whoſo findeth not himſelf furniſhed with God's Word, the ſame muſt die in anguiſh; therefore when thou comeſt to that point to die, then make no Diſpute at all, but from they heart ſaie, *Credo in Jeſum Chriſtum Dei filium, plus nolo ſcire*; I believ in Jeſus Chriſt the Son of God: I will know no more.

Times of diſeaſes. The eight and thirtieth year (ſaid *Luther*) is an evil and a dangerous year, it bringeth many heavie and great ſickneſſes; Naturally, by reaſon (happily) of the Comets and conjunctions of *Saturn* and of *Mars*, but Spiritually, by reaſon of the innumerable ſins of the people. Now this life is nothing worth, let us not depend thereon, but truſt and believ in God who giveth everlaſting life, God give us a happie hour, as then wee have been well here.

Mortal dying. *Plinie* the Heathen writer ſaith, *Libro* 20. *Cap.* 1. The beſt Phyſick for an humane creature is, ſoon to die; *Julius* the Emperor contemned the ſigns of death, was careleſs of danger, hee ſaid, It is better once to die, then continually to bee full of care and to take heed of himſelf; this was enough for an Heathen (ſaid *Luther*), yet wee ought not to tempt God, but to uſe the means which hee giveth, and then to commit our ſelvs to his mercie.

That the death of a Chriſtian, is different from the death of an Heathen.

IT were a light and an eaſie matter for a Chriſtian to ſuffer and overcom death, if hee knew not that it were God's wrath; the ſame title maketh death bitter unto us. But an Heathen dieth ſecurely away, hee neither ſee'th nor feeleth that it is God's wrath, but meaneth, it is the end of nature and is natural. The Epicure ſaith, It is but to endure one evil hour.

Cicero's cogitation of death. *Cicero,* well and finely ſaid, Hereafter wee ſhall bee made either nothing or ſaved, as would hee ſaie, No evil hereafter can bee don unto us.

That the death of a Godly and an upright Chriſtian, is a ſign of God's wrath.

WHen I hear (ſaid *Luther*), that a good and Godly man is dead, then am I affrighted and fear that God hateth the world, who taketh away the upright and good, to the end hee may fall upon and puniſh the evil and wicked. Although I die, it maketh no great matter, for I am in the Pope's curſ and excommunication, I am his Divel, therefore hee hateth and perſecuteth mee. At *Coburg*, I went about and ſought mee out a place for my burial, I thought to have been laid in the Chancel under the Croſs, but now I am of another minde, I know I have not long to live, for my head is like a knife from which the Steel is wholie whetted away and is becom meerly Iron, the Iron will cut no more, even ſo likewiſe it is with my head; Now loving Lord God, I hope my hour is not far, God help, and give mee a happie hour, I deſire to live no longer.

To taste of death.

RIghtly to taste of death (said *Luther*), is directly to despair; a God-fearing Christian shall not taste of death, (as Christ saith) for hee never feeleth compleat despair, although somtimes a Christian is very near thereunto, but hee is drawn back again and preserved by the Holie Ghost. Christian feeling.

Of the contemning of death.

VVEe read (said *Luther*) of St *Vincence*, who beeing ready to die saw death standing at his feet, and said, Death! what wilt thou? Thinkest thou to gain any thing of a Christian, knowest thou not that I am a Christian? Even so (said *Luther*) ought wee to learn to contemn, to scorn and to deride death. Likewise it is written in the historie of St *Martin*, that beeing near his death, hee saw the Divel standing at his Beds feet, and bouldly said, *Quid tu hic stas horrenda Bestia? nihil habes in me*; that is, *Why stand'st thou here thou horrible Beast? Thou hast nothing to do with mee.* These (said *Luther*) were right words of faith. Such and the like ought wee to cull out of the Legends of the Saints, and leav other fooleries which by the Papists are foisted thereinto. Faith's strength.

That wee ought to drive away the melancholie cogitations of Death.

Luther of *Wittemberg*, descerning a very melancholie man (whom formerly hee well knew) said unto him, Ah humane creature, what doest thou, hast thou nothing else in hand but to think of thy sins, on death and damnation; turn thine eies quickly away, and look hither to this man Christ, of whom it is written, *Hee was conceived by the Holie Ghost, born of the Virgin* Mary, *suffered, died, buried, descended into Hell, the third daie arose again from the dead, and ascended up into Heaven*, &c. Wherefore doest thou think, that all this was don, *nunquid?* That thou shouldest comfort thy self against death and sin; therefore surceas, bee not affraid, neither do thou faint; for truly thou hast no caus; for Christ suffered death for thee and prevailed for thy comfort and defence, and for that caus hee sitteth at the right hand of God his Heavenlie Father to deliver thee. Good securitie of Grace.

Fidelis animæ vox ad Christum.

EGo sum Tuum peccatum, Tu mea justitia; triumpho igitur securus, quia nec meum peccatum obruet tuam justitiam, nec tua justitia sinet me esse aut manere peccatorem. Benedictus Dominus Deus meus, miserator meus & Redemtor meus, in te solùm confido, nunquam erubescam.

That is,

The voice of a faithful soul to Christ.

I Am Thy sin, and Thou art my righteousness; therefore I triumph securely, becaus neither my sin shall overwhelm thy Justice, nor thy Justice will suffer mee to bee or main a sinner. Blessed bee my Lord God, my Pitier and my Redeemer; in thee onely I trust, and shall never bee ashamed.

Precatio Lutheri.

SUm tuus in vita, tua sunt mea funera Christe,
Da precor imperii Sceptra tenere tui.
Cur etenim moriens tot vulnera sæva tulisti?
Si non sum regni portio parva tui.
Cur rigido latuit tua vita inclusa sepulcro,
Si non est mea mors, morte fugata tua?
Ergò mihi certam præstes ô Christe salutem.

That is,

The Praier of Luther.

I Am thine ô Christ in my life; thy death is mine: Grant mee part in thy Kingdom; for why by thy death did'st thou endure such grievous wounds, if I am not a small

portion of thy Kingdom? Why was thy life enclosed in the Sepulcre, if my death bee not abolished by thy death? Therefore ô Christ give mee sure salvation.

Of the mortalitie of an humane creature.

Dying's certaintie.

Quot membra sunt in nobis, tot sunt & mortes; that is, *So many members as wee have, so many deaths wee have.* Death peepeth out at every member. *Et nos in media vita sumus morti subjecti*; i. e. *And wee are subject to death in the mid'st of life*; for the Divel who is a causer and a lord of death, is our adversarie, and hunteth after our life: hee hath sworn our death, and wee have deserved it; but the Divel will not gain much by strangling of the Godlie; for thereon hee will crack a hollow nut. Let us die (said *Luther*) that so the Divel may bee at quiet. I have deserved death two-fold; *First*, in that I have sinned against God, for which I am heartily sorrie. *Secondly*, I have deserved death at the Divel's hands, whose Kingdom of lying and murthering (through God's Assistance, Grace and Mercie) I have destroied; therefore hee justly in requital thereof wisheth my death.

Of Luther's *censure touching the sentence* Mat. 24, [There shall rise false Prophets, insomuch (that if it possible) they shall deceiv the very Elect].

THis sentence (said *Luther*) was fulfilled and made true on the holie Fathers; as, on St *Jerom*, *Austin*, *Gregorie*, *Basil*, *Cyprian*, *Bernard* and others, they were seduced into those Errors, but they remained not therein. St *Bernard* wrote many evil and ungodlie things, specially concerning the Virgin *Marie*: but when hee was near his death, hee said, *Perditè vixi*, I have lived wickedly: But thou, loving Lord Jesu Christ, hast two-fold right to to the Kingdom of Heaven; *First*, it is thine Inheritance, for thou art the onely begotten Son of the Father; but that affordeth mee no comfort of the Kingdom of Heaven. *Secondly*, thou hast purchased and merited the same with thy Suffering and Death, thou hast stilled the Father's Wrath, hast unlocked Heaven, and presented the Kingdom of Heaven unto mee, as thy purchased good. Of this have I joie and comfort. Therefore (said *Luther*) hee died well and happily. Like wise when St *Austin* was to die, then hee praied the seven Penitential Psalms. But when these Fathers were in health, then they thought not on this Doctrine, but when they were upon their death-beds, and at the hour of death, then they found in their hearts what they were to trust unto, then they felt it high time to abandon from their hearts the depending on humane fopperies which formerly they taught and held, and to betake themselvs onely to Christ, and to relie upon his rich and pretious merit, &c. Then they took hold on such comforts, confessed this Doctrine, and so were made happie and saved.

Of a comfort in our last hour described by Luther.

ALmightie, Everlasting God, Merciful Heavenlie Father; who art a Father of our Loving Lord Jesus Christ; I know assuredly, that every thing which thou hast said thou wilt and canst perform, for thou canst not lie, thy Word is upright and true. In the beginning thou hast promised unto me thy loving and onely begotten Son Jesus Christ; the same is com, and hath delivered mee from the Divel, from Death, Hell, and sin: Afterwards also for more assurance out of his Gracious Will, hee hath presented unto mee the Sacraments of the Altar, and of Baptism, wherein are offered unto mee Remission of Sins, Everlasting Life, and all Celestial Treasure: upon which thy offer I have used the same, and in Faith have depended on thy Word, and have received the same: wherefore now I make no doubt at all, but that I am well secured and settled in peace; therefore if this bee my hour and thy Divine Will, so am I willing to depart from hence with joie upon thy Word.

Schola Fidei, 1 Cor. 15, The School of Faith, is said to go about with Death.
Absumta est mors in victoria; Death is swallowed up in victorie.
Si mors, ergò peccatum; If death, then sin.
Si mors, ergò omnes morbi; If death, then all diseases.
Si mors, ergò omnis miseria; If death, then all miserie.

Si mors, ergò omnes Diaboli vires; If death, then all the power of the Divel.
Si mors, ergò omnes mundi furiæ; If death, then all the furie of the world.
Sed ista nondum, imò contraria adparent, igitur fide opus est; fidem enim sequitur aperta rerum facies suo tempore, ubi invisibila nunc, fient visibilia tunc.

That is,

But these things do not appear, but rather the contrarie: therefore there is need of Faith; for an open appearance of things followeth faith in due time, where those things which are now invisible will bee seen then. Moreover upon the foresaid sentence, *Luther* further said:

Absorpta est mors in victoria; Death is swallowed up in victorie.

Isaiæ 25, *Præcipitavit mortem in æternum*; hee hath thrown down death for ever. When *Adam* lived, (said *Luther*) that is, when hee sinned, then Death devoured Life; but when Christ died, *id est, Justificatur*, then Life (which is Christ) swallowed up and devoured Death; therefore God bee praised, *Quod Christus moritur*, that Christ died and hath gotten the victorie.

That the Article of Justification by Faith was altogether darkned in Popedom.

THe Pope's Legate beeing at the Imperial diet at *Auspurg*, *Luther* said unto him, *Monstrate mihi unum locum de Justificatione Fidei*, that is, Shew mee one place of the Justification of Faith

In Decretis, Decretalibus, Clementinis, Sexto, Extravagante; In the Decrees, Decretals, Clementines, Sext, Extravagant.
In omnibus scribentibus omnium Summarum, In all the writers of all the Summs.
In omnibus scribentibus Sententiarum, In all the writers of the Sentences.
In omnibus Sermonibus Monachorum, In all the Sermons of the Monks.
In omnibus statutis omnium Synodorum, In all the statutes of all the Synods.
In omnibus ordinariis omnium Collegiorum, In all the Ordinaries of all the Colleges.
In omnibus regulis omnium Monachorum, In all the rules of all the Monks.
In omnibus postillis omnium glossatorum, In all the Postills of the Glossators.
In toto Hieronymo & Gregorio, In all Jerom and Gregorie.
In omnibus statutis Conciliorum, In all the statutes of the Councils.
In omnibus disputationibus omnium Theolog. In all the disputations of all the Divines.
In omnibus Lectionibus omnium V. In all the Lectures of all.
In omnibus Missis & Vigiliis omnium Templorum, In all the Masses and Vigils of all Temples.
In omnibus cerimoniis omnium Episcoporum, In all the Cerimonies of the Bishops.
In omnibus fundationibus omnium Monasteriorum, In all the foundations of all Monasteries.
In omnibus fraternitatibus omnium Sectarum, In all fraternities of all Sects.
In omnibus peregrinationibus omnium locorum, In all Pilgrimages of all places.
In omnibus cultibus omnium Sanctorum, In all the Worships of all Saints.
In omnibus Indulgentiis omnium Bullarum, In all Indulgences of all Bulls.
In tota Cancellaria Papæ. In all the Chancerie of the Pope.
In tota Curia Papæ, & in omnibus Curiis Episcoporum. At in his oportuisset abundare Fidei doctrinam, In all the Court of the Pope, and all the Courts of all the Bishops. And in these the Doctrine of Faith ought to abound.

Sed reperies

Orationes S. Brigittæ, *Rosaria, Psalteria, Orationes Conceptionis Coronæ B. Virginis, Orationes ad omnes Sanctos, Orationes pro bonis vitæ hujus, opum & fortunæ, Missas similes pro iisdem: hæc tantùm verbo recitata sunt sine Fide & valebant, si tantùm ore essent prolata.* i. e.

But you shall finde

The Praiers of St *Brigit*, Rosaries, Psalters, Praiers of the Conception of the Crown of the Blessed Virgin, Praiers to all Saints, Praiers for the goods of this life, riches, and fortune; the like Masses for the same: these onely were recited in Word, and it was sufficient, if they were onely uttered with the mouth.

Chap. LVI.

Of the Resurrection from the Dead.

Luther's *Discourſ of the Resurrection from the Dead, and Everlaſting Life.*

Christ's, and our Resurrection.

Nno 1544, on Sundaie *Cantate* after Easter, *Luther* made an excellent Sermon touching the Resurrection from the dead, out of the Epistle appointed for the same daie, and handled this sentence, *Thou fool, that which thou sowest, is not quickned except it die.* When *Abraham* intended to Sacrifice his Son, hee believed, that God out of the Ashes would make him a father of children. The faith of *Adam* and likewise of *Eve* (the one created out of a lump of earth, the other out of a rib) preserved them, becaus (without further disputing) they trusted and believed in Almightie God. They did not like the Sectaries, the Anabaptists and others, who saie, How can a handful of water save a humane creature? But to him that believeth in Almightie God, every thing is possible. The conception and birth of every humane creature that proceedeth out of a drop of bloud, is no less a miracle and wonder-work of God, then that *Adam* was made out of a clod of earth, and *Eve* out of a fleshie rib. The world (said *Luther*) is ful of such wonder-works of God, but we are stark blinde, we cannot see them. It is a greater miracle, that a childe is born, then that *Adam* was created out of a clod of earth. The whole world is not able to creäte one member, no not much as a little leaf, wee should give to such unbelieving Seducers and Sectaries not bread to eat, (but Grains and Hulks) who will measure God's Almightie power with their own humane and natural wit, wisdom and understanding without Faith. The manner of the Resurrection consisteth in these words, Arise, com, stand up, appear, rejoice yee which dwell in dust and earth. I shall arise again (said *Luther*) and shall speak with you, this finger wherewith I point, must com to mee again, to conclude, every thing must com again, for it is written, *God will create new Heavens and a new Earth, wherein Righteousness shall dwell*; it shall bee no vast nor idle Government, there shall bee all joie and happiness, for heaven and earth shall not bee a Barren or unfruitful sand. Heaven and earth shall bee renewed, and wee the faithful shall bee all together in one heap; if wee were here all one, then wee should have peace among our selvs, but God ordereth it otherwise, to the end wee may yern and sigh after the future Paternal home, and may bee made wearie of this toilsom life. Now if there bee joie in the chosen, so must the highest sorrow and despair bee in the damned. Who ever heard, (said *Luther*) that a rushing leaf struck a hole in ones head? Yet nevertheless an ungodly and a faithless person is affrighted even at the rushing of a leaf, but with a true Christian it is not so, for hee hath peace in Christ; on the contrarie, the ungodlie have no peace.

Rom. 4.

2 *Pet.* 3.

The joie of the Chosen, and sorrow of the Damned.

Of Abrahams *faith touching the Resurrection of the dead.*

Abraham surely believed the Resurrection from the dead, as hee intended to slaughter his Son, through whom notwithstanding, God promised him to encreas his seed and Generation as the Stars of heaven, which in the Epistle to the *Hebrews* is finely shewed. Our greatest miserie is, that wee call our Lord God a liar, where the Heathen saie, *Where is now their God.*

That the life to com, will bee far more Glorious then this life here, although Adam *had remained in Innocencie, and not fallen.*

THe life to com, (said *Luther*) will bee far more glorious, then that when *Adam* was in Paradice before the fall. And indeed, if *Adam* had remained in his innocencie

cencie, yet hee had begotten children, but not everlastingly remained in that state and life in Paradise, hee should have been taken and drawn up into the glorious everlasting life, not by death (for hee had been immortal) but by changing into the life to com. I oftentimes (said *Luther*) meditate hereupon, but am not able to understand it; namely, wherewith or how wee shall spend our time in the world to com, for there will bee no alteration, no labor, no eating, drinking nor sleeping. But I hold, wee shall have Objects enough to behold and to look upon. From hence *Philip* said, *Lord shew us the Father, so are wee satisfied.* The same will bee our delightful and amiable Object with which wee shall have enough to do.

Of the life everlasting.

ANno 1538, the 7. of *August*, *Luther* discoursed concerning the life to com, and said, In my late sicknes I laie indeed very weak, and committed my self to God. But nevertheless many things fell into my minde in the time of my feeblenes, concerning the everlasting life, what the same might bee, what joies wee there shall have? Well I am assured, that every thing shall bee revealed which through Christ is presented unto us, and is already ours, seeing wee believ it. But here wee shall not know, how the creation of the new world will bee, for wee are not able to comprehend nor understand the creation of this temporal world nor of the creatures therein, humane sens and reason with speculating and reasoning) cannot fasten the same, in regard with our cogitations wee are not able to attain to the knowledg of such things which are visible and corporal. To conclude, the joies that are everlasting are beyond the comprehension of any humane creatures heart. As *Isaiah* saith, *Exultabitis usque in sempiternum lætitia glorificata*: that is, *Yee shall bee everlastingly joiful in glorious joie.* But how cometh it, that wee cannot believ God's Word, whenas all things are accomplished and fullfilled of which the Scripture speaketh, unto this Article touching the Resurrection of the dead? This maketh Original sin, the same is the caus of it. The ungodly and damned at the last daie shall bee under the ground, and in som measure they shall behold the great joies and glorie of the chosen and saved, but thereby they shall bee so much the more pained and tormented.

Luther's cogitations, which in his sicknes fell into his minde.

Isaiah 41.

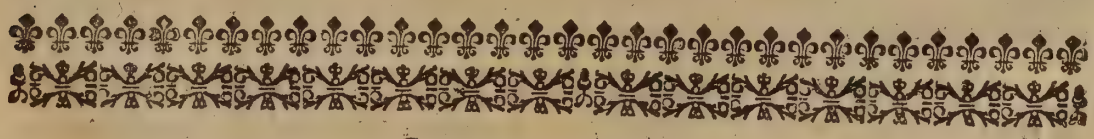
Where the ungodly shall bee then.

Hath our Lord God created so fairly this vanishing and temporal Kingdom; namely, heaven and earth and and all that is therein, how much more fair and glorious will hee then make and create yon unvanishing everlasting Kingdom.

Glorie of the everlasting life.

Of the everlasting life.

AS I laie sucking at my mothers breasts (said *Luther*) then I knew full little, how afterwards I should eat, drink, or how I should live. Even so do wee as little understand what the life to com will bee. God in the Prophet *Isaiah* saith, *Qui gestamini in utero meo, qui formamini in matre mea.* As would God saie, yee are not what yee shall bee, yee are yet in *utero*, all wealth, gold and treasure, great Kingdoms, &c. Those our Lord God calleth nothing elf, then all in *utero*.



CHAP. LVII.

OF DAMNATION AND HELL.

What gnashing of teeth is.

THold (said *Luther*) *Gnashing of teeth* to bee the extremest pain which shall follow an evil conscience; that is, Despair; namely, to know that one everlastingly must bee separated from God.

Gnashing of teeth in hell.

That wee may surely censure out of God's Word, who is damned.

I Wished (said *Luther*) and would willingly from my heart that *Zuinglius* were saved, but I fear the contrarie, in regard Christ commandeth, that wee should so judg and censure, (those that denie God and know him not, or those that denie him before the people, and make him a liar, whom God will not know again, also those that do not believ) that such already are damned. God's Censure and Judgment is sure and certein, which wee safely may pronounce over all the ungodlie, and may damn them, unless God reserveth unto himself a peculiar privilege and dispensation, which hath its scope. Even so *David* from his heart wished that his son *Absalom* might bee saved, when hee said, *Absalom my son, Absalom my son*, &c. yet nevertheless hee certainly believed that hee was damned; therefore hee bewailed him, not onely in that hee died corporally, but was lost also everlastingly; for hee knew that hee died in Rebellion, in Incest, and that hee had hunted his father out of the Kingdom.

Luther's troubles.

In this life (said *Luther*) are many kindes of unequal tribulations, according as the persons are also manifold and different. If another should have had those tribulations which I have suffered, so would hee long since have died; neither could I have endured or held out the Angel's buffeting of St *Paul*, no less had St *Paul* been able to undergo and endure the Tribulations which Christ suffered. The greatest and heaviest grief is, when one dieth in the twinkling of an eie, and departeth from hence. But hereof wee ought not to dispute, but to refer the same to God's Judgment; wee ought to deal with that which in the Word is revealed unto us.

Touching four sorts of degrees of punishments after this life.

THe Antient made four sorts of differences of Hell. 1. The fore-front, wherein (they saie) the Patriarchs were until Christ descended into Hell. 2. The feeling of pain, yet onely temporal, as Purgatorie. 3. Where the unbaptised children are, but feel no pain. 4. Where the Damned are, which feel everlasting pain, the same is the right Hell; the other three (said *Luther*) are onely humane imaginations. In Popedom they sang an evil song, *Cum Rex gloria*, &c. *Te nostra vocabant suspiria, te larga requirebant lamenta.* Our sighs called upon thee, our pittiful lamentations sought thee, &c. This was not Christian-like, for the Gospel saith, *They are in* Abraham's *Bosom. Isaiah* saith, *They go into their Chambers.* And Jesus *Sirach* saith, *The Righteous is in the Lords hand, let him die how hee will, yea although hee bee overtaken by death.* Therefore there are no sighings nor lamentations, the poor ignorant people drew the heartie sighing and sobbing of the Prophets (which in their life time they had in yerning after Christ the Messias whom they exspected) upon the dead. What hell is, wee know not (said *Luther*), onely wee know, that there is a sure and certain place, as is written of the rich Glutton, when *Abraham* said unto him, *There is a great space between you and us.* For if wee knew it, or that the Scripture had shewed any thing of this place, then there would have been no end or measure in disputing, therefore let us remain simple by the childrens Creed.

Luke 16.

Of the sentence, Isaiah *the* 28. Believ yee not? so remain yee not.

THat is, will yee not believ? so shall yee not remain; our Lord God's things are incomprehensible, yet nevertheless, in yon life (hee saith) hee will shew us all things, and will give us an accompt, why hee made it so. Wee Christians (God bee praised) have a great advantage, in that our faith is grounded so powerfully in the holie Scripture, and alwaie accordeth therewith, this the Turks and Jews have not.

CHAP.

CHAP. LVIII.

Of the last daie of JUDGMENT.

Luther's *discourſ of the laſt daie of Judgment.*

AH, Loving God (ſaid *Luther*)! come once; I waite continually for that daie, when early in the morning (in the Spring, the daie and night are alike long) I ſee a very cleer morning Red. For theſe are my cogitations (whereof I purpoſe alſo to preach), That ſwiftly out of the morning Red, will com a black thick clowd, out of which will iſſue three flaſhes of lightning, afterwards there will com a clap, and in a moment will ſtrike all on a heap, heaven and earth. The name of the Lord bee praiſed, who hath taught us to ſigh and yern after that daie, and in truth wee ought to deſire the ſpeedie approach thereof, in Popedom they are all afraid thereof, as they ſing, *Dies illa, dies iræ*, &c. That daie is a daie of wrath, &c. I hope, truly, that daie is not far off. Chriſt ſaith, At that time, hee ſhall ſcarcely finde faith on earth, wee have it alreadie (ſaid *Luther*) but in a corner, let us make our accompt, and wee ſhall truly finde, that wee have the Goſpel now only in a corner, whole *Aſia* and *Africa* have it not, the Goſpel is not preached in *Europa*, in *Grecia*, *Italie*, *Hungaria*, *Spain*, *France*, *England* nor in *Poland*, &c. And ſure I am, that this little corner where it is (the houſ of *Saxon*) will not hinder the coming of the laſt daie of Judgment. It is com alreadie ſo far as to the white horſ in the *Apcalyps*, the world cannot ſtand long, the Lord deliver us from evil, Amen.

Luther's cogitations, how the laſt daie will break in.

When the Turk (ſaid *Luther*) beginneth a little to decline, then certainly the laſt daie will com, for then it muſt bee *de neceſsitate Scripturæ*: of the neceſſitie of the Scripture. The loving Lord will com, as the Scripture ſaith, *Cum adhuc ſemel veniam, tunc commovebo cœlum & terram, & tum veniet deſiderabilis omnibus gentibus*: that is, *When I com, I will move heaven and earth, and then ſhall com the Deſired of all nations.* At the laſt there will bee great alteration and commotion; for then all the Elements ſhall bee melted to Aſhes, the whole world ſhall bee made a vaſt lump again, as in the beginning. Then there ſhall bee a new heaven and earth, and wee ſhall bee changed, but the Divel ſhall remain as hee is, for hee hath nothing of the Elements, as St *Paul* ſheweth, who had great Revelations. But I hope, ſeeing the Goſpel in ſuch ſort is contemned, that the laſt daie is not far, two hundred years hence God's Word will decreaſ again and fall, and there will bee a great darkneſs, for want of upright, faithful ſervants of the Word, as then the whole world will bee wilde and Epicuriſh, as then the voice will com and ſound, *Behold the Bridgroom cometh.*

Handling of the laſt daie.

Of another of Luther's *conſiderations touching the laſt daie, about what time it will com.*

ABout the time of Eaſter in *April* (when they leaſt of all feared the rain) *Pharaoh* was deſtroied in the Red-Sea, and the nation of Iſraël led again out of Egypt. Even about the ſame time (ſaid *Luther*) the World was created, at the ſame time the year is changed, and Chriſt aroſe again and the world renewed; even ſo (happily) will the laſt daie com about the ſame time. I have cogitations, after and about Eaſter, when the year is at the fineſt and faireſt, and early at the riſing of the Sun, (as at *Sodom* and *Gomorrah*) the Element will bee gloomie with earth-quakes and thundrings about an hour or little longer, then the ſecure people ſhall ſaie, Look thou fool, haſt thou never heard it thunder?

About Eaſter happily the laſt daie will com.

That

That the last daie will part and separate the Righteous from the ungodly.

THe upright Art of *Alchimie* (said *Luther*) liketh mee very well, and indeed, it is the Philosophie of the antient, I like it not onely for the profits sake which it bringeth in melting of the Metalls, in excocting, preparing and extracting, also in distilling herbs, Roots, and in subliming. But also, I like it for the sake of the Allegorie and secret signification, which is surpassing fair; namely, touching the Resurrection of the dead at the last daie. For like as in a Furnace the fire extracteth and separateth that which is the best out of the matter, yea it carrieth upwards the spirit, the life, the sap, and strength, so that it possesseth the uppermost part of the Still, it cleaveth thereon, and then trickleth downwards; insomuch, that the fat swimmeth above, and the best thereof hovereth alway uppermost; but the unclean matter, or the dreggs is left at the bottom like a dead carcase and worthless thing. Even so likewise, God will deal at the last daie of Judgment, therewith hee will separate all things through fire, will sunder and part the Righteous from the ungodly, the Christians and Righteous shall ascend upwards into heaven, and therein shall live everlastingly; but the ungodly and damned (as the dross and filth) shall remain in hell, and therein bee damned.

CHAP. LIX.

OF ALLEGORIES.

Luther's *discourse of Allegories and Spiritual significations of Scripture, and how wee ought to deal therewith.*

ALlegories and Spiritual significations, (said *Luther*) when they are directed upon Faith, and seldom used, then they are good and laudable; but when they are drawn upon the life and conversation, then they are dangerous and I am an enemie unto them, for when men make too many of them, then they pervert and spoil the Doctrine of faith. To conclude, Allegories or spiritual significations are fine ornaments of whores-hides, they are not of proof, wee ought not lightly to make use of them, except the principal cause bee first sufficiently proved with strong grounds and arguments, as wee see St *Paul* did in the 4. Chap. to the *Galathians*, the bodie is the Logick, but Allegorie is the Rhetorick; now Rhetorick (which at length finely and amplie adorneth and enlargeth a thing with words) is of no value without Logick, which round and briefly comprehendeth a matter. When with Rhetorick, men will make many words without ground to no purpose, then it is but onely a trimmed thing and a carved Idol.

Description of Allegories.

Of the Legends of St Margaret.

THe Legends of St *Margaret* (said *Luther*) have an Ecclesiastical Allegorie, and a spiritual signification of the Church; for the Church is the pretious pearl and costly jewel. *Olybrius* the tyrant is the world, that laieth it self against the Church, and resisteth her, insomuch as hee casteth *Margaret* into prison, where shee is throughly plagued and tormented of the dragon the Divel with manifold tribulations, out of which shee is not able to free her self until shee getteth hold on the Cross; that is, on Christ, hee driveth away and stabbeth the Dragon to death. In like manner St *Christopher* and St *George* have their spiritual significations.

Picture of the Church.

What Allegories are.

AN Allegorie is, when a thing is signified and understood otherwise then the words do express. *Allegoria in sententiis*, and whole speeches is, *Metaphora*, in words and vowels that are colored. Among all Languages none is so rich of Allegories as Hebrew:

Allegorie, *metaphora.*

Hebrew: The *Germane* tongue is full of Metaphors, as when wee saie, *Great crying: Few will: Hee hangeth the cloke according to the winde:* Katharine *of* Born *is the morning star at* Wittemberg, &c. These (said *Luther*) are Metaphors, that is, Colored words. Allegories are, as when Christ commandeth that one should wash another's Feet, of Baptizing, of the Sabbath, &c.

Wee must not hold and understand Allegories as they sound; as when *Daniel* saith (concerning the beast that had ten horns) wee must understand the same to bee spoken of the Romane Empire. Even so Circumcision in the New Testament is an Allegorie, but in the Old Testament it was no Allegorie: wee ought to observ them in the scantest measure. The New Testament frameth Allegories out of the Old; as it maketh two Nations out of *Abraham*'s sons, and in the Old Testament it was don and went even so. It is neither seemly nor fitting for us to make Allegories, as the Sectaries imagine; for (God bee praised) now all Arts are brought forth in most clear and complete sort; but alas, the same are sorely contemned, as the world sorely contemned Christ their own Savior, whom they held for the most despised, yea, they hanged him on the Gallows.

Daniel 17.

Nota bene.

Of the Knight Saint George.

THe Legend of St *George* hath a fair spiritual signification concerning temporal Government and policie. The Virgin signifieth the Policie; shee is vexed and persecuted by the Dragon the Divel, who goeth about to devour her. Now hee plagueth her with hunger and dearth, then with pestilence, now with wars, then hee spoileth and devasteth her, so long, until a good Prince or Potentate cometh, who helpeth and delivereth her, and restoreth her again to her right.

Of the insolent boldness of the Sophists, in feigning and dallying with Allegories.

THe Presumption and boldness of the Sophists and School-Divines is a very ungodlie thing, which som of the Fathers also approved of and extolled; namely, of spiritual significations in the Holie Scripture, whereby shee is pitifully tattered and torn in pieces, as these their Verses shew,

Litera gesta docet, quid credas Allegoriæ,
Moralis quid agas, quò tentas Anagogia.

With such signification (said *Luther*) did they plaie and dallie which serv to no purpose (as every one may see) neither to teach of Faith nor Godlinesse; they are meerly ridiculous and childish fopperies; yea, it is an Apish work in such sort to juggle with Holie Scripture: It is no otherwise then if I should discourse of Physick in this manner: 1. The Fever is a sicknesse, *Rebarbara* is the physick. 2. The Fever signifieth the sins, *Rebarbara* is Jesus Christ. 3. The Fever is a fault and failing, *Rebarbara* is the strength against it. 4. The Fever signifieth Condemnation, *Rebarbara* the Resurrection. Who seeth not here (said *Luther*) that such significations are meerly juggling tricks? Even so and after the same manner are they deceived that saie, Children ought to bee Baptised again, becaus they had not Faith.

To juggle and plaie with Holie Scripture.

To plaie with Allegories in Christian Doctrine is dangerous, the words now and then are acceptable, and enter fine and smoothly, but they are to no purpose; they serv well for such preachers as have not studied much, who know not rightly how to expound the histories and texts, whose leather is too short, and will not stretch, as then they laie hold on Allegories, wherein nothing certainly is taught, on which a man may ground; therefore wee should accustom our selvs to remain by the clear and wholsom text. *Philip Melancthon* asked *Luther* what the Allegorie and hidden signification was, That the Eagle, during the time hee broodeth and sitteth upon the eggs, hunteth not abroad, hee keepeth but one young, the other hee thrusteth out of the nest, and casteth them away. Likewise, why the Ravens nourish not their young ones, but forsake them when they are yet bare, and without feathers? *Luther* answered, and said, The Eagle signifieth a Monarch, who alone will have the Government, and suffer none besides himself to bee his equal: But the Ravens are the harsh and hard-headed swine and bellie-gods the Papists.

of

Of Sophisticall Allegories.

The Allegorie of a Sophist is alwaie screwed, it croucheth and boweth it self like a Snake, which is never straight, whether shee go, creep, or lie still, onely when shee is dead, then shee is straight and upright.

Of Allegories, and when Luther *disburthened himself of the same.*

When I was a Frier (said *Luther*) I was a master in spiritual significations, then I was altogether in my Allegories; but afterwards, when (through the Epistle to the *Romanes* I came a little to the acknowledgment of Christ) I saw that Allegories were vain, not what were signified by Christ, but who and what hee is. Before that time I Allegorized and spiritually signified every particular thing; yea also, the *Cloaca*. But afterwards I considered the histories, how difficult and heavie a matter it was that *Gideon* fought with the enemie in that manner as the Scripture sheweth; those were no Allegories, nor spiritual significations: but the Holie Ghost saith, Faith onely, with three hundred men, beat so great a multitude of the enemies. St *Jerom* and *Origen* (God forgive it them) holp thereunto that Allegories were held in such esteem. In whole *Origen* is not so much as one word of Christ.

Gideon's Battail, Jud. 7.

Of Luther's *best Art.*

I Can neither labor nor discourse any more, (said *Luther*) when I was young then I was learned, and specially before I came into Divinitie, then I dealt altogether with *Allegoriis, Tropologiis, Anagogiis,* there was nothing with mee but altogether Art. If one had now the same, hee would carrie it about him for an holie Relick; but I knew it was not worth a Surreverence: Now I have shaken it off, and my best Art is, *Tradere Scripturam simplici sensu*; that is, *To deliver the Scripture in the simple sense*; the same doth the deed; therein is life, strength, doctrine and Art; in the other is nothing but foolishness, let it lustre and shine how it will. When men will aim at that scope (said *Luther*) and will make *Tropos*, Tropes, then wee that are Christians have lost. It is not so to Trope, they ought to prove *Tropos*.

The best Divinitie.

Muntzer in that manner Troped with the third Chapter of *John*, *Nisi quis renatus fuerit ex aqua*; that is, *Unless one bee born again of Water*, &c. and said, *Aqua significat tribulationem*; ut in illo loco, *Intraverunt in animam meam aquæ multæ*: Sententia ergò est, *Per tribulationes oportet nos ingredi in regnum cœlorum*; that is, *Water signifie's tribulation*; as in that place, *Many waters entred into my soul*: The meaning therefore is, *That by tribulation wee must enter into the Kingdom of Heaven*. Thus did *Muntzer*, but St *Austin* gave a rule, *Quod Figura & Allegoria nihil probet, sed Historia, Verba & Grammatica*; i. e. *That Figures and Allegories prove nothing at all, but Historie, words, and Grammar*.

Chap. LX.

Of the Legends of the Saints.

Of Saint Elizabeth.

Saint *Elisabeth* (said *Luther*) was born *Anno Domini*, 1207, when Emperor *Otho* and *Philip* were at debate and tore themselvs about the Romane Empire. Shee lived not above four and twentie years. After shee had been dead five years, then shee was Canonized by Pope *Gregorie* the ninth, and proclaimed a Saint: Shee was invocated by many which knew her, and lived in her daies.

Ah! (said *Luther*) how fast were the Bishops asleep, how negligent were they in permitting

permitting ſuch Errors to com into the Church. It was a time of God's Anger; for ſeeing they forſook the Bible, therefore afterwards ſuch things were taught: But now (by God's Grace) wee have the Word, and where God's Word is pure and unfalſified, there muſt alſo bee the Holie Ghoſt.

Few of the Legends are pure; the Legends of the Martyrs are leaſt ſuſpected, as they who approved their Faith, and ſealed the ſame with their blood. The Legends of the Friers (ſpecially of the Hermits, which dwell all alone from people, called *Anachorites*) are abominable; for they have many ſtrange, horrible, and lying miracles and fooleries, touching wonderful moderation, chaſtitie and nurture. I hold much of thoſe Saints which are not known in particular wiſe, which do live after a publick ſort like other people, without hypocriſie; they boaſt not, neither do they permit themſelvs to bee noted.

Of Saint Anna.

CONcerning Saint *Anna* (they ſaie) ſhee had three husbands, as theſe little Verſes do ſound:

Anna ſolet dici tres concepiſſe Marias,
Quas genuit viro Joachim, Cleophe, Soloméque.

They ſaie *Anna* bare to her three Husbands three *Maries*; *Marie* the Mother of the Lord Chriſt by *Joachim*, *Marie Solome* by *Solome*, and *Marie Cleophe* by *Cleophas*; whenas notwithſtanding *Solome* is the name of a woman. Even ſo they ſaie, *John* the Evangeliſt was the Bridegroom of *Magdalena*, as they ſing of him in the Sequents, *Thou haſt forſaken the loving breſts, or thy ſweet heart, and wenteſt after the Meſsias.*

Wee read alſo in a Miſſal (ſaid *Luther*) of innumerable many Maſſes, which worſhippings were prepared and inſtituted by the Pope, onely for the ſake of monie. The whole week after *Michaelmas*, every daie they obſerv Vigils and Soul-maſſes for the Dead; then they ſprinkled and perfumed the houſes or places wherein the bones of the Dead laie, the ſame (they believed) either ſhould eaſ their pain, or deliver them thereout; all this they ſtedfaſtly held and believed without, yea, contrarie to God's Word.

Of the Virgin Tecla.

IN the Legends of the Virgin *Tecla*, who by St *Paul* was baptiſed, is written, That ſhee wakened in St *Paul* a carnal luſt. *Luther* laughing at ſuch lies, ſaid, Ah loving *Paul*! thou hadſt another manner of thorn in thy fleſh then carnal luſt and deſire. The Friers who live ſecurely at eaſ and have good daies, do dream (according to their leacherous cogitations) that St *Paul* alſo was plagued with the like tribulations as thoſe bellie-gods are. Popiſh deviſings.

The Legends of St Chriſtopher.

THe Legends of St *Chriſtofer* (ſaid *Luther*) is no Hiſtorie; but the Grecians (as wiſe, learned and rich-ſenſible people) feigned the ſame; to ſhew how a true Chriſtian ſhould bee, and how it went with him; namely, a very great, tall and ſtrong man, who carried a little childe (*Jeſus*) upon his ſhoulders, which was heavie, inſomuch as hee was conſtreined to bend and bow under him (as the name *Chriſtopher, that beareth Chriſt*, ſheweth) through the raging and boiſterous ſea, the world; where the waves the tyrants (the Tyrants, the Hereticks and all the Divels) beat upon and perſecute him, would willingly bereav him of bodie and life, of honor and wealth: but hee holdeth himſelf on a great tree as upon a ſtaff; that is, on God's Word. On the other ſide of the ſea ſtandeth an old man with a Lanthorn, in which a candle burneth, the ſame are the Prophets. Afterwards hee lifteth himſelf up, and ſo arriveth ſafely on the ſhore, where hee is ſecure; that is, into everlaſting life. But at his ſide hee hath a Taſh, wherein is fiſh and bread; to ſhew, that God here on earth will alſo nouriſh and take care for the bodies of his Chriſtians in ſuch perſecutions, croſſes and miſhaps which they muſt endure, and will not ſuffer them to die of hunger, as the world willingly would have. It is (ſaid *Luther*) a fair and a Chriſtian-like imagination; as alſo that of St *George*, for *George* in the Greek tongue is called *a Builder*, that buildeth Countries and People with Juſtice and Righteouſneſs, that hindreth and reſiſteth the enemies that intend to aſſault and hurt them.

of

Of the Legends of the Saints.

IT was one of the Divels proper plagues (ſaid *Luther*) that wee have not ſo much as as one Legend of the Saints pure and true, they are ſtuffed ſo full with lies, that without heavie labor they cannot bee truly corrected. The Legend of St *Katharine* is oppoſite to all *Romane* Hiſtories. For *Maxentius* was drowned in the *Tiber* at *Rome*, and never came to *Alexandria*, but *Maximus* had been there, as wee read in *Euſebius*, ſince the time of *Julius Cæſar* (and long before) there had been no King in *Egypt*. Doubtleſs a deſpairing wicked wretch it was, that jeered Chriſtendom with ſuch lies, ſurely hee ſitteth deep in hell. Such fopperies did wee believ in Popedom, but wee underſtood them not, therefore let us give God thanks, that wee are freed and delivered from the ſame, and let us praie, that one daie or other wee bee not forced to believ ſuch yea, more ungodly things.

Deviſers of Legends.

CHAP. LXI.

Of Spiritual and Church-Livings.

Luther's *diſcourſ of Spiritual or Church-Livings.*

Beſtowing of Spiritual Livings.

MY advice and conſideration is (ſaid *Luther*) that the foundations and Biſhopricks of the proteſtant Biſhops may bee permitted to remain to the profit and uſe of poor Students and Schools; and when a Biſhop, a Dean or Provoſt upon a foundation will or cannot preach himſelf, that as then hee ſhall at his own charge maintain other Students and Scholars which are fitted thereunto, and permit them to ſtudie and to preach. But when Potentates and Princes rend and tear Spiritnal livings to themſelvs and will famiſh poor Students and Scholars, then the Pariſhes of neceſſitie muſt bee devaſted, as is don already, for wee can get neither miniſters nor Deacons. The Pope (although hee bee our mortal enemie) muſt maintain us, yet againſt his will, and for which hee hath no thanks.

Want of upright preachers.

Of the robbing of Church-Livings.

Luther lamenting the robbing of Church-Livings by great Princes and Potentates, ſaid, Theſe times are evil, in that now the Church is ſo ſpoiled and robbed, they give nothing, but take and ſteal; in former times, Kings and Princes gave liberally and richly to her, but now they rob and devaſt her. The Church is more torn and tattered, then a Begar's Cloak, nothing is added to the ſtipends and wages of the poor ſervants of the Church. Thoſe that beſtow them to the right and true uſe, are perſecuted, it goeth with them as with St *Laurence*, who againſt the Emperor's command, parted the Church Livings among the poor.

Abuſe, yea, robbing of Church Livings.

S. *Laurence*.

Spiritual Popiſh Livings.

The Spiritual livings in Popedom, are unworthie that Chriſtianlike uſe ſhould bee made thereof, for they are the wages of whores (as the Prophet ſaith) and ſhall return again to whore's wages. The Pope is fooled (ſaid *Luther*) in that hee ſuffereth the Emperor and other Princes to take poſſeſſion of Spiritual Livings, hee hopeth thereby to preſerv his autoritie and power by them. For that cauſ, hee wrote alſo to *Henrie* King of *England*, that hee would bee content that the King took poſſeſſion of Spiritual Livings, ſo far forth that hee (the Pope) might but onely bee acknowledged by the King to bee the chiefeſt Biſhop. For (ſaid *Luther*) the Pope thinketh thus, I muſt now in theſe times of trouble and danger Court the Beaſt; I muſt yield in ſom things, &c. Therefore (ſaid *Luther*) I rejoice, that I have lived the time to ſee the Pope humbled, hee is now conſtrained to ſuffer his Patrons, his Protectors and Defendors

The Pope's kernel.

to

to take possession of Spiritual or Church Livings, onely thereby to preserv his power and autoritie, but so long as God's Word standeth, so long will the Pope stand like a tottering Wall, until hee bee quite overthrown. But how will it bee with the Monasteries and Churches which are fallen down, decaied and destroied? They shall never bee erected, and the Prophecie is now fulfilled, *Apocalyps*, the 17. That Kings shall hate the whore, and shall make her desolate and naked, &c. Popedom hath been and will bee a prey. Twelv years since, the Pope suffered one Prince to take possession of divers Bishopricks, who were constrained to redeem themselvs. But afterwards at the Imperial Diet at *Auspurg*, that Prince was compelled to restore them; but now the Pope giveth him leav again; the same Prince and his retinue may well forsake the Gospel, seeing the Pope yieldeth and appointeth so much unto him. It is now a very strange time, of which wee little thought twentie years past, for the Pope (that grizely Idol, of whom all People stood in fear) must now suffer, that Princes contemn and scorn him, which the Emperor dared not to have don thirtie years past, no not with one word to have touched him. To conclude, the Papists do intend very wicked practises, God resist them, let us but onely diligently praie, and remain by Christ and by his Word, which is pure.

Whereto Spiritual Livings might well bee used.

A Poor Student (said *Luther*) may well have and use Spiritual Livings to maintein his studying, onely that hee snare and binde not himself with ungodly and unchristianlike vows, nor consenteth to have Communion with the errors of the Papists. Ah, that wee might enjoie but onely the seventh part of the Gown (the Livings of the Church) to maintain poor Students. I am sorie, that our Princes have such desire to Bishopricks, for I fear, they will bee their bane, and that therewith they will lose what is their own. Use of Spiritual Livings.

When at the Imperial Diet it was handled, that the Monasteries should bee surrendred up to the Emperor, that hee might Billet his Captains therein; then (said *Luther*) I my self advised, and still will advise, that all the monasteries rather should bee pulled down and destroied, for who will suffer an Imperial Captain in his Countrie? This is meerly the Stratagem of the Bishop of *Mentz*, those fellows fain would have kept the upper hand over the Monasteries, as the Pope in *Italie* hath devoured all the Monasteries and Abbies. Deceit toward the Protestants touching Spiritual Livings.

Of the expounding of that sentence: Divitias peperit mater Ecclesia honorificata, & postea filia perdidit matrem: that is, *The honored mother-Church hath brought forth riches, and afterwards the daughter hath destroied the mother.*

THis sentence (said *Luther*) is true; for although the Church hath made riches and wealth, yet such make use thereof as are unworthie: touching this wee have a fair example in the tribulations and temptations of the Lord Christ, *Matth.* the 4th *first* the Church is plagued with hunger, with povertie, &c. As under the *Romane* Emperor; *secondly*, shee is vexed with heresies, for the Divel did not lead our Lord Christ into the Temple, but upon a Pinacle of the Temple, that is, over the holie Scripture; *thirdly*, shee is tormented by riches and power, the same is effected among the Popes, where they onely feed, swill, and work all manner of villanie, and therewithall they forget the Bible and holie Scripture. Tribulations of the Church.

That Spiritual Livings ought to bee imploied towards the maintaining of the Pulpit.

CHristianus, King of *Denmark* wrote lately unto mee, (said *Luther*) that hee had displaced all the Popish Bishops in his Kingdom, and in their stead, had ordained Superintendents, Doctors, and Christian-like Ministers and Teachers, and had appointed competent Stipends for them, wherein his Majestie desired my further advice and counsel. But the King had put one Article into the draught; namely that all the Incom, Rents and Tributs of the Bishopricks should bee brought under the Crown. King of Denmark.

I wrote again to his Majestie that, *sua quærere, malè olet :* that is, It savor's ill, for a man to seek his own interest, and that I feared the Crown might bee removed too far from the poor ministers, so that they might bee constrained to suffer hunger. *Ille Rex non habet illum propensum animum ad alendos ministros verbi, ut noster Elector, nam noster Princeps* Joannes Fridericus, *solus est defensor & nutritor pastorum :* that is, That King is not so forward to maintein the ministers of the Gospel, as our Elector : for our Prince *John Frederick* is the onely defendor and mainteiner of Preachers.

Chap. LXII.

OF VVARS.

That through treacherie, much is atchieved in Wars.

Brunswick.

AMong all the strong Cities which I have seen (said *Luther*) I must give *Brunswick* the praiſ, which in a sort is invincible, yet nevertheless no Citie is so strong, but, if an Ass loaden with monie can but make waie thereinto, it may bee won, meaning through treacherie. I hear saie, that the *French* King spendeth as much upon Intelligence, as upon the whole Armie besides, and hath atchieved and gained much by treacherie ; for few years past, having Wars against Pope *Julius* and the *Venetians*, hee put to flight and routed twentie thousand of the Pope's Armie, with four thousand men, the same was don by treacherie. But victories, fortune and good designs in War, are given by God, as wee well finde in *Hannibal* that most famous Captain, hee tugged the *Romans* throughly, hee hunted them out of *Affrica, Sicilia, Spain, France*, and almost out of all *Italie*. I am perswaded (said *Luther*) hee was a surpassing valiant man, if hee had had a particular describer of Histories, then doubtless, wee should have understood many great and glorious actions of him.

Hanibal, an excellent souldier.

Of faithless dealing among great Princes, and of the Wars against Millain, *and of the manly actions of the* German *souldiers.*

EMperor *Maximilian*, and King *Lodowik* of *France* made a League, wherein they willingly would have had the Pope ; now as hee consented thereunto, and for confirmation of the same, each one apart took the Sacrament, then the Pope soon after brake the League and joined with the *Venetians*. When the Emperor was advertised thereof, hee said, Wee three, who are held to bee the heads of Christendom, are the most despairing and perjured villains that are under the Sun, wee are becom faithless, not onely one towards another, but also towards God. On Easter daie following, the Pope was beaten, overcom and humbled by the *French*, but afterwards, hee sent secretly the Cardinal, *Matthias Long* (now Bishop of *Saltzburg*) to the Emperor, who made them at an union again against the *French*, insomuch that the *French* King lost *Millain* through the *Switzers*. About this Bride *Millain*, (which yieldeth yearly ten hundred thousand of Florins) such shedding of bloud hath risen (and continueth to this daie) as is beyond mans cogitation, for shee is very rich, and a Keie to *Italie*, the *French* King desired this Citie again of the Emperor *Charls*, promised to paie him a yearly tribute ; but the Emperor intended to give the same to the middle Son, not to the Dolphin or eldest, nor the youngest, yet so that it should not bee an Inheritance, from hence the War proceeded. And so long as the *French* King had *Germans* with him, so long hee held the victorie and the field ; for high *Germanie* yieldeth the best and most trustie Souldiers who are content with their wages and do defend the people, they are not like the *Spaniards* that take away monie, wealth, wife and children with great infidelitie and inchastitie, they will bee host in the houſ and have the Keies

Millian the Bride for whom they woed.

at

at their girdles, will cleanſ Cheſts and Trunks, will uſe women and maidens according to their wilful pleaſure, &c. Therefore no bodie deſireth their protection. From hence *Anthonie de Leva* (a born Spaniard, and the the chiefeſt Captain about the Emperor) at his laſt end admoniſhed the Emperor to make much of the *Germane* ſouldiers, and in any caſe not to loſe their good affections, for they held together as one man.

That War is God's greateſt punniſhment.

THe Papiſts have Wars in their mindes againſt *Germanie*; I believ not (ſaid *Luther*) that our poſteritie ſhall enjoie peace, God turn his Anger graciouſly from us; for War is one of the greateſt puniſhments; as that which devaſteth and taketh away Religion, Temporal and Domeſtick Government, it laieth all in the duſt: Dearth and Peſtilence are Fox-tails, yea nothing in compare of War. Peſtilence is the moſt gracious and eaſieſt puniſhment; therefore *David* among the three puniſhments made choice of peſtilence.

That year as the Princes of the Empire were aſſembled at *Frankfurt*, *Luther* ſaid, There is no hope of peace, ſeeing the Papiſts thus rage and ſwell; they ſurpaſs us far in riches, in number, and in power: But it is not good to war againſt God, for hee hath this privilege and advantage, that with a few hee can defeat a great multitude, and make them faint and full of fear. How manie examples in Holie Scripture do witneſs the ſame. Ah, that wee were not ſo evil! wee have, God bee praiſed, a juſt Cauſ; but alas, wee are unthankful and wicked, inſomuch that God will viſit and puniſh the good with the bad.

Our Lord God's advantage in War.

Of News from Franckfurt.

ANno 1539, the 10 of *April*, *Luther* received Letters from *Franckfurt*, ſignifying, that the ſtate of Peace ſtood very doubtful; for the Adverſaries made very craftie, deceitful, unequal and impertinent Propoſitions, as if they jeered thoſe of our part. The Emperor's Legate alſo undertook to treat further in the buſineſs then hee had Commiſſion to do: But our people were of good mindes, they exſpected whether it would tend to peace or war. Then *Luther* ſaid, Theſe Letters muſt bee read *Dialecticè, non Grammaticè*, wee muſt underſtand them much otherwiſe then the words do ſound; for they Eclipſ the conſequence, wee have no hope of Peace with theſe Adverſaries.

Of Julius Ceſar's *Battails.*

Julius Ceſar (ſaid *Luther*) fought two and fiftie Battails in perſon; in the ſame were deſtroied above eleven hundred thouſand men. That Armie (ſaid *Luther*) which is furniſhed with a juſt Cauſ, and then giveth a valiant on-ſet when they join Battle, the ſame partie ſurely hath the advantage, as the Heathen ſaid,

Frangit & attollit vires in milite cauſa,
Quæ niſi juſta ſubeſt, excutit arma pudor.

When the Cauſ is not good, then a man is aſhamed to defend himſelf. I make no doubt there will bee luſtie threſhing between them; they are diveliſh brains, and have been ſpinning thereon a long time. The praiers of good and godlie Chriſtians will much avail, as *David* ſaith, *But I praied*, &c. Let us but onely praie (ſaid *Luther*), for this Allarm will not bee ſtilled and ſmothered with weapons, nor with humane ſtrength and wiſdom, but onely with praier. This Allarm already is known at *Rome*; the Pope will write thereof to the Emperor, will ſalute him and make himſelf jocund thereover: The King of *England* will alſo have notice thereof; In the French Court likewiſe they will diſcourſ of it, how and in what manner the houſ of *Saxon* falleth of it ſelf, and ſpoil one another among themſelvs, &c. The Divel will not bee idle, hee hath carried the news long ſince to *Rome*, the Papiſts in their fiſts will jeer thereat, they will ſaie, Behold theſe are our Goſpellers, theſe are the good fruits of their Doctrine, &c. There will bee (ſaid *Luther*) a tumult and *Quaſſatio* of the Church, but God will well preſerv her.

CHAP. LXIII.

Of surpassing war-like Captains and Champions.

Luther's discourse of war like Captains and Champions.

Valiant Act, of Lord de Doria.

ANdrew de Doria, one of the chiefest Captains and Commanders under Emperor Charls (beeing by the Turks round about inclosed) was forced with a small number of souldiers to break through the whole Turkish Camp and Armie, and flew into *Italie*, where hee strengthened himself, returned, and once again brake through them, and encamped himself in the place where hee laie before. Truly (said *Luther*) it was a valiant act and work of a great Champion, in that sort twice to break through so mightie an Enemie and Armie.

Of Tamerlane.

Tamerlane, and his Acts.

TAmerlane King of the *Tartarians* beat the Turk with two hundred thousand men, took the Turkish Emperor Captive, set him like a bird in an iron cage, and carried him about therein for a scornful spectacle. When hee laid siege to a Citie or Fort, hee first erected a white Flag, thereby offering to them Peace; the second time a Red, to signifie Blood; thirdly hee shewed them a black Ensign, denoting Devastation and Destruction. Hee was a great Tyrant; hee boasted that hee was God's burning Wrath, and the Devaster of the World.

Of Alexander the Great.

Alexander Magnus.

THe like brave Champion was King *Alexander*, who lived a short time, and in the space of twelv years brought under his power almost the whole world. *Julius Cesar* intended to imitate him, but hee was onely his Ape; for hee confused and destroied the Government, and the publick good; one sword oftentimes keepeth another in the sheath.

Strange people.

When *Darius* King of *Persia* propounded peace to *Alexander*, hee refused to accept thereof; then *Parmenius* (his chief Counsellor) said, If I were *Alexander*, so would I accept of it: Whereupon *Alexander* said, If I were *Parmenius*, so would I do it; as would hee saie, Thou art not the man that I am.

That great Champions, are God's gifts.

God giveth and preserveth great people in both Governments.

GReat people and Champions (said *Luther*) are special gifts of God, whom hee giveth and preserveth, they carrie their business and atchiev great Acts, not with vain imaginations, cold and sleepie cogitations, but are specially moved thereunto and driven on by God, and so do accomplish their cours and acts. Even so likewise did the Prophets, St *Paul* and other excelling people accomplish their actions by God's special Grace. The Book of *Judges* also sheweth, how God wrought great matters through one single person, and took it away again. The blindness of the Papists is the greater, in that they think, this Doctrine cometh and is revealed by an humane creature, as though the Prophet *Elias* (a poor begger, and one onely man) did not also great things against so many of *Baals* Priests; likewise *John* the Baptist, a single man (in a short time) overcame the *Pharisees* with a glorious victorie. It is not said, one onely man; but God's man, for a great Potentate and Champion, is not one man.

That every great Champion, is not qualified to bee a Monarch, or to rule alone.

Souldiers good Governors.

LUther (continuing his discours touching the great virtues and acts of Champions) said, Every great Champion is not fitted to bee a Monarch and to govern alone.

For

For hee that is a Souldier, looketh but onely after victories, how hee may prevail and keep the field, they look not after Government, how people and Countrie may bee well Governed. Yet notwithstanding, *Scipio, Hannibal, Alexander, Julius* and *Augustus, Cæsars,* looked also upon the Government, to the end good rule and discipline might bee observed.

Of the office of a great Champion and Souldier.

A Valiant and brave Souldier, seeketh rather to preserv one Citizen and man, then to destroie a thousand enemies, (as *Scipio* the *Roman* General said) Therefore an upright Souldier beginneth a war not lightly without urgent caus. Upright and true Souldiers and Captains, make not many words, they are discreet, they discourse not much, for they have seen people, when they speak, then the deed is therewith.

Of the Insurrection at Coln.

Coln (said *Luther*) is a great Citie in *Germanie*, bigger then *Nuremberg*, or *Auspurg*. The inhabitants of *Coln* lately made an Insurrection, they assaulted the Cathedral Church, hunted out the Priests whores, and drove away above two hundred Friers and Nuns, and (as *Spalatine* writeth) they buried the holie Relicks. I like not such doings (said *Luther*) in taking such forcible actions in hand, they give therewith a great blow to the Gospel, they give offence to many people, they fish before the Net, &c. The Prophet *Isaiah*, and St *Paul* do saie, I will grinde him (the Antichrist) to powder with the Rod of my mouth, and will slaie him with the Spirit of my lips, &c. with such weapons wee must beat the Pope. Popedom can by force, neither bee destroied nor preserved, for it is built upon lies, therefore such a Kingdom must bee turned upside down and destroied with the word of truth. I am an enemie to those (said *Luther*) that fall in by force, it is said, Preach thou, I will give strength, &c.

CHAP. LXIV.

Of constrained DEFENCE.

Whether wee may resist the Emperor or no.

THis question, (whether with God and a safe conscience wee may defend our selvs against the Emperor, if hee should take in hand to overcom us ?) is to bee brought before Lawyers, and not before Divines. If the Emperor beginneth a War against us, so intendeth hee, either to destroie the office of preaching and our Religion, or elf, hee intendeth it against the Policie and *Oeconomie*, against the temporal and houf-government to confuse and disturb the same. As then hee is no more to bee held for an elected and lawful Romish Emperor, but directly for a tyrant. Therefore it is altogether needless to demand, whether wee may strive for the upright, pure Doctrine and Religion. Wee ought and must strive for wife, for children, servants and subjects, yea wee are bound to defend them from wrongful power. If I live (said *Luther*) I will write an admonition to all the States of the Christian world concerning forced defence, that every one is obliged to maintein and defend him and his against wrongful power. *First*, the Emperor is the head in the temporal Kingdom and of the bodie, of which bodie every subject and private person is a piece and a member to whom the right of a forced defence is permitted, as to a temporal and civil person, for if hee defend not himself, then hee is a slaier of his own bodie. *Secondly*, the Emperor is no Monarch nor sole Lord in *Germanie*, but the Princes Electors together with the Emperor, are temporal members, each of which is charged and commanded to take care of the Empire, to further the good thereof, and

Tyranical governing.

1.

2.

to hinder hurt and prejudice and to resist the same, yet not as the principal head the Emperor. For although the Princes Electors are with the Emperor in equal power, yet they are not in equal dignitie and worth. But the Princes Electors and other Princes of the Empire ought to resist the Emperor, if in case hee should take any thing in hand that might tend to the hurt of the Empire, or against God and legal right. Moreover if the Emperor should proceed to depose any one of the Princes Electors, then hee deposed them all, which neither ought nor must bee permitted. Wherefore, before wee answer, concludingly to this question, whether the Emperor may depose the Princes Electors, or whether they may depose the Emperor: wee must first rightly thus distinguish, a Christian carrieth two kinds of persons, namely a believing or a spiritual person, the other a civil or temporal person. The believing or spiritual person ought to endure and suffer all things, hee neither eateth nor drinketh, hee begetteth no children nor hath share and part in and about such temporal doings and actions: But the temporal and civil person is subject to temporal Rights and Laws and is tied to obedience, hee must maintein and defend himself and his, according as the Laws and Rights do command. Now if in my presence and sight, a wicked wretch should presume to force my wife or my maid, as then truly, I would laie aside the spiritual person, and would make use of the temporal, I would slaie him in the act, or call for help. For in absence of the Magistrate (and when they may not bee had) then the Law of the nation is in force, which alloweth to call upon the neighbor for help, for Christ and the Gospel do not abolish temporal Rights and Ordnances, but they confirm the same. To conclude, forasmuch as the Emperor is no Monarch nor governeth alone, but that the Princes Electors with him are in equal power and ruling, therefore hee hath neither power nor autoritie alone to make Laws and Ordinances, much less hath hee power, right or autoritie to draw the sword thereby to overswaie the subjects and members of the Empire without the acknowledgment of the Law, or without the knowledg and consent of the whole Empire. Therefore Emperor *Otto* dealt very wisely in ordaining seven Princes Electors, who with and besides the Emperor should rule and govern the Empire, which otherwise thus long could not have stood and endured. This politick Government (as *Aristotle* writeth) hath many different degrees and points, as *first*, *Monarchia*, when one alone is Lord and ruleth, as in *France*; *secondly*, *Aristocratia*, when the chiefest and best have the Government, who above others are endued with understanding, with honors and virtues, as in *Germanie* the Romish Empire, and at *Venice*, &c. *thirdly*, *Democratia*, when many of the common people do govern, as in *Swissia* and in *Dittmarss*. *Fourthly*, *Oligocratia*, when few in a place have the Government, as at *Erfurt*, &c. *Lastly*, wee ought to know, that when the Emperor intendeth to make War against us, then hee doth it not of and for himself (in regard of his office) but hee doth it for the Pope's sake, to whom hee is sworn a Liegman, and undertaketh to maintein and defend the Pope's tyrannie and abominable Idolatrie, for the Pope regardeth the Gospel nothing at all. Therefore when the Pope raiseth War against the Gospel, then hee intendeth to defend and preserv his Autoritie, Power and Tyrannie through the Emperor. Therefore wee ought therein not to bee silent nor to sit still. But (said *Luther*) here one may object and saie, Although *David* of God was chosen King and by *Samuel* was anointed, yet hee would not resist King *Saul*, nor laie his hand upon him, therefore neither ought wee to resist the Emperor, &c. *Answ. David* at that time had but onely a promiss of his Kingdom, hee had it not in possession, that is, hee was as yet not settled therein, hee was not in the Government. But (said *Luther*) here in this case, wee strive not against *Saul*, but against *Absolom*, against whom *David* made war, and the Rebel by *Joab* was slain. I would willingly (said *Luther*) dispute touching this case, whether wee may resist the Emperor or no? And although the Lawyers (with their temporal and natural Rights) do approve thereof, yet by us Divines it is a question of danger, in regard of these sentences, *Matth.* 5. *Whoso smiteth thee on the right cheek, turn to him the other also. And servants bee subject to your masters with all fear, not onely to the good and gentle, but also the froward*, &c. Wee must beware (said *Luther*) that wee take nothing in hand against God's Word, and afterwards in our consciences bee plagued and tormented in

Jus Gentium.

Objection and answer.

1 Pet. 2.

in ſuch a dangerous caſe. But wee are ſure of this, that theſe times are not like the times of the Martyrs, when *Dioclesian* raigned and tyrannized againſt the Chriſtians; now there is another manner of Kingdom and Government. The Emperors autoritie and power, without the ſeven Princes Electors is of no value. The Lawyers have made the Emperor an evil Game, hee hath parted with the ſword, and given us poſſeſſion of that ſword, *Gladium traditum poſſeſſorium*, the Emperor over us hath but onely *Gladium petitorium*, hee muſt ſeek and deſire it of us when hee intendeth to puniſh, for by right he can do nothing of himſelf alone. If his Government were a *Dioclesian*, then we would willingly yield unto him and ſuffer. I hope (ſaid *Luther*) that the Emperor for the Pope's ſake will not make war upon us, but if in caſe hee ſhould plaie the part of an *Arrian*, and openly fight againſt God's Word, not like a Chriſtian, but as a heathen, then wee ought to give place, to depart from him and to ſuffer. To conclude, I (ſaid *Luther*) do ungirt the ſword from the Pope's ſide, not from the Emperors, for the Pope ought to bee neither Governor nor Tyrant.

Of Luther's *concluding ſpeech concerning Forced Defence.*

First, Princes are no Slaves. 1.

Second, the Emperor ruleth upon certain pacts and conditions. 2.

Third, hee is ſworn to the Empire, to the Princes Electors and other Princes. 3.

Fourth, hee hath by Oath bound himſelf unto them, to preſerv the Empire by its Dignitie, Honor, Roialtie and Juriſdiction, and to defend every perſon by that which juſtly and rightly belongeth unto him; therefore it is not to bee tolerated that hee ſhould bring them into ſervitude and ſlaverie. 4.

Fifthly, wee may well uſe the benefit of the Laws. 5.

Sixthly, hee ought to yield to Chriſtian's Laws and Rights. 6.

Seventhly, our Princes by Oath are bound to the Empire, truly to maintein the privileges and juriſdictions of the ſame in politick and temporal Caſes, and not to permit that any thing touching the ſame bee taken and drawn away, nor to yield thereunto. 7.

Eighthly, theſe caſes are among equals, where one is neither more nor higher then another: therefore if the Emperor with tyrannie dealeth contrarie to equitie and juſtice, then hee maketh himſelf equal with others; for thereby hee laieth aſide the perſon of a Governour, and juſtly loſeth his right over the ſubjects, *Per naturam relativorum*; i. e. *By the nature of relatives*; for Prince and Subjects are equally bound the one to the other, and the Prince is obliged to perform what hee hath ſworn and promiſed, according to the common Proverb, *Faithful Maſter, faithful Servant.* 8.

Ninthly, the Laws and Rights are above and more then a Prince and Tyrant; for the Laws and Ordinances are not wavering, but alwaies ſure and conſtant: On the contrarie, an humane creature is of a wavering minde and unconſtant: hee for the moſt part mindeth and followeth his luſts and and pleaſures, if by the Laws hee bee not reſtreined; therefore wee are more bound to follow the Laws and Rights, then to follow a Tyrant. 9. The Power of Laws.

Of Forced Defence.

IF (ſaid *Luther*) a Robber on the high waie ſhould fall upon mee, then truly I would bee Judg and Prince my ſelf, I would with joie uſe my ſword, in regard no bodie were with and about mee that were able to defend mee; I would thereupon take the holie Sacrament, that I had accompliſhed a good work. But if one fell upon mee as a Preacher for the Goſpel's ſake, then with folded hands I would lift up mine eies to Heaven, and ſaie, My Lord Chriſt! here I am, I have confeſſed and preached thee, &c. Is now my time exſpired? So commit I my ſpirit into thy hands, and in that ſort I would die. Forced defence againſt a Robber on the high-waie-ſide.

CHAP. LXV.

OF THE NOBILITIE.

That Noble men are contemners of good Arts.

NOblemen conceiv themſelvs to bee wiſe, from whence they contemn God's Miniſters: Well! on, (ſaid *Luther*) God will contem them again. A Nobleman thinketh hee underſtandeth the Goſpel better then Saint *Paul*.

That true Noblemen do carrie themſelvs Nobly.

THe Lord *Marſhall* (ſaid *Luther*) is a great *Thraſo*, a roarer and boaſter, who balleth and crieth with high pranſing words, whenas great, upright and true Noblemen and brave Captains do carrie themſelvs far otherwiſe; they are ſilent, they neither brag nor boaſt, but make a matter good with the deed: As Lord *Bernard* of *Mila*, who is an excellent man, hee hath a Lion in his heart, yet nevertheleſs hee is baſhful and modeſt with words. Our Nobilitie are aſhamed to ſtudie, therefore they are not able to Govern; their greateſt diligence and ſtudie is to ride great Palfraies, to feaſt, to plaie to hunt, and with unneceſſarie taxations to vex and trouble their ſubjects. They would willingly Rule, but they underſtand not how to Govern.

In ſom meaſure (ſaid *Luther*) I have ſeen the Court at *Rome*, and I finde it is the Kingdom of Satan, who ruleth powerfully; the Biſhop of *Mentz* is the chiefeſt piece and member of this Bodie, who now is paſt Repentance, hee is accuſtomed to robbing and murthering, hee dareth to take in hand any miſchief whatſoever without all fear or ſhame.

CHAP. LXVI.

OF LAVVYERS.

Luther's *Diſcourſ of Lawyers.*

BEfore mee, (ſaid *Luther*) that is, before I wrote againſt the Abominations of the Pope, no Lawyer knew what was right and juſt before God; what they have, the ſame they have of mee. Before the world I will permit them to have right, but before God they ſhall bee under mee. Am I able to cenſure *Moſes*, and to caſt him under mee; of what value then are the Lawyers? I will do the Lawyers no harm (ſaid *Luther*), I will take but onely the little Catechiſm, and will therewith ſo buſtle among them, and make them ſo affraid, that they ſhall not know where to remain with their Laws: I will not ſo much as once touch the Goſpel, but will keep that for a ſtab. If the Lawyers will not praie for the Remiſſion of ſins, nor creep to the Goſpel, then I will make them err and confuſed, inſomuch as they ſhall not know which waie to winde themſelvs: I underſtand not the Law, but I am a Maſter in thoſe Laws that concern the Conſcience. The Lawyers ſaie, It is a dangerous thing to define, to deſcribe and to ſhew a thing properly, uprightly, round and briefly: But the Divines ſaie, It perteineth to them to teach al-

Lawyers have learned of *Luther*.

waies

waies that which is sure and certain without doubting; otherwise, what cours should a poor trembling Conscience take that seeketh peace and comfort, if wee produced and shewed not unto him a sure and certain Doctrine out of God's Word, but left a trembling quaking Conscience in that sort hanging between heaven and earth.

Of Luther's *earnest Dispute with the Lawyers.*

TWo Doctors in the Law came to *Luther* at *Wittemberg*, whom hee received and saluted in this manner, O yee Canonists! I could well endure you, if yee medled but onely with Imperial, and not with Popish Laws. But yee Doctors of both Laws do maintein the Pope and his Canons. I would give one of my hands on condition that all Papists and Canonists were compelled to keep and observ the Pope's Laws and Decrees, I would wish them no wors Divel.

The Bishop of *Mentz* cannot boast, that with a good Conscience hee hath three Bishopricks; but yee maintein it to bee lawful and right. I prove that yee Doctors which meddle with Popish Laws are nothing, for the Papistical Laws are *nothing*, therefore a Doctor in the Popish Laws is, *nothing*; hee is a *Chimæra*, a monster, that is, a fable, nothing. A Doctor in the Imperial Laws is half lame, the Doult hath touched and struck him on the one side: But the Pope's Laws and Decrees do altogether stink and smell of ambition, of pride, of own profit, covetousness, superstition, Idolatrie, tyrannie and of such like blasphemies; in a word, it is the Jakes wherein the Pope (the Antichrist) hath fouled and filthily delivered all his excrements: For the Pope is but a Doctor of Cerimonies, which hee onely teacheth, and which God hath not commanded, yea hath forbidden humane toies.

That an honest Lawyer is a strange beast.

LAwyers oftentimes (said *Luther*) are enemies to Christ; as they use to saie, A right Lawyer, an evil Christian; for hee applauded the righteousness of Works, as were wee justified thereby and saved before God: But if it chance that hee bee enlightned and Regenerate, that is, if hee bee a true Christian, then hee is like a monster among the Lawyers, hee must bee a beggar, and by other Lawyers bee held rebellious. Yee Lawyers (said *Luther*) take heed yee tread us Divines not with feet, if yee do then bee assured that wee will sting your heels. If I entended to studie but two years in the Laws, I would bee better learned therein then Doctor *Jeronymus Schurf*; For I would discourf touching Causes, as in truth they are and ought to bee understood of themselvs either uprightly, or injustly; but hee contesteth onely about words, hee goeth not upon the ground to speak of the plain truth, but hee resteth upon a *Quos*, which hee may screw every waie, they talk much and make many words, but without understanding. Doctor *Schurf* may justly bee called Doctor *Quos*. The Doctrine of the Lawyers is nothing but meerly a *Nisi*, that is, *unless this or that*: *Nisi* must bee in every Case; But Divinitie goëth not about with *Nisi*, but it is certain, and hath a constant and sure ground which neither faileth nor deceiveth. Lawyers have need of the help and assistance of Divines, but wee nothing at all have need of their voice and part-taking. Lawyers, evil Christians.

That the most part of the Lawyers are the Pope's servants and creatures.

ALl those (said *Luther*) that serv the Pope are damned; for next the Divel, no wors humane creature is, then the Pope with his lying and deceivable humane Traditions, as those which directly are against Christ. The greatest part of the Lawyers (few excepted, which of others are contemned, specially of the Canonists) are the Pope's servants, and although they will not have the name, yet they approve it with the deed; they would willingly rule the Church, and with feet would trample upon her true and faithful servants; therefore they are damned.

What Lawyers are.

A Lawyer is wise according to humane wisdom, but a Divine is wise according to God's Wisdom: Many (said *Luther*) are more learned then I am, but that they Lawyers. Divines.

they ſhould bee more learned then I am in God's Word which I preach and teach, that is unpoſſible.

Lawyers Art. When a Lawyer knoweth no more then *Terminos juris*, that is, *the term of the Law*, ſo is hee a meer Ideot. A wiſe Lawyer ſaith, If one before a Judg bee accuſed, and that although the Judg knew that the Accuſed were innocent, (and notwithſtanding openly ſhould bee convicted by witneſſes) yet the Judg muſt pronounce the cenſure according to the teſtimonie of the witneſſes; for the Scripture ſaith, In the mouth of two or three, every witneſs ſhall ſtand; therefore (ſaie the Lawyers) the Judg muſt condemn the Innocent, becauſ there are two or three witneſſes.

The groſs Aſſes (ſaid *Luther*) know not what ſentence of Scripture is. What muſt the Judg do in this caſe? Hee knoweth the innocencie of the Accuſed, muſt hee condemn the innocent partie upon the evidence of ſuch witneſſes againſt his own conſcience? In this caſe (ſaid *Luther*) the worldlie-wiſe Lawyers do give comfort to the Judg in this manner, and do ſaie, Foraſmuch as thou (Judg) knoweſt that wrong is don to the Accuſed, the ſame thou knoweſt as a private perſon for thy ſelf, not as a Judg, who muſt pronounce *Secundùm allegata & probata*, according to the evidence and proof. Moreover, it concerneth thee (as a Judg) nothing at all, in regard thou art not called to bee a witneſs &c. And they chear up and comfort alſo the Innocent accuſed in this ſort, Foraſmuch as thou knoweſt thou receiveſt wrong, ſo yield thy ſelf with patience to the ſeat of Juſtice, and ſuffer wrong, &c. But (ſaid *Luther*) were I the Judg in ſuch a Caſe, ſo would I open my mouth, yea, would crie out, and ſaie, I bear witneſs that this perſon is innocent, and if although ten thouſand witneſſes ſhould ariſe againſt him, yet I know his innocencie for certain, therefore I neither cannor will condemn him. Then cometh the Lawyer again with his profound wiſdom, and ſaith, Thou (Judg) doeſt herein againſt the Emperor's Laws, &c. I anſwer that Lawyer (ſaid *Luther*) and ſaie, A ſurreverence on ſuch a Law which doth a man open wrong. But (ſaith the Lawyer) there are ſo many witneſſes againſt him. *Anſw.* How many falſ witneſſes have alwaies been from the beginning of the world? Chriſt by falſ witneſs was ſlain; *Stephen* was ſtoned, &c. Witneſſes may bee falſ and ſuborned, and with monie may bee corrupted: many examples are exſtant, that falſ witneſſes have riſen, &c. To conclude (ſaid *Luther*) the Lawyers have no conſciences: A Lawyer will take ten Dollars and ſerv in an evil cauſ under color of right, therewith they trim the ſame: the Lawyers make their Clients noſes of wax, though the cauſ bee loſt, yet they have deſerved the monie.

This I ſpeak (ſaid *Luther*) to you young fellows that intend to bee Lawyers, not to diſcourage and affright you, but to admoniſh you that yee would deal juſtly, and bee honeſt and upright Lawyers: Follow not your Preceptors in abuſes and evil points; Flutter not in wrongful cauſes, as if a man could not bee a Lawyer except hee practiſed ſuch evil cuſtoms, God hath not given Laws for that end to make out of right wrong, and out of wrong right, as the unchriſtianlike Lawyers do, which ſtudie in Law onely for the ſake of gain and profit: Let not this diſmaie you, but ſtudie diligently.

Faithful admonitions and warnings ſpecially to the Lawyers, and how they may ſtudie well and happily.

Now very few dared to open their mouths, they are now dumb Dogs.

THe Lawyers are ſorely vexed at mee (ſaid *Luther*) becauſ I preach ſo harſhly againſt them, but what ſhall I do? I as a preacher, muſt reprove what is wrong and evil, under the loſs of my Soul and ſalvation, (as God earneſtly Commandeth in the Prophet *Ezekiel*) I muſt give an accompt for thee, and if by reaſon of thy vices and ſins I reprove thee, wilt thou then bee angrie with mee? If I reproved thee, (as *Martin Luther*) then thou needeſt not to regard mee, but foraſmuch as I do it, as a ſervant of Chriſt, and ſpeak unto thee by God's command, ſo oughteſt thou juſtly to harken unto mee, for if thou repenteſt not, nor amendeſt thy ſelf, thou ſhalt everlaſtingly bee damned; but I (when I have declared thy ſins and reproved thee) ſhall bee excuſed. If I were not conſtrained to give an accompt for thy Soul, believ mee; I would well leav thee unreproved: Moreover in any caſe (I truly admoniſh you, that

yee

yee take heed of the Pope (the Antichrist) for many are still found in every place, that hold his filth and stinck for holie Relick, therefore yee Lawyers ought to bless your selvs from him, and bee obedient to Christ, him onely wee ought to hear.

What in the Laws is to bee applauded.

I Like this well (said *Luther*) that the Law is more gracious and favorable to the Defendant accused, then to the Plantiff, or the accuser; for it must bee conceaved that the Defendant hath no Advocate nor Assistant, even so likewise, better it is that a tyrant bee put in fear and affrighted, then that the subjects bee tormented and plagued. Our Lord God also is constrained to shew more Grace and mercie to the Defendant, then towards the Plantiff. I am truly advertised (said *Luther*) that the Lawyers do read the Pope's Decrees in our Schools, and do intend to maintein the same, whenas notwithstanding wee have burned that Ass the Pope with his Stinkards. Therefore my friendly request unto you is, that yee hold with us, as in our Church is held in this Principallitie and elsewhere, as in the *Augustane* confession is subscribed, censure not against the same, nor set your selvs contrarie thereunto; for wee neither can nor will endure it. But if yee needs will proceed therein, then go elswhere; wee will none of the Pope's excrements, eat them your selvs. The Pope is our worst enemie, wee have driven him out and taken Christ Jesus into possession; yee shall not teach, read nor set any thing against us, but carrie your selvs according to us in this Principalitie.

That Ἐπιείκεια, *or* Equitie, *must bee in every Caus.*

ANno 1546, *Febr.* 15, *Luther* (continuing his Discourse concerning Lawyers) said *Aristotle* wrote no better book then *Quintum Ethicorum*, i.e. *The fift book of Ethicks*; and hee describeth a fine Definition, *Quod Justitia sit virtus consistens in mediocritate, prout sapiens eam determinat*; that is, *That Justice is a virtue consisting in mediocritie, as a wiseman determine's it.* There hee casteth in (a Greek word) and saith, *Legislator rudi materiâ rem determinat; & si omnes prævidisset, tum eas signâsset; ergò prout sapiens determinat, &c.* i.e. *A Lawyer determine's a thing by the rude mutter; if hee had foreseen all, hee had determined all; therefore as the wiseman determine's it.* This (said *Luther*) is very finely spoken. But the Lawyers now will have short and roundly, *Quod Justitia sit virtus consistens tantùm in mediocritate*, they will not permit, *prout sapiens determinat*; But what is *Bonus Magistratus, vel Bonus Princept? Respondeo, Est viva Lex:* i.e. *But what is a good Magistrate, or a good Prince? I answer, Hee is a living Law.* If hee will bee *Mortua Lex*, a dead Law, and do onely according to that which on the Parchment is written, then oftentimes ensueth an evil Government; therefore wee must have Ἐπιείκεια, *Equitie.*

Baldus wrote, *Illum bestiam esse, qui pateretur se fieri arbitrum; quia onus illud in se transferre patitur, quod alioqui multis prudentibus relinqueretur deliberandum.* Whereupon *Luther* said, *Melius est unam bestiam, quàm ut multi homines sint bestiæ:* that is, *Baldus* wrote, *that hee was a beast who would suffer himself to bee an arbitrator, becaus hee suffered that burthen to bee transferred on himself, which otherwise would bee left to bee consulted of by many wisemen.* Whereupon *Luther* said, *It is better that one man bee a beast, then that many bee beasts.* What are evil Lawyers else but *Bestiæ*, Beasts. *Mantuanus vocat Jurisconsultos Legum Tyrannos, cùm dicit, Legúmque Tyranni rabulæ forenses:* i.e. *Mantuanus calls Lawyers the Tyrants of the Law, when hee saith, the Tyrants of the Law, the Court-brablers.*

Of a strange Case.

ANno 1546, a Case in Law was related to *Luther*; namely, That a Miller had an Ass which ran out of his yard and came to a River's side, where hee went into a Fisher's Boat that stood in the River, and would drink thereout. But inasmuch as the Boat was not tied fast by the Fisher, it swam away with the Ass; insomuch that the Miller lost his Ass, and the Fisher his Boat. The Miller thereupon complained of the Fisher, in that hee neglected to tie his Boat fast: Again, the Fisher accused the Miller for not keeping his Ass at home, and therefore desired satisfaction for his Boat: *Nunc*

sequitur

sequitur quid sit juris? i. e. *Now it is a quere what the Law is?* Took the Ass the Boat, or the Boat the Ass away? Whereupon *Luther* said, These are called *Casus in Jure: ambo peccaverunt:* i. e. *Cases in Law: they both were in an error*; the Fisher, in that hee tied his Boat not fast; the Miller, in not keeping his Ass at home. *Culpa est in utraque parte. est casus fortuitus, uterque peccavit negligentiâ: tales casus & exempla illudunt summum jus Juristarum: non enim practicandum est summum Jus, sed Æquitas. Omnia sunt gubernanda secundùm æquitatem. Ita Theologi quoque prædicare debent, nè homines omnino ligent aut solvant:* that is, *There is a fault on both sides: it is a chance-medlie: there was negligence on both sides: such cases and examples wave the rigor of the Lawyers: for the extreme rigor is not to bee exercised, but onely Equitie. All things are to bee governed by Equitie. And so Divines ought to preach, that they neither binde nor loos men.*

Æquitas habenda non summum Jus: *Equitie must bee used, not the rigor of the Law.*

Lutherus aliquando dicebat, Qui litigant ad æquitatem debent confugere, non ad summum Jus, quia debet esse remissio peccatorum: that is, *Luther said, They that go to Law must flie to Equitie, not to* Summum Jus, *not to the rigor, becaus there ought to bee forgiveness of offences.* Rather then wee should fall at debate, wee should suffer half our right to bee taken from us. *Æquitas enim præcedit,* for Equitie preceed's. *Summum Jus, est summa injuria:* Item, *Summa medicina, summa infirmitas:* & *Summus Theologus, est summus peccator:* i. e. *The extremitie of the Law, is extreme injurie:* Likewise, *the sharpest physick, is the greatest diseas:* and *the highest Bishop is the greatest sinner.*

Chap. LXVII.

Of Schools and Universities.

From whence Preachers and Ministers must bee had.

Profit of Schools.

Schools (said *Luther*) must yield Preachers and Ministers; But what cometh to Cathedrals and Vicaridges, the same is lazie stuff in Popedom, and doth no good. Preachers and Ministers must edifie and preserv the Church. Schools and Ministers are better then the Councils; therefore in my little book *De Conciliis,* I have preferred them before and above the Councils, which will sorely vex the Papists.

The youth have now good and convenient times to studie; for every Art is taught fine orderly and uprightly, insomuch as they soon and easily may comprehend the same, except som one blockhead or other. Neither are the Boies now held so strict and harshly as in former times, so that they were called, Martyrs of the Schools; specially, they were plagued with the *Lupus,* with *Casualibus,* and with *Temporalis,* which notwithstanding were altogether unprofitable, very irksom and unpleasing, wherewith they consumed the good time, and spoild many a fine and expert brain.

Of the Universitie at Erfurt.

THe Universitie at *Erfurt* (said *Luther*) hath been in such esteem, that in compare thereof all other were other were termed but onely *Smal-shot Schools.* But now this majestie and fame is gon, and the Universitie is dead. Truly it was a great glorie and majestie when they promoted *Magistros,* and carried Torches before them; I hold no temporal joie was comparable thereunto. They held also a very great and pompous Cerimonie when they made *Doctores,* then they rode about the Citie in brave apparel and trim vestments, all which is now gon, but I would wish the same were still observed.

Wo

Wo bee to *Germanie* (said *Luther*) that thus forsaketh the Schools, neglect contemn and suffer them to decaie and fall. Wo to the Bishop of *Mentz*, who suffereth the Universities at *Erfurt* and *Mentz* to bee devasted and scattered, whenas with one word hee is able to preserv them; Wo unto him in that hee suffereth so many head Churches and Foundations to fall and to bee spoiled. Hee will in time have leisure to build up the sheepfolds, when the Wolvs have devoured the sheep.

Wo over those that suffer Schools to decaie.

Of the Universitie at Paris.

Paris in *France* (said *Luther*) is the most famous and surpassing School, wherein are above twentie thousand Students. The Divines have the most pleasant place in the Citie, a particular street, at both ends strongly locked gates, called the *Sorbona*; named, (as I take it) of the *Sorbis* Apples that grow on the dead sea, which on the outside are very fair to behold, but when they are opened, within they are full of ashes. Even so is the Universitie at *Paris*, where a multitude of Scholars are, but shee is the mother of many Errors. When they dispute, then they crie confusedly among themselvs like drunken countrie clowns at a May-game, Latine, Italian, and French one through another. Afterwards they stamp and knock with feet, to the end silence may bee kept. No man may bee made Doctor in Divinitie except hee hath studied ten years in their unprofitable Sophistrie. The Respondent must sit a whole daie, from six in the morning until six at night, and attend the Disputation, must answer every one. When they publickly promoted Doctors of Divinitie at *Burgis* in *France*, they give to each of them a Fish-angle, therewith to catch people. I believ (said *Luther*) that Universities and Schools were first founded by the *Saracens*; as, at *Alkair* was a famous School; afterwards our Emperors, Potentates and Prince, followed them therein; the Monasteries are the old Antient Schools.

Touching the Deposition.

ANno 1542. Divers learned Divines beeing present at a Deposition, wher *Luther* absolved three boies, and made this speech unto them: This Ceremonie is observed and in this manner used, to the end yee bee humbled, not to bee proud and presumptuous, nor to accustom your selvs to that which is evil, for such blasphemies are monstrous Beasts that have horns which do not becom, nor are seemly for Students; therefore humble your selvs, learn to suffer and to have patience, for you must bee deponed all the daies of your lives. You shall one daie or other bee plagued and deponed in great offices, by Citizens, by countrie Clowns, by the Nobilitie, yea your own wives and familie one daie will depone and plague you, therefore when hereafter such things happen unto you, then bee not dismaied, faint-hearted and unpatient, suffer not the same to overcom you, but bee of good comfort, and endure such crosses with patience and without murmuring, as then remember, that yee were consecrated and invested to suffering at *Wittemberg*, so that when the time cometh, yee may bee able to saie, Well on, I began to bee plagued and deponed first at *Wittemberg*, the same must continue so long as I live. Thus our Deposition is meerly a figure and a Picture of all manner of mishapps, of corrections and plagues in this humane life. After this, they poured wine upon the boies heads, and in that manner absolved them from *Bean* and *Bachant*. When that was finished, then *Luther* said further unto them: I admonish you moreover to God's fear, to the true knowledg of God, to good manners and civilitie, to patience and suffering, and to diligent studie, yee ought to know, that your studying, and the state of students is subject to many misfortunes, disquietnesses and adversities, and to all manner of stops, lets and hindrances. It beginneth (as now yee see) with deponing and with mocking, and so remaineth also even unto the grave. Therefore prepare and arm your selvs with patience, for this deponing is nothing else, then a work of the Law, which teacheth us to know our selvs, who and what wee are and bee humbled both before God and mankinde, as beseemeth every one in their calling, that they bee not high-minded nor haughtie, as young Students, *Baccalaurei*, *Magistri* and Doctors use to bee in and of their gifts and qualities, which notwithstanding of God are given and presented unto them meerly out of Grace. Therefore

World's Deposition.

God sendeth unto them many Depositions, to the end they bee well and throughly deponed and humbled.

Of the Universitie at Wittemberg.

AH, (said *Luther*) how bitter an enemie is the Divel to our Church and School here at *Wittemberg*, which above the rest in particular hee opposeth, Tyrannie and Heresie do encreas and get the upper hand by force, in that every member of the bodie in the Church are against one another, yea also wee (which are a piece of the heart) do vex and plague one another among our selvs. I am verily perswaded, that many wicked wretches and spies are here, which do glie upon us, and are glad, when discord and offences among us do arise, therefore wee ought diligently to watch and praie, it is high time, praie, praie. This School (said *Luther*) is a foundation and ground of pure Religion, therefore shee ought justly to bee preserved and maintained with *Lectionibus*, Lectures, and with stipends against the rageing and swelling of Satan. *Anno* 1539, an *Italian* of *Senis* dined with *Luther*, discoursed much with him and remained here certain weeks, (hee came to *Wittembbrg* of purpose, to inform himself, whether such filthie and wicked things were don and committed by us, as was divulged and report-about) *Luther* said unto him, Wee entertain you willingly, for wee deal openly and shun not the light.

Of Luther's *earnest discourse touching the autoritie of the Universitie at* Wittemberg.

WHoso after my death (said *Luther*) shall contemn the autoritie of this School here at *Wittemberg*, (if otherwise it remaineth as it is now, both Church and Schole) the same is an Heretick and a perverted humane creature, for in this Schole, God first revealed and purified his Word. This School and Citie (both in Doctrine and manner of life) may justly bee compared with all others, howsoëver wee are not altogether compleat, but still are faultie in our kinde of living. The highest and cheifest Divines in the whole Empire do hold and join with us, as *Amsdorf*, *Brentius* and *Rhegius*, they all desire our friendship, and salute us with their louing and learned Letters. Few years past (said *Luher*) nothing was of any value, but the Pope: *Ecclesia gemebant, clamabant, suspirabant* : i. e. The Churches mourned, cried, and sighed; these knocked and wakened up our Lord God in heaven, as in the *Psalm* God saith,
Psalm 12. *Propter miseriam inopum, & gemitum pauperum nunc exurgam* : i. e. *For the trouble of the needie and the groans of the poor, I will now arise.* *Gemitus pauperum* (said *Luther*) is a great matter before our Lord God; for when *Gemitus* goeth forth, then let the Diveland the world take heed. Our Nobilitie do now exhaust people and Countries with usurie, insomuch that many poor people are constrained to starv for want of food, and are not able to com *ad conjugium*, to wedlock, as already the crie goeth, I would willingly take a wife, if I but knew how to maintein her, so that a forced *Cælibatus*, single life, will hereout ensue. This is not good (said *Luther*), these wicked courses will squeez out the cries and sighs of the poor which will rowze up and awaken God and the heavenly Host, wherefore I saie, *Germanie* take heed. I make oftentimes (said *Luther*) my accompt, and alwaies I finde, that I com nearer and nearer to fortie years, then I think with my self, Now cometh an alteration, for St *Paul* preached not above fortie years; likewise also, St *Austin*; and alwaies, when fortie years were expired (wherein God's Word was purely preached) then it ceased and great calamitie ensued thereupon.

Luther's *discourse of good Arts, which are taught in Scholes and Universities.*

Of Dialectica, *i. e.* Logick.

IF (said *Luther*) I should write touching *Dialecticam*, and should give every word in high Dutch, then I should abolish and reject these words, *Propositio, Syllogismus, Enthymema*, for no *German* understandeth them, in regard they sound strangely and *Greckish*, *propositio, id est, status*, the caus whereof one intendeth to speak and handle, *Syllogismus*, an apprehension, as wee use to saie, You are able to apprehend this of your self, it is not a screwed speech, *Enthymema*, is a brief considering.

What

What Dialectica *is.*

Dialectica is an high Art, it speaketh simply, upright and plainly, as when I saie, Give mee to drink. But *Rhetorica* adorneth it, and saith, Give mee of the acceptable juice in the Celler which finely frotheth and maketh people merrie. *Dialectica* is, when one declareth a thing distinctly and significantly with short words. But *Rhetorica* consisteth in counselling and advising, perswading and dissuading, shee hath her *locos* and head fountain from whence a thing is taken, as this is good, honest, profitable, easie, necessarie, &c. These two Arts, St *Paul* fastned briefly and taught, where hee saith, *Tit.* 1. *That hee may bee able by sound Doctrine, both to exhort and to convince the gainsaiers.* Therefore (said *Luther*) when I should teach a Farmer concerning the Tilling of his Land, then I define and describe brief and plainly his kinde of life, his housekeeping, fruits, profits, and what belongeth to the beeing of his life, *Dialecticè*; but if I intended to admonish him according to *Rhetorica*, then I must counsel and advise him, and must begin to extol and praise his kinde of life in this manner; namely, that it is the most quiet, the richest, securest and most delightful kinde of life, &c. Again, if I intend to chide or to finde fault, then I must shew and highly blame misfortune, evil, impediments, failings, gross ignorance and such like defects which are in the state of farmers. *Philip Melancthon* hath illustrated and declared good Arts, hee teacheth them in such sort, that the Arts teach not him, but hee the Arts, I (said *Luther*) bring my Arts into books, I take them not out of books. *Dialectica* is a profitable and necessarie Art, which justly ought to bee studied and learned, it sheweth how wee ought to speak orderly and uprightly in causes, what wee should acknowledg, judg and censure to bee right or wrong; as if I intended to maintein this proposition, Faith onely justifieth and saveth, herein I must proceed *Dialecticè*, according as that Art teacheth and sheweth; namely, That no man is justified before God through the Law or good works, for no man keepeth nor accomplisheth the Law; therefore faith justifieth which dependeth on God's promise, and taketh hold thereof, and which God giveth and offereth for nothing, but meerly out of Grace without all merits and deserts for Christ's sake His loving Son, this faith (which the holie Ghost alone worketh through the Word and Sacraments) justifieth and saveth, and maketh a joiful conscience. This justification is most sure and certain.

Dialectica, Rhetorica.

Dialectica is not onely necessarie in Schools, but also in Consistories, in Courts of Justice, and in Churches, and there shee is most necessarie. For often-times a plain and simple argument maketh a kinde of spriting, or casteth a mist before the eies; but when it is rightly looked into, punctually and in particular, then errors and deceits are easily seen and prevented. As that argument which *Demosthenes*, the most eloquent *Grecian* alleadged against *Philip* of *Macedonia* father to *Alexander* the great, and although the same had a great luster and painted color, yet it was hurtful to those of *Athens*, and to all *Grecia*, namely this, Whoso hath an evil caus, the same hath no good fortune. *Philip* King of *Macedonia* hath an evil cause, therefore hee shall have no good fortune. This argument made them of *Athens* secure and presumptuous, for they knew not, that the ungodly wretches commonly are most fortunate and happie in this world, according to the common proverb, *The greater knave, the better luck*; Therefore wee cannot want *Dialecticam*, for it produceth great profit to the youth, when they are well practised therein.

Argument of *Demosthenes*, against *Macedonia.*

CHAP. LXVIII.

OF MUSICK.

Luther's *discourſ of Muſick.*

The ſtrength of Muſick.

MUſick (ſaid *Luther*) is one of the faireſt and moſt glorious gifts of God, to which Satan is a bitter enemie, therewith many tribulations and evil cogitations are hunted away. It is one of the beſt Arts, the Notes give life to the text, it expelleth melancholie, as wee ſee on King *Saul*. Kings and Princes ought to preſerv and maintein Muſick, for great Potentates and Rulers ought to protect good and liberal Arts and Laws, and although private people have luſt thereunto and love the ſame, yet their abilitie cannot preſerv and maintein it. Wee read in the Bible, that the good and godly Kings mainteined and paid ſingers. Muſick (ſaid *Luther*) is the beſt Solace for a ſad and ſorrowful minde, through which the heart is refreſhed and ſetled again in peace, as is ſaid by *Virgil, Tu calamos inflare leues, ego dicere verſus:* Sing thou the Notes, I will ſing the Text. Muſick is an half Diſcipline and Schol-miſtriſs, that maketh people more gentle and meek-minded, more modeſt and underſtanding. The baſe and evil fidlers and minſtrels ſerv thereto, that wee ſee and hear, how fine an Art Muſick is, for white can never bee better known, then when black is held againſt it. *Anno* 1538, the 17. of *December, Luther* invited the ſingers and muſitians to a ſupper, where they ſung faire and ſweet *mutetæ*, then hee ſaid with admiration, Seeing our Lord God in this life (which is but a meer *Cloaca*) ſhaketh out and preſenteth unto us ſuch precious gifts, what then will bee don in the life everlaſting, when every thing ſhall bee made in the moſt compleat and delightfulleſt manner, here is onely *materia prima*, the beginning. I alwaies loved Muſick (ſaid *Luther*) whoſo hath skill in this Art, the ſame is of good kinde, fitted for all things, wee muſt of neceſſitie maintein Muſick in Schools, a School-maſter ought to have skill in Muſick, otherwiſe I would not regard him, neither ſhould wee ordain young fellows to the office of preaching, except before they have been well exerciſed and practiſed in the School of Muſick. Muſick is a fair gift of God, and near allied to Divinitie, I would not for a great matter (ſaid *Luther*) bee deſtitute of the ſmall skill in Muſick which I have. The youth ought to bee brought up and accuſtomed to this Art, for it maketh fine and expert people.

Dutie of Rulers.

Of Singing.

SInging (ſaid *Luther*) is the beſt Art and practiſe, it hath nothing to do with the affairs of this world, it is not for the Law, neither are ſingers full of cares, but merrie, they drive away ſorrow and cares with ſinging. I am glad (ſaid *Luther*) that God hath bereaved the Countrie Clowns of ſuch a great gift and comfort, in that they neither hear nor regard Muſick.

Of David's *Muſick.*

Luther bade his Harper (at that time) plaie ſuch a Leſſon as *David* plaid, I am perſwaded (ſaid hee) if *David* now aroſe from the dead, ſo would hee much admire, how this Art of Muſick is com to ſo great and an excelling height. Shee neuer came higher then now ſhee is. How is it (ſaid *Luther*) that in *Carnalibus*, in carnal things, wee have ſo many fine *Poëmata & Carmina*, Poëms and Verſes, but in *Spiritualibus*, in Spiritual things, wee have ſuch cold and rotten things, (*& recitabat aliquas Germanicas cantilenas*) and hee rehearſed ſom German ſongs. I hold this to bee the cauſ, as St *Paul* ſaith, *Video aliam Legem repugnantem in membris meis*, i. e. *I ſee another Law*

reſiſting

resisting in my members. It will not flow nor fadge in such sort, *In Ecclesiasticis commendabat præcipuè illud : vita in Ligno moritur : & dicebat, tempore* Gregorii *illud & simili a esse composita, ante ejus tempora non fuisse. i. e.* In Ecclesiastical matters hee chiefly commended that, Life died on the tree : and said, that in the time of *Gregorie* that and the like were composed, and were not before his time. They were fine ministers and School-masters that made such *Carmina & poëmata* Verses and Poëms, and afterwards also preserved them. *Marie* the loving Mother of God, hath more and fairer songs presented unto her in Popedom, then her childe Jesus, they use in the *Advent* to sing a fair *sequence, Mittitur ad Virginem,* &c. St *Maria* was more celebrated in *Grammatica, Musica, & Rhetorica,* then her childe Jesus.

That wee ought not to contemn Musick.

WHoso contemneth Musick, (as all Seducers do) with them (said *Luther*) I am not content, next unto *Theologia,* I give the place and highest honor to *Musica.* For thereby all anger is forgotten, the Divel is driven away, Inchastitie, Pride and other blasphemies by musick are expelled. Wee see also, how *David* and all the Saints brought their Divine cogitations, contemplations, their Rimes and Songs into vers, *Quia pacis tempore regnat Musica, i. e.* In the time of peace Musick reign's.

CHAP. LXIX.

OF LANGUAGES.

Luther's *discourse of Languages.*

THe wisdom of the *Grecians,* in comparison of the wisdom of the Jews, is altogether Beastial, for without God, no wisdom nor true understanding can bee, the wisdom of the *Grecians* consisteth in an external virtuous and civil conversation, but the end of the wisdom of the Jews (such as are upright good and Godly) is to fear God and to trust in him. The wisdom of the world is the wisdom of the *Grecians,* from whence *Daniel* nameth all the Kingdoms of the world (according to their kindes) Beasts and ignorant Cattle, the *Grecians* have good and pleasing words, but not sentences, their language is amiable and of a courteous kinde, but not rich of sentences. The Hebrew tongue above other languages is very plain, but therewith it is majestical and glorious, it conteineth much in simple and few words, and therein surpasseth all other languages. The Hebrew tongue is the best and richest in words, it is a pure language, which neither beggeth nor borroweth of others, shee hath her own proper color, Greek, Latin and the *German* tongue do beg of others, they have many *Composita,* that is, words set together or compounded words, as for example, where the *Germans* have one single or simple word, so have they at the least twentie compounded words issuing thereout, as *Laffen* (in English, to run) they have, *belauffen, inlauffen, ablauffen, wegklaffen, vmblauffen, emlauffen,* &c. But the Hebrew hath no compounded but a proper word for the same ; the Hebrew tongue (after the Babilonian captivitie) fell away in such sort, that never since it could again bee brought to perfection, but for the most part they speak the *Caldean* language, yet corrupted, mingled and unpure, as the *Walloons* speak Latin. Languages of themselvs (said *Luther*) make not a Divine, they are onely helps unto him, for when one intendeth to speak of a thing, so ought hee before to know and understand the business, for my part I use the common *German* tongue, to the end both high and low Countrie people may understand mee, I speak according to the *Saxonian* Chancerie, which is imitated in the Courts of all *German* Princes, insomuch that it is the general *German* lan-

guage. *Maximilian* the Emperor, and *Frederick* Prince Elector of *Saxon*, drew the *German* tongue into the *Roman* Empire. I learned more Hebrew (said *Luther*) when in reading I compared one place and sentence with another, then when I directed the same upon and towards the Grammar. If I were young, so would I contrive a waie and means for the perfect learning of the Hebrew tongue, which is both glorious and profitable, and without which the Holie Scriptures cannot rightly bee understood, for although the new Testament bee written in Greek, yet it is full of the Hebrew kinde of speaking, from whence it is truly said, *The Hebrews drink out of the Fountain, but the Grecians out of the Springs that flow from the Fountain, the Latins out of the Pits.* I am no Hebrew according to the Grammar rules, for I permit not my self to bee tied, but go freely thorough, when although one have the gift of languages and understandeth them, yet hee cannot so soon bring one into another well to translate them. To translate, is a special gift and Grace of God. The seventie *Grecian* Interpreters that translated the Hebrew Bible into Greek, were unexperienced and unpractised in the Hebrew language, their translations are very doultish and impertinent, for they contemned the Letters, the words and manner of speaking, insomuch that the translation and Interpretation of *Hieronimus* is to bee preferred before them, yet nevertheless whoso nick-nameth *Hieronimus* and calleth him an Hebrew, the same doth him much wrong. I am perswaded (said *Luther*) that if *Moses* and the Prophets should now arise again, so would they not understand their own words and language, as now the same are screwed. Even so, the Latin tongue was spoiled by the *Goth's*, insomuch that *Cicero*, and others who lived in their times, would not understand their own mother tongue, if now they were again alive. *Lyra* (said *Luther*) above all others was the best *Hebrician* or Hebrew, and a diligent translator of the old and new Testaments. Hee that will studie in the Hebrew tongue, let him take the purest and best *Grammaticos*, as *David Kimchi* and *Moses Kunckey* which are the best and purest, afterwards let him read *Moses*, in regard hee speaketh altogether properly concerning things, then let him read also the Psalter and the Proverbs of *Solomon*, and at last, let him read the Prophets, who use many colored speeches and words.

That the tongue is the Instrument of speaking.

The tongue, is a great gift of God.

THe tongues of mankinde, are wonderful works and creations of God, which are able to shew the words significantly, distinct and apprehensivly, every Countrie hath his particular kinde of language and speaking; the *Grecians* pronounce the letter (*R*) onely in the Throat, with an (*H*) insomuch as it was a very difficult and hard matter, for *Demosthenes* (the most eloquent speaker in the Greek tongue) to pronounce this (*R*) without rattling in the Throat, yet at last practise overcame nature, so that hee was able plainly to pronounce it. For the superfluitie of the moistness of the Brain hindereth the tongue, as wee see on the drunken-bolts. Thus God gave to his creature (mankinde) a working Toole.

Hebrew tongue.

No language (said *Luther*) hath so many colored and figured words, as the Hebrew. In St *Peters* Epistle is almost no proper word. *Moses* and *David* wrote plain and simply, *Solomon* doth quite contrarie. The *Grecians* have many *propria*, that is, own significant words.

Rules for translating the Bible into High Dutch.

As I took in hand to translate the Bible into High Dutch, I gave and perscribed those rules which help mee (said *Luther*); *first*, the Holie Scripture speaketh of Divine works and things; *secondly*, when a sentence and meaning agreeth with the new Testament, then to accept thereof; *thirdly*, that the Grammar bee well regarded.

CHAP. LXX.

Of ASTRONOMIE and ASTROLOGIE.

Luther's *discourſ of Aſtronomie and Aſtrologie.*

Stronomia and to know the Heavens courſes, is the moſt Antient Art, ſpecially it was very common among the Hebrews, for they diligently regarded and noted the courſ of Heaven, as God ſaid to *Abraham, Behold the Heavens, canſt thou number the Stars*, &c. Heavens motions are threefold, the *firſt* is, *primi mobilis & raptus*, that the whole firmament moveth ſo ſwiftly, inſomuch as even now in this moment it runneth certain thouſands of Leagues, which (doubtleſs) is wrought by ſom Angel. It is wonderful that ſo great a Vault or Building ſhould run and go about in ſo ſhort a time. If the Sun and Stars were of Iron, Steel, Silver, or Gold compoſed, ſo muſt they needs ſoon and ſuddenly melt in ſo ſwift a courſ, for one Star is greater then the whole earth, yet there are ſo many innumerable Stars. The *ſecond* motion is, of the Planets, which have their perticular and proper motions. The *third* is, a quaking or a trembling motion (as they call it) *Trepidantem*, which is lately thought of, the ſame is meerly uncertain. I applaud (ſaid *Luther*) *Aſtronomiam & Mathematicam*, which conſiſt in *demonſtrations*, or in ſure proofs, as touching Aſtrologie, I hold nothing at all thereof.

Heavens motion.

Motion of the Stars.

How far wee ought to allow of Aſtrologie.

A*Stronomia verſatur circa materiam & genus, non circa formam & ſpeciem*, it dealeth with the matter and with what is general, not with the manner, nor what is particular, how it will weather, &c. God himſelf ſhall and will bee alone the Maſter and Creator, Hee will bee onely Lord and Governor, although Hee hath ordained the Stars to bee ſigns. And ſo long as Aſtronomie remaineth in her Circle whereunto God hath ordained her, ſo is ſhee a fair gift of God, but when ſhee will ſtep out of her bounds, that is, when ſhee will Prophecie and ſpeak of future things, how it will go with one, or what fortune and misfortune one ſhall have, (as the Aſtrologers uſe to ſaie) as then ſhee is not to bee juſtified. But *Chyromantiam* or Palmeſtrie, that is, to look in ones hands and to tell what ſhall happen, wee ought utterly to reject.

True it is, the Sooth-ſaiers and Star-peepers are able to make known to an ungodly perſon, what death the ſame ſhall die, for the Divel knoweth the cogitations and enterpriſes of the ungodly and hath them in his power, ruleth and driveth them as hee pleaſeth, hee beeing a Prince of the world. Therefore the ſigns are twofold, of the time, and of the event, what weather ſhall happen, and how it ſhall fall out with one. I am now advertiſed (ſaid *Luther*) that a new Aſtrologer is riſen, who preſumeth to prove that the earth moveth and goeth about, not the Firmament the Sun, Moon nor the Stars, like as when one ſitteth in a Coach or in a Ship and is moved, thinketh hee ſitteth ſtill and reſteth, but the earth and the trees go, run and move themſelvs. Therefore thus it goeth, when wee wean our ſelvs to our own fooliſh fancies and conceits. This foole will turn the whole Art of Aſtronomie upſide-down, but the Scripture ſheweth and teacheth him another Leſſon, where *Joſua* commanded the Sun to ſtand ſtill, and not the earth. In the Stars (ſaid *Luther*) is neither ſtrength nor operation, they are but onely ſigns. Therefore they have juſt cauſ to complain of Aſtrologers and Star-peepers (the Sooth-ſaiers) who attribute unto them a particular ſtrength and operation, and binde on them that which God hath not given and attributed unto them. The Aſtrologers commonly aſcribe the worſt to the Stars, which they ought to

Declaration of Star-peepers.

to attribute to the Planets that signifie onely evil events, except that Star which appeared to the wise men in the East, the same shewed, that the Revelation of the Gospel was at the door. In the year 1542, the 8. of *December*, one named *Minckwitz*, had a publick Declamation in the School, wherein hee extolled the Art of Astronomie, but therewithal hee opposed the sentence in the Prophet *Jeremiah* the 10. *Bee not dismaied at the signs of Heaven*, &c. As if that sentence were not against the Astrologie, but that it spake onely touching the Images or pictures of the Heathen. *Luther* having gotten notice thereof said, Sentences may well bee opposed and contradicted, but they are not so soon convinced and overthrown. This sentence in *Jeremiah* speaketh touching all the signs on heaven, on earth, and in the sea, and so doth *Moses* likewise; for the Heathen were not so sillie, as to bee affraid of the Sun and Moon, but they stood in fear of the miraculous signs and horrible visions, which they worshiped and honored out of fear. Moreover Astrologie is no Art, for it hath no principles nor demonstrations whereupon wee might ground and take sure footing, the Astrologers direct themselvs according as happs and chances fall out. They speak much of that which once or twice happeneth, and thereout conclude, that it must of necessitie alwaies happen so, but touching those things that fail, thereof they are silent and mute.

Philip Melanchton a Patron of Astrologie.

Philip Melanchton holdeth strictly over Astrologie, but (said *Luther*) hee never was able to perswade mee thereunto. For hee confesseth himself and saith, The event indeed is extant and at hand, but no man hath obtained the same, for it hath neither experience nor sure grounds, except they intend to call *Eventum*, experience. But experience is this, when wee conclude out of particular and single points, and proceed to the general, *Ex singularibus ad universalia*, as when I saie, This fire burneth, that fire burneth, and so on, therefore every fire burneth; but Astrologie hath not this ground and experience, but it censureth onely according to casual events, and as now and then it happeneth. I am com so far into Astrologie (said *Luther*), that I believ it is nothing. For *Philip Melanchton* against his will confesseth unto mee, that the Art is extant or at hand, but there are none that understandeth it rightly. But they will bee sure in their Almanacks to teach and shew, that wee shall have no Snow in Sommer time, nor Thunder in Winter, and this the Countrie Clowns know as well as the Astrologers. *Philip Melanchton* saith, That such people as are born in *ascendente Libræ*, (in the rising of the Scales towards the South) are unfortunate people; whereupon *Luther* said, The Astrologers are sillie unhappie creatures, who dream that their crosses and mishaps proceed not from God, but from the Stars, therefore they are disfurnished of patience in their troubles and adversities. Astrologie is uncertain, and like as the *predicamenta* are faigned words in *Dialectica*, even so, Astronomie hath faigned Astrologie, and like as the antient and true Divines knew nothing of the fantasies and Divinitie of the School-teachers, even so the antient Astronomers knew nothing of Astrologie. The Nativities of *Luther*, of *Cicero*, and of others (Printed at *Nuremberg*) beeing brought before *Luther*, hee said, I hold nothing thereof, neither do I attribute any thing unto them, but I would willingly, that the Astrologers answered mee this argument, *Esau* and *Jacob* were born both together of one father and one mother at one time and under equal Planets, yet nevertheless, they were wholie of contrarie natures, kindes and mindes. Therefore what is don by God and is His Work, the same ought not to bee ascribed to the Stars. The upright and true Christian Religion, opposeth and convinceth all such riddles and fables. The world without Religion, is Lucianical and full of Epicurism, as *Erasmus Rotterodamus* hath been: hee disputed, whether a Philosopher and learned man profitablie might bee advised, to undergo the yoak of matrimonie and to take a wife? Well is hee (said *Luther*) that in faith hearkneth to God's Word. Astrologie hath need of good expositions and considerations, as now our Prebends at *Meysen* do, they will maintein and defend all their things with construing, expounding and with significations. When the Nativitie (as they call it) was shewed unto him hee said, It is a fine fantasie, and acceptable to natural sense and reason. The waie and manner to make Nativities and to cast these accompts, is like the proceedings in popedom, where the outward Cerimonies and

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pompous Ordinances are pleasing to humane wit and wisdom, as the hallowed water, Torches, Organs, Cimballs, singing, ringing, &c. But there is no right nor certain knowledg in these their knacks. Likewise such do very sorely err, that endeavor out of these fantasies to frame a certain Art and an acknowledgment, when as there is none; for Astrologie (as they call it) proceedeth not out of the nature of Astronomie which is an Art, but it is meerly a humane tradition. Neither *Philip Melancthon* nor no man living (said *Luther*) shall make mee believ, that Astrologie is a sure acknowledgment and an Art, the whole business concerning Astrologie, is opposite to Philosophie: I oftentimes have discoursed with *Philip Melancthon*, and in order have related unto him the cours and manner of my whole life, and how I have lived. I am the son of a Farmer, my father, my grandfather and great-grandfather were Farmers, but my father left his farm, and went towards *Mansfield*, and there hee became a Miner in the Silver Mines, one mile from which place (at *Eisleven*) I was born and bred. But insomuch as I became a *Baccalaureus* a Batcheler in Arts, a *Magister* a Master, a Frier, &c. the same was not written in the Planets. Did not I (said *Luther*) purchase a great shame, in that I laid aside the brown beard and became a nastie Frier, which much vexed my father, and it was very grievous unto him, yet nevertheless, I fell to buffets with the Pope, and hee again with mee, I took a wife (a fled Nun) and on her I beg te certain children; now I demand, who saw these things in the Stars? who told mee before, that thus and thus it should happen with mee. An Astrologer or a Star-peeper, is to bee likened to one that selleth dice, and saith, Behold here I have dice that alwaies run upon twelve, the rest of the fiftie casts, they run upon 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Even thus is it with the Astrologers, when once or twice their conceits and fantasies do hit and happen, then they cannot sufficiently extol and praise the Art, but touching the other so oftentimes failing, of the same they are altogether still and silent. I accept of Astronomie (said *Luther*) it pleaseth mee well for the sake of her manifold profits, *David* in the 19. *Psalm* remembreth the wonderful works and creatures of God, on the firmament of heaven, hee taketh thereon his delight, *Job* also remembreth *Orion* which they call the *Jacob*'s staff, the seven Stars, &c. To conclude, the example of *Esau* and *Jacob* maketh Astrologie meerly a juggling and confounded work, therewith the Astrologers alwaies have enough to do to plaster themselvs.

Concluding arguments against Astrologie.

FIrst, that Doctrine which dealeth and handleth a matter is uncertain; for *materia est informis*, it is without shape and form, without any qualitie and fitness; the Doctrine of the Astrologers and Star-peepers dealeth and handleth touching matters, therefore Astrologie is uncertain. *Secondly*, general prophecies and declarations, (when they will declare a thing generally before what in future shall happen) neither do accord nor draw themselvs upon singular and particular things or persons, *non competunt specialibus & individuis*, they agree not to specials, and individuals; but the Astrologers and Star-peepers do teach general prædictions and presages which cannot bee directed to and upon particular things and persons, therefore the Astrologers and Star-peepers do wrong, in drawing and directing their prædictions to and upon particular and certain persons and things. *Thirdly*, when at one time many are slain together in a Battail, are shot, struck dead, &c. No man can truly affirm, that they were all born under one Planet, yet they die altogether in one hour, yea oftentimes in one moment, specially before the mouths of great Canon and Ordnances.

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Against Astrologie.

FOr the *first*, Astrologie is valued at such a rate, as that of the Sophists, *de decem prædicamentis realiter distinctis*, of the ten words which they call *prædicamenta*, substantially to distinguish, when as notwithstanding all is false and faigned, howsoëver, such fopperies in wonderful wise accord and consone with arguments, *solutionibus*, and with other cases, insomuch that for the space of many hundred years among so many Sects, (as the *Thomists*, *Albertists*, *Scotists*, &c.) they held nothing so true as the same.

Secondly,

Secondly, they teach not, what chiefly wee ought to know, but they ſpeak touching the time of ones life, how long hee ſhall live, yet nothing certain neither of time nor place, onely they point at the perſons, and oftentimes alſo they fail thereon. *Thirdly* God hath ſet and appointed a certain and ſure end, otherwiſe *Babylon* might have ſaid, I will remain and ſteadfaſtly continue; *Rome* would ſaie, To mee is the Government and Rule given without ceaſing and intermiſſion, to *Alexander* and others were given Empires and Kingdoms, Aſtrologie taught nor ſhewed nothing of theſe things, namely that ſuch great Kingdoms were to bee raiſed, nor how long they laſt and continue. *Fourthly*, Aſtrologie is found out and faigned by the Divel, to the end people might bee ſcared and affrighted from entring into the ſtate of matrimonie and from every Divine and humane office and calling; for the Star-peepers preſage nothing that is good out of the Planets, they affright and terrifie people's conſciences in regard of misfortune to com, which notwithſtanding is altogether uncertain, and ſtandeth in God's hand, and through ſuch mischievous and unprofitable cogitations they vex and torment the whole life. *Fifthly*, great wrong and force through the ſame is don to God's creatures, for God hath created and placed them on the firmament, to the end they may give light to the earths Kingdom, that is, to make people glad and joiful in the Lord, and to bee good ſigns of years and ſeaſons, as is written, *And God ſaw that it was good*, &c. Alſo, and which the Lord thy God did ordain and appoint to all nations under the whole heaven. But theſe Star-peepers do falſly faign that thoſe creatures of God created, do darken and trouble the earth and are hurtful, for all creatures of God are good, and by God created onely for good uſes, but mankinde maketh them evil by abuſing them. The Eclipſes indeed (ſaid *Luther*) are monſters and like to ſtrange and untimely Births. To conclude, to believ the Stars, to truſt thereon, or to bee affrighted thereat, is Idollatrie, againſt the firſt Commandement of God.

Gen. 1.

CHAP. LXXI.

OF SIGNS AND VVEATHERS.

Luther's *diſcourſ concerning ſigns and weathers.*

Celeſtial ſigns.

ANno 1517, when the Goſpel aroſe, there was ſeen at *Weymar* a fair and bright Crucifix in the Moon by the Prince Elector of *Saxon*, &c. *Anno* 1516, *John* Prince of *Saxon* ſaw at *Weymar*, a great red Star, which was changed firſt into a cleer and bright Star, afterwards into a Crucifix, thirdly into a yellow Star, at laſt it became again a common and an accuſtomed Star.

Luther's ſignification of this Star.

This fell out the year before the Goſpel went on, *Luther* ſignified the ſame upon the Goſpel, the ſame at the firſt went up red, afterwards it burned and produced the croſs, for it was eclipſed and darkened through Rebellion and Sects, but (ſaid *Luther*) I hold nothing certain of ſuch ſigns, for commonly they are divelliſh and deceitful ſigns. *Anno* 1536, the 16. of *September*, on Saturdaie evening between 6 and 7 of the Clock, it lightned very much, and thereupon came a fierce Thunder-clap, when as eight daies before it had been very cold; the *Mathematici* called it *Chaſma*, and ſaid, that it ſignified great drought in the aër, *Luther* heard and ſaw the ſame at home and ſaid, It is wonderful, and not far from the ſeven Stars towards the North, it were enough, if it had been donin *Africa*, *Aſia*, and in the hot Countries under the Tropick of Cancer. It is meerly divelliſh, I hold the Divels intended to prepare a Diſputation, and that it was hindred by an Angel through *Chaſma*, who toar a hole through the propoſition. *Anno* 1539, the 18. of *April* towards evening about four of the Clock, was an eclipſ of the Sun, which *Luther* beheld to the end, ſighed and praied, that God would give a better event then is feared, and that through theſe and other ſigns all people may bee ſtirred up to praie.

CHAP.

CHAP. LXXII.

OF STUDYING.

Luther's *discourſ concerning Studying.*

Luther adviſed all that intended to Studie in what Art ſoëver, that they ſhould betake themſelvs to the reading of ſom ſure and certain ſorts of Books oftentimes over and again, for to read many ſorts of Books, produceth more and rather confuſion, then to learn thereout any thing certainly and perfectly, like as thoſe that dwell every where, and remain certainly in no place, ſuch do dwell no where, nor are no where at home. And like as in companie wee uſe not daily the Communitie of all good friends, but of ſom few ſelected; Even ſo likewiſe, ought wee to accuſtom our ſelvs to the beſt Books and to make the ſame familiar unto us, that is, to have them (as wee uſe to ſaie) at our fingers ends. *Anno* 1538, a fine expert Student fell into a frenſie, labored and made himſelf faint, with continual watching and talking, the cauſ of his diſeaſ was, that hee laid himſelf too much and ſorely upon the Books, and was in love with a maid, *Luther* dealt very mildly and in moſt friendly manner with him, expected an amendment, and ſaid, Love is the cauſ of his ſicknes, ſtudying brought him but little into this effect and operation, in the beginning of the Goſpel (ſaid *Luther*) it went ſo likewiſe with my ſelf.

Advantage to ſtudie.

Countrie Rangers.

Of Comedies.

THe Acting of Comedies (ſaid *Luther*) ought not to bee debarred for the ſakes of the boies in Schools: *Firſt*, that they exerciſe themſelvs in the Latine tongue. *Second*, In Comedies, ſuch perſons are artificially feigned and preſented, whereby people are inſtructed and admoniſhed every waie concerning their Offices and Vocations. Likewiſe, what belongeth to a Maſter, to a ſervant, a young fellow, what well becometh him, and what hee ought to do; yea, therein is demonſtrated all dignities, degrees, offices and duties; how every one ought to carrie himſelf in outward converſation, as in a looking glaſs. Moreover, therein are alſo ſhewed and deſcribed the craftie exploits and deceits of evil whoring hides. In like manner, what the office of parents and young ſtripplings is, how they ought to bring and train up their children and young people to the ſtate of Matrimonie when time and opportunitie ſerveth: How children ought to bee obedient to their parents, and how they ought to proceed in wooing, &c. Theſe and the like are preſented in Comedies, which are very fitting and profitable to bee known; for no man can bee fitted to rule and govern without ſuch knowledg, neither may Government bee preſerved but onely through the ſtate of Matrimonie. And indeed (ſaid *Luther*) Chriſtians ought not altogether to flie and abſtein from Comedies, becauſ now and then groſs tricks and dallying paſſages are acted therein; for then it will follow, that by reaſon thereof wee ſhould alſo abſtein from reading in the Bible. Therefore it is of no value that ſom allege ſuch and the like things, and for thoſe cauſes would forbid Chriſtians to read or act Comedies.

Playing of Comedies profitable.

The Romane Comedies like mee very well, whoſe chief intent (*finalis cauſſa*) was, that thereby (as with a living picture and example) they endeavored to entice people to the ſtate of Matrimonie, and to withdraw them from whoring; for Policie and temporal Government cannot ſubſiſt without Matrimonie. The *Celibate*, the unmarried ſtate and whoring, are the plagues, the peſtilences and poiſons of the worldlie Government.

Matrimonie neceſſarie to policie.

Of

Of artificial pieces and handicrafts.

To write with Ciphers and other strange Letters.

AT *Wittemberg* certain hand-writings of the *Augustian* Fuggers (written with strange kinde of letters and ciphers which no man there could read) beeing shewed to *Luther*, hee said, These are invented by high, sharp-witted brains, they are signs of very evil times.

Wee read of *Julius Cesar* that hee wrote such kinde of letters. Likewise, Emperor *Charls* the Fifth used in important affairs to write two sorts of letters and writings, by reason of the infidelitie of his Clerks, with contrarie senses and meanings, the one sort to bee sealed unknown unto them.

CHAP. LXXIII.

OF LEARNED MEN.

Luther's *Discourse of Learned men.*

BEfore few years bee exspired, (said *Luther*) such want will bee of learned people, that they would willingly dig them nine ells deep out of the ground if they could but get them; but all is in vain, wee provoke God too sorely to anger.

That the world cannot bee governed without learned people.

WIsdom, Understanding, Learning and the Pen, these do govern the world. If God were angrie, and took out of the world all the Learned, then all people would becom meerly like wilde and savage beasts; for without wisdom, understanding and Laws, neither the Turks nor Tartarians were able to live and subsist.

That there are few writers of Histories.

WHo could bee so mad (said *Luther*) in these evil times as to write Histories, and the truth? The brains of the Grecians were subtil and craftie: the Italians are ambitious and proud; the Germanes rude and deboist. *Livius* described the Histories and Acts of the Romans, not of the Carthaginian. *Blandus* and *Platina* onely flattereth the Popes. Before the Italians came to the Government they were more civil and modest; but after they came to bee Monarchs, they then altered their condition and nature; and they beeing now again humbled, they gaze again after the Empire: For the Pope not in vain permitteth *Charls* and *Ferdinand* to take possession of Spiritual Livings.

Of Cicero *and* Aristotle.

CIcero (said *Luther*) far excelleth *Aristotle* in Philosophie and Teaching. *Officia Ciceronis* are far better then *Ethica Aristotelis*. And howsoever that *Cicero* lived in great care, and had upon him great burthens, labor and pains in the Government, yet hee was far above *Aristotle*; who had monie, wealth, goods and easie daies enough.

Cicero handled the best and finest Questions in Philosophie; as, *Whether there bee a God? What God is? Whether hee dealeth with humane affairs? And that there must bee an everlasting minde*, &c. Indeed *Aristotle* was a good and craftie Logician, who handled touching the method and upright orderlie waie in Teaching; but hee taught not the business, the case, nor the kernel so exquisitely as *Cicero* did. Whoso intendeth to learn upright Philosophie, let him read *Cicero*.

Cicero was a very wise man, hee wrote more then all the Philosophers, and read all the Grecian books through. I marvel that hee was able to read and write so much in

so

so many great dealings and businesses. No man rightly understandeth *Cicero's* Epistles, except hee hath been exercised in chief Government twentie years. *Cicero*, a wise and diligent man, suffered and performed much ; I hope (said *Luther*) God will bee merciful unto him and to such as hee was, howsoëver it is not our dutie to speak certainly touching that point, but to remain by the Word revealed unto us ; namely, *Whoso believeth and is Baptized, the same shall bee saved,* Yet nevertheless, God is able to dispence and to hold a difference among the nations and Heathen, but our dutie is not to know nor to search after time and measure. For there will bee a new Heaven and a new earth, much larger and more broad then now they bee : God can give to every one according to his pleasure.

Of the strength of God's pure Word.

EXperience sheweth (said *Luther*) how powerful God's Truth is, the more wee read the same, the more it worketh, yet *Cicero* with all his wisdom and eloquence was not able to comprehend this, who notwithstanding was a very high surpassing man in humane wisdom, but that will not ascend upwards, it must remain below. Truths operation.

Of Strabo.

THe Histories and writings of *Strabo* are very good, for hee lived in the time of *Cæsar Augustus*, and had seen all the actions and exploits in the Camps and Wars. But hee wrote touching *Moses* that hee was a Conjurer who invented much Idolatrie: Indeed (said *Luther*) the Land of Canaan lieth between Egypt and Syria, the inhabitants were superstitious people and full of Idolatrie, therefore Canaan (doubtless) was also fowled and stained with Witchcraft.

Of writers of Histories and Poëts.

HOw pitifully so many great, excellent Acts and deeds are sunck which are not described, onely the Grecians and Romans have writers of Histories. Of *Livius* is scarcely left a small parcel, the other are darkned, lost and destroied. *Sabellicus* intended to imitate and follow *Livius*, but fulfilled nothing. *Ovid* was an excellent Poët, hee excelled all the rest with fair sentences which masterlike and sweetly hee fastened in vers, as.

Nox, amor, vinúmque nihil moderabile suadent.

Virgil surpasseth all other in glorie and agilitie, *Heroicâ gravitate* in Heroick gravitie, hee is Prince-like and seriously important.

Of Lucanus.

L*uther* reading *Lucane*, said, I know not, whether hee bee a Poët or a writer of Histories ? For they are thus distinguished, a writer of Histories saith what is true, an Orator and hee that is eloquent saith, what is like to truth ; but a Poët writeth neither what is true, nor what is like to the truth. Therefore *Aristotle* saith, The Poëts do lie much, for when they have a small reason and ground, then they make a thing very great and stretch it high and far, thereunto must needs belong much lying, like a painter who pictureth a person much fairer then shee is. *Julius Cæsar* said, When I read the writings of *Brute*, then I take my self to bee eloquent ; but when I read the Orations of *Cicero*, then I am uneloquent, I loll like a childe. Excellencie of Learning.

Of Esopus.

AS *Luther* read his Preface upon *Esope*, hee extolled that Book exceedingly, and said, It is full of good Doctrine, manners, nurture and experience. Whoso can speak well, the same is a man, for to speak well is wisdom, and wisdom is, to speak well: Speaking is derived of counseling, a *Consilio*, otherwise it is called prating and not speaking : So *Esope* spake, hee prated not, hee produced the truth of a thing under another shape and form, (as fables) yet hee was persecuted by reason of the same.

What Books ought to bee rejected.

IT were very neceſſarie (ſaid *Luther*) that the books of *Juvenal*, of *Martial*, of *Catullus* and *Priapeia Virgilii* werecaſhiered, baniſhed and rejected out of the Land and Schools, for they write ſuch groſs and ſhameleſs things, that without great offence to the youth they may not bee read.

Of certain particular ſpeakers.

L*Icentiate Amſdorff* (ſaid *Luther*) teacheth upright and purely, hee delivereth his minde ſincerely, at the Princely aſſembly at *Smalkalden* hee made a Sermon, and ſaid, This Goſpel belongeth to the ſick, weak and poor ſinners, but here are none, for great rich and powerful Princes and Potentates are not ſenſible of their ſickneſſes and weakneſſes, &c. Even ſo hee proceedeth uprightly in his diſputations, hee is a Divine by nature: Doctor *Crutziger*, and Doctor *Juſtus Jonas* are made and conceived Divines. *Anno* 1536, *Luther* wrote upon his table theſe words following. *Res & verba Philippus*; *verba ſine re* Eraſmus; *res ſine verbis* Lutherus; *nec res, nec verba* Carloſtadius; that is, what *Philip Melanchthon* writeth, the ſame hath hands and feet, the matter is good, and alſo the words are good; *Eraſmus Roterodamus* maketh many words, but to no purpoſe; *Luther* hath good matter, but the words are not good; *Carlſtad* hath neither good words nor good matter. *Philip Melanchthon* unawares coming to *Luther* at that time, reading the ſame, hee ſmiled upon Doctor *Baſil* and ſaid, Touching *Eraſmus* and *Carlſtad* it was well judged and cenſured, but too much is attributed unto mee, alſo good words ought to bee aſcribed to *Luther*, for hee ſpeaketh exceeding well, and hath ſubſtantial matter.

What and how wee ought to preach before the young and Milk-Chriſtians:

L*Uther* (reprooving Doctor *Maior*, in that hee was faint-hearted and diſcouraged by reaſon of his ſimple kinde of preaching in compariſon of other Divines, as in himſelf hee conceived) admoniſhed him and ſaid, Loving Brother, when you preach, as then behold not the Doctors and high learned, but behold your ſelf and the common people, have regard that you teach and inſtruct them uprightly. For in the Pulpit wee ought to draw out the Teats and feed the common people with Milk, for every daie a new Church encreaſeth and groweth up, who ſtand in need of plain and ſimple ſincere informations uprightly in the children's Doctrine; therefore wee ought to drive on the Catechiſm and diſtribute the Milk; but our high, ſubtle and neat cogitations (and the ſtrong Wine) wee will keep and reſerv for the wiſlings.

That ſimple and plain preachers are the beſt.

THat famous Painter, *Albrecht Durer* uſed to ſaie, Hee took no delight in ſuch Pictures which were painted with many colors, but in thoſe that were made moſt plain: even ſo (ſaid *Luther*) I likewiſe take delight in thoſe Sermons, that enter fine and ſimply, ſo that they may well bee underſtood and comprehended of the common man.

Of Brentius.

Doctor *John Brentius.*

NO Divine in this our time (ſaid *Luther*) declareth and handleth the Holie Scripture in ſuch ſort, as *Brentius*, inſomuch that oftentimes I very much admire his Spirit, and deſpair on my abilitie, I verily believ none among us were able to perform what hee did, in the Expoſition of *John*'s Goſpel, howſoëver now and then hee ſomwhat hangeth upon his cogitations, yet hee remaineth in the true and upright ſenſ and meaning, and ſtrideth not over the plain ſimplicitie of God's Word, therefore hee is well to bee born withall touching the other, and the ſame in no wiſe to bee upbraided.

Of Bucer.

TO tranſlate my Books into Latin (ſaid *Luther*) no man is better, more diligent and well qualified, then *Doctor Bucer*, hee giveth my meaning and underſtanding ſo properly, (if therewith hee mingled not his buzzing concerning the Sacrament) that I my ſelf were not able to ſhew my heart and minde nearer nor better.

of

Of Ammerbach.

OUr disputing with Doctor *Ammerbach* (said *Luther*) is like to that of our Saviour Christ's with *Nicodemus*, for *Ammerbach* saith, My meaning, yea my opinion is, that mankinde shall bee acceptable, justified and saved before God, for the sake of good works.

Of the differences of Gifts.

DIscours was held how great differences were amongst the learned, whereupon *Luther* said, God very finely hath divided His Gifts, in that the learned serv the unlearned, again the unlearned must humble themselvs before the learned in what is needful for them. If all people were equal, then wee could not subsist, no bodie would serv another, neither would there bee any peace. The Peacock complaineth becaus hee wanteth the Nightingal's voice, therefore God with the inequalitie hath made the greatest equalitie; for wee see, when one is excellent and hath more and greater gifts then another, so is hee proud and haughtie, will rule and domineer over others, and contemn them. God therefore very finely and well by the members of the bodie hath shewed humane societie among one another, one member must reach out the hand to the other and help, none can bee without the other, in the face are the most honorable members, yet the Nose (the hous of office) notwithstanding is placed above the mouth and under the eies. If but onely two people in the world had Noses, they would bee held for Monsters, but forasmuch as wee are all Snottie and Sneevling, therefore the Nose humbleth us.

Arts, Qualities &c. are the gifts of God.

Let us also consider the gifts of the bellie and hinder parts, how necessarie they bee, without which wee are not able to live. A man or woman may live without eies, ears, hands, feet, &c. But (*salvâ reverentiâ*) withoutthe tail no humane creature can live, so great and necessarie is the use and profit of this one member, as that it belongeth to the substance and preservation of humane corporal necessitie. Therefore St *Paul* saith well, *Those members of the bodie which seem to bee more feeble, are necessarie, and those which wee think to bee less honorable, upon these wee bestow more abundant honor.*

Members of the bodies of humane creatures.

1. Cor. 12.

Of Aristotle *and* Cicero.

ARistotle (said *Luther*) is altogether an Epicure, hee holdeth that God careth nothing for humane creatures, neither regardeth what and how wee do and live, hee permitteth us to proceed according to our pleasures, hee medleth nothing at all therewith, hee alleadgeth, God ruleth the world, like as a sleepie maid rocketh a childe. But *Cicero* attained to a further scope, I believ (said *Luther*) that hee collected and brought together what hee found to bee good by all the Grecian writers and teachers in their Books. For this is a very good argument (which oftentimes moved mee much and went near my heart) that hee approveth, there is a God, in that the living creatures (beasts and mankinde) beget on one another that which is like and agreeable each one to himself. A Cow alwaies produceth a Cow, a Hors, a Hors, &c. Therefore it followeth undeniably, that somthing is, which ruleth every thing. Wee justly may acknowledg God to bee the unchangeable and certain motion, cours, and going about of the Stars on heaven, wee finde the Sun every year to rise and set in his place, also by the certantie of time, that wee have Winter and Sommer so sure and certain, but seeing the same is don daily and continually, and is common, therefore wee neither admire nor regard it. But if a childe from its Infancie were brought up in a dark place, and at twentie years age were let out, so would it wonder at the Sun, what it were, and how sure and certain a cours it held, but to us it is nothing; for what is common and daily don, the same is not regarded.

Cicero's proof, that there is a God.

CHAP. LXXIIII.

OF THE JEVVS.

Luther's *discourſ of the Jews.*

ALl the Jews do boaſt that they are *Abraham's* children, and indeed (ſaid *Luther*) it was a high and great honor and praiſ unto them, as the rich Glutton buried in hell ſaid, *Father Abraham*, &c. and hee ſaith again to him, *My ſon*, &c. But our Lord God well and fitly can diſtinguiſh and ſeparate theſe children, for to ſuch as the Glutton was, hee giveth them their wages here in this life, but the rewards and wages for the other, hee reſerveth until the life to com.

Of the trading and ſuperſtition of the Jews.

Jews the miſerableſt people on earth.

THe Jews are the pooreſt people among all nations on earth, they are plagued every where, ſcattered to and fro in all Countries, they have no certain place, they ſit like as on a wheel-barrow, have no Countrie, people nor Government, yet they attend with great deſire, they cheer up themſelvs and ſaie, It will bee ſoon better with us. In ſuch ſort are they hardned, that in the higheſt ſhame they dare preſume therewithall to brag and boaſt. But (ſaid *Luther*) I adviſe them to know aſſuredly, that there is none other Lord nor God, but onely Hee that already ſitteth at the right hand of God the Father. The Jews are not permitted to trade nor to keep cattel, they are onely uſurers, maintein themſelvs with horſ-courſing and Broakerie, they eat nothing what the Chriſtians kill and touch, they drink no Wine, they have many innumerable ſuperſtitions, they waſh the fleſh moſt diligently, whenas they cannot bee cleanſed through the fleſh, for fleſh is nothing elſ but a piece of livered bloud, how diligently ſoëver they waſh it, neither did God ſpeak touching the ſame, but onely concerning bloudſhed. And even under that color of worſhipping, they neither eat milk nor fleſh, for God ſaid, *Thou ſhalt not boile the young Kid in his mothers milk.* Such innumerable ſuperſtitions proceed out of God's anger. For they that are without faith, have Laws without end, as wee now ſee by the Papiſts and Turks, but they are even juſt and rightly ſerved, for ſeeing they refuſed to have Chriſt and his Goſpel, therefore in ſtead of freedom they muſt have ſervitude.

Of the ſtiffnecked boaſting of the Jews.

IT muſt needs bee a great wrath of God (ſaid *Luther*) that the Jews in ſuch ſort go ſcattered to and again in Countries, and are driven from one place to another, they lead a poor and miſerable kinde of life, and they exſpect, attend and gape after Meſſias, they boaſt of their glorious prerogative wherewith God graced them above other nations. Againſt this St *Paul* ſtriveth ſo fiercely with great labor and pains, where hee ſaith, *Behold thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will*, &c. and *Romans* the 9th hee ſaith, *To whom pertaineth the adoption, and the glorie, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, whoſe are the Fathers, and of whom (as concerning the fleſh) Chriſt came.*

Rom. 1.

S. Paul's irkſom office.

This was truly a great boaſting, honor and glorie, it was a ſower task for St *Paul* to let fall and to reject the ſame. For wee ſee (ſaid *Luther*) and now wee finde it by experience our ſelvs, how heavie and hard a matter it is to aſſault Popedom, and to thunder againſt the ſame (which is founded and faigned but onely by humane creatures, yea by the envious Divel in hell) out of God's Word, which notwithſtanding is ſure, and ſaith, *Hee is called to the Gentiles.* If I (ſaid *Luther*) were a right Jew, the Pope ſhould never perſwade mee to his worſhipping, rather would I ſuffer my ſelf ten times

times to bee wheeled and racked. Popedom with their abominations and falſ worſhippings have given to the Jews many innumerable offences; I am perſwaded, if the Jews heard our preaching, how and in what manner wee handle the ſentences in the old Teſtament, that many of them might bee won, but through diſputing they are made but more ſtiffnecked and angrie, for they are too haughtie and preſumptuous. If but one or two of the Rabbies and chief of them fell off, then wee ſhould ſee a falling of one after another, for they are almoſt wearie of exſpecting.

That the Jews are poor people.

AT *Franckfurt* on the *Main* are very many Jews, they have a whole ſtreet in poſſeſſion, where every houſ is filled with them, they are compelled to wear little yellow rings on the outſides of their Coats and Garments, thereby to bee known, they have neither houſes of their own nor grounds, onely they have moveable and flitting goods, they dare not to lend any thing upon houſes or grounds, but onely at great hazard. Trading of Jews at *Franckfurt.*

Touching ſentences of Scripture againſt the Jews.

I Have the chiefeſt ſentences of Scripture, which are the grounds of the Jews againſt us, as where God ſaid to *Abraham*, *I will make my Covenant between mee and thee, and with thy ſeed after thee, in their generations, for an everlaſting Covenant*, &c. Here the Jews ſtart up, boaſt and brag, like as the Papiſts do upon that ſentence, *Thou art Peter*, &c. I would willingly (ſaid *Luther*) bereav the Jews of this bragging, in rejecting the Law of *Moſes*, inſomuch that they ſhould not bee able to gain-ſaie it. Wee have already wrung from them *Moſes*'s Law, out of the Prophet *Jeremiah*, where hee ſaith, *Behold the time cometh ſaith the Lord, when I will make a new Covenant with the houſ of Iſraël, and with the houſ of Juda, not as the Covenant was which I made with their Fathers*, &c. *But this ſhall bee the Covenant which I will make with the houſ of Iſraël, after this time, ſaith the Lord, I will give my Laws into their hearts, and will write it in their mindes*, &c. Sentences for the Jews. Gen. 17.

Here the Jews muſt needs yield themſelvs captives, and ſaie, The Law of *Moſes* continued but for a while, therefore it muſt bee aboliſhed. But in the Covenant of the Circumciſion (which was given before *Moſes* time, and was made between God and *Abraham*, and his ſeed *Iſaac* in his Generation) that muſt and ſhall bee an everlaſting Covenant, the ſame they will not ſuffer to bee taken from them. New Covenant, taketh away the old.

And although *Moſes* himſelf rejecteth their Circumciſing of the fleſh, and preſſeth upon the Circumciſing of the heart, yet nevertheleſs, they brag and boaſt of that everlaſting Covenant out of God's Word; and when although they yield, that the Circumciſion juſtifieth not, yet nevertheleſs (ſaie they) it is an everlaſting Covenant, as St *Paul* nameth it; therefore (ſaid *Luther*) wee muſt leav unto them their Circumciſion, and let us truly rejoice and bee thankful to God, that hee hath delivered us from their Circumciſing. Circumciſing of the Jews.

I for my part (ſaid *Luther*) as alſo all God-fearing Chriſtians have this ſure and ſtrong comfort, namely that the Circumciſion was but onely a Commandement which was to continue but for a while, until Meſſias came, but now ſeeing hee is com, ſo hath that Commandement alſo an end, and ceaſeth. *Moſes* was wiſe, hee kept himſelf within his bounds, for in all his four Books (after the firſt of *Geneſis*) hee wrote nothing of Circumciſion, hee onely and alone preſſeth upon the Circumciſing of the heart in his fifth Book, In the firſt Book hee relateth onely the Hiſtories, hee preſſeth not thereupon, as upon a Commandement, whenas hee preſſeth hard upon the Sacrifices, upon the Sabbath, and upon the Shew-bread, hee leaveth this Covenant of Circumciſion quite out, maketh no mention thereof, as would hee ſaie, It is not much to bee regarded. If it had been of ſo great importance and weight as the Jews make it, hee would doubtleſs have preſſed more fiercely thereupon. To conclude, Chriſt another Prophet will com, in his mouth will I laie my word, him ſhall yee hear. End of Circumciſion.

Afterwards in the Book of *Joſua* mention is made again touching the circumciſing of the heart. The Papiſts as blinded people (who know nothing at all of the Scriptures, which are very ſtrange unto them) are not able to confute ſo much as one Deu. 18.

argument of the Jews, it is in them an abominable and fearful blindness.

That the haughtie boasting of the Jews concerning God's Word, is cast down.

Against the Jews and Papists.

THe vers in the 115. *Psalm* is uttered exceeding master like by the Holie Ghost, where hee saith, *Hee shall bless them that fear the Lord, both small and great.* For the holie Spirit is a fierce thunder-clap against the proud boasting Jews and Papists, who brag that they alone are God's people, will allow of none, but of those that are of their Church. As would the holie Ghost saie, The small and contemned heap are also God's people, for God made many of the Gentils to bee saved without the Law and Circumcision and also without Popedom; but these presumptuous people ceas not to torment and plague the Christians, would force them to bee Circumcised, as the Jews in *Moravia*, the *Sabathees*.

Jews pride.

I am angrie (said *Luther*) with *Ferdinand*, who will not suffer the Gospel to com into the Church, whereby hee utterly devasteth it. The pride of the Jews is great, who boast that they are justified onely and alone, becaus they bee Circumcised; they see not that *Abraham* was declared justified in the fore-skin onely through Faith, *Abraham* believed God, and that was imputed unto him for Righteousness. Moreover the Jews behold not the Circumcision according to God's Covenant, but they have ridiculous and childish cogitations and arguments, for they alleadge, a man is Circumcised on that part or member of the bodie, becaus on the whole bodie, there is no other member in overplus to bee spared; thus the sillie Asses measure the reason of the Divine wisdom, according to their carnal cogitations. But (said *Luther*) why do they not rather cut off the flaps of the ears, which on the bodie are nothing necessarie, or a finger? Fie on such madness. God with that sign intended to confirm his Covenant with this nation but onely for a certain time on the same part of the bodie; namely until Messiah should com. This word *Præputium*, I have Dutched, fore-skin, I could finde no better or more fit word; the Barbers (Chirurgians) call it, a little hood or a cap, the antient translated it, overgrown. True it is (said *Luther*) the Circumcision of the Jews before Christ's coming had a great majestie, but in that without the same they will have none other to bee God's people, the same wee utterly denie, for the Jews themselvs in the Circumcision were of God rejected and no more his people. If fifteen hundred years agon the Jews had not been of God rejected and *Ierusalem* not destroied, then no man had been able to bereav the Jews of such their ridiculous boasting, they have meerly a painted or a seeming color to uphold the same, therefore the *Ebonites* (who were the poor Jews, after *Ierusalem* was devasted, and they scattered and hooted into all Countries) held used and observed both Testaments, the Old and New, the Circumcision, the Baptism, and what else therein is written.

Gen. 15.

Ebonits.

By what autoritie Christ drove the buyers and sellers out of the Temple.

CHrist drove the buyers and sellers out of the Temple, not by any temporal autoritie, but by the jurisdiction and power of the Church, which autoritie every high Priest in the Temple had, as to whom it was appropriated. The shine and color is great, that the whole world must worship this Temple. But God out of wonderful and special Counsel caused this Temple to bee destroied, to the end the Jews might bee put to confusion, and no more should bee able to brag and boast.

Concerning the destruction of Jerusalem, *and of the securenes and presumption of the Jews.*

Destroying of *Ierusalem.*

THis fair and glorious Citie, by *Titus Vespasian* was besieged with a powerful armie, and taken by an assault, laid in the dust and destroied. This vexed the Jews very sorely; for thereby they would needs make God a liar. The Jews understood all the promises of God in a carnal manner, as this sentence in the Prophet *Jeremiah*, *The holie Relick of the Lord shall never bee rooted out.* Upon this and many more sentences the Jews bragged, and depending thereon they stoutly slaughtered the Prophets, at last they saw, yea found by experience, that their securenes and presumption was turned to confusion.

That

That Germanie *and* Italie *in former times were full of Jews.*

Cicero the eloquent Gentile, complained of the superstition and multitude of the Jews in *Italie*, wee see likewise their foot-steps through whole *Germanie*, there is not a Citie nor Village, but it hath names and streets of the Jews. The Jews (said *Luther*) inhabited at *Regenspurg* a long time before the birth of Christ. It was a mightie nation.

That the Jews are blasphemers.

THe Jews (said *Luther*) at this time do read our Books, and thereout do strive against us, it is a nation that diligently do endeavor to scorn and blaspheme, even like as the Lawyers, the Papists and other adversaries do, in taking out of our writings the knowledg of the caus, and of the same weapons and arms they make use against us. But (God bee praised) our caus hath a sure, a good and stedfast ground, namely God and His Word. *Luther's book abused.*

That the Jews cannot endure to hear the name of (Jesus crucified).

TWo Rabbies of the Jews (said *Luther*) named *Schamaria* and *Jacob*, came to mee at *Wittemberg*, desiring of mee Letters of safe conduct, which I granted and gave unto them. With the same they were well pleased, onely they earnestly besought mee, that I would leav out the word *Tola*, that is, Jesus crucified, for they cannot forbeare, but needs must blaspheme the name, Jesus; they hate exceedingly that Song which wee use to sing in the Church, *Christ is risen from the dead.* They said, It is most wonderful that so many thousands of innocent people have been slaughtred, touching whom, now there is no mention made, onely Jesus the crucified, must alwaies bee remembred, his death cannot bee forgotten. *Tola.*

Of powerful arguments against the Jews.

THe Jews (said *Luther*) must bee encountred with strong Arguments, as where *Jeremiah* speaketh touching Christ, *Behold the daies com, saith the Lord, that I will raise unto* David *a Righteous branch, and a King shall raign and prosper, and shall execute judgment and justice in the earth, in his daies Juda shall bee saved, and Israël shall dwell safely, and this is his name whereby hee shall bee called, THE LORD OUR RIGHTEOUSNESS.* This argument the Jews are not able to solv, and forasmuch as they refuse to grant, that this sentence is not spoken of Christ, therefore of necessitie they must give and shew unto us another King descended from *David*, who should govern so long as the Sun and Moon endure, as the promises of the Prophets do sound. Repulsing the Jews, *Jer.* 23.

Another argument against the Jews.

EIther (said *Luther*) God must deal unjustly, and bee an unrighteous God, or else the Jews must bee wicked and ungodly, for wee have been thrust into miserie, hunted and scared longer then yee were in the Land of Promiss, where hee continued not above three hundred years as the Temple of *Solomon* yet stood, but yee have been hunted into miserie above fifteen hundred years. The example of the *Babilonian* captivitie can yield no comfort unto you, for during the appointed time of seventie years, yee had both Prophets and Government, yea more by you was accomplished and performed at *Babel*, then at *Ierusalem*. For *Daniel* was a greater and more powerful Prince at *Babel* then either *David* or *Solomon* were at *Ierusalem*. Therefore the *Babilonian* captivitie was unto you but onely a fatherly rod, but this last punishment was the upshot, it was your utter extermination. The foresaid two Rabbies, (*Schamaria* and *Jacob*) harkning with attentiue ears to this discourse of *Luther*, and therewith struck to the heart, put to silence and convinced, they forsook thereupon their woful errors, instantly were converted, and the next daie following in the presence of the whole Universitie at *Wittemberg* were Baptised and so became Christians.

The Jews (said *Luther*) do hope, that wee intend to joine with them in their opinions, in regard wee go in hand, teach and learn the Hebrew language, but their hope is meerly *Jews hope.*

meerly vain, they must bee constrained to accept of our Religion and of the crucified Christ, and overcom all manner of offences, specially in that the Sabbath is removed, which sorely startleth and knocketh them hard on the brows: And the same by the Apostles was ordered to the honor of the Lord's Resurrection.

That the Jews imagine they do observ the Law.

Jews confidence.

THe poor blind and hardned Jews do boast of the righteousness of the Law, when as notwithstanding they are not able to fulfil the same, yea, thorough such their zeal over the Law, they meerly blaspheme God, for out of the Land of Promiss they were not to observ the Law. To conclude, inasmuch as the Jews have been forsaken now above fifteen hundred years; a Nation without Government, without Laws, without Prophets and without Temple. The same Argument (said *Luther*) they are not able to salv, it striketh them to ground like a Thunder-clap; they are able to shew none other reason nor caus for the same then their sins.

That the destruction of Jerusalem *was the greatest and most fearful wrath.*

THe destruction of *Jerusalem* was altogether horrible, most lamentable and fearful; insomuch as the plagues and punishments of all other Monarchies, Empires and Kingdoms (as the Deluge, that of *Sodom*, of *Pharaoh*, &c.) was nothing in comparison of that defolation: For this Citie was God's habitation, his Garden and Bed, as the Psalm saith, *Here will I dwell, for I have chosen her, &c.* There was the Law, the Priesthood, the Temple, that is, *David, Solomon, Esay, &c.* many innumerable Prophets were there interred, insomuch that the Jews had just caus to boast and brag of such privileges. What are wee poor miserable Gentiles and *Rome*, in comparison of *Jerusalem?* Did God give over and forsake that glorious *Jerusalem* (which in such sort was adorned with his Word, with his Laws, with his blood, friends and consanguinitie? &c.) Truly, Let us make that reckoning, it will also light upon us. This destruction of *Jerusalem* was more horrible and fearful then all the plagues that ever happened on Earth or that shall happen. And indeed (said *Luther*) it was too much that God's own Nation should lead out of the Citie his onely Son and crucifie him.

The Jews hardned.

A man's heart might break in sunder (said *Luther*) to see the Jews scattered and dispersed up and down the whole Empire, insomuch that almost all the blood-kindred of Christ burn in Hell, they are served rightly and even according to their own words which they spake to *Pilate*, *Wee have no King but Cæsar, &c.* The Jews have haughtie praiers, wherein they praise and call upon God, as were they his people alone, they maledict all other Nations, whereunto they use the 23d Psalm, *The Lord is my shepherd, I shall lack nothing, &c.* As if that Psalm were written chiefly and properly concerning them. The poor people are not to bee holpen, they refuse to hear God's Word, but onely follow their own cogitations and conceits: They flatter themselvs that they are holy by nature and kinde, like as the Gentiles, out of the will of the flesh. But the Papists dream of a middle way, they are neither Jews nor Christians, they will bee justified neither out of the will of the flesh, nor by nature and kinde, but by reason of the name and title, *Catholick*. But all this is rejected and damned, as St *John* saith, *They are God's children and justified, which are born of God.*

That the Jews know no more their Descent.

Uncertaintie of the Records of their descents.

IT is meerly a vain boasting which the Jews drive, in regard they have been bereaved of their privileges above fifteen hundred years: For during the time of the seventie years when they were captives at *Babel*, they were in such sort devasted, confused and mingled together, that at the same time they hardly knew out of what Tribe one were descended, what then should now bee in so long a time hitherto, when so oftentimes they have been hunted and captivated by the Gentiles? When the Souldiers spared neither their Wives nor Daughters? Insomuch that now they are in manner all Bastards, none of them knowing out of what Tribe hee is. *Anno* 1537. I beeing at *Franckfurt* (said *Luther*) a great Rabbie said unto mee, My Father (said hee)

was

was a chief Rabbie, hee read verie much, and waited for the coming of the Messiah; but at last hee fainted, was out of hope, and said, If Messiah came not, when they write fifteen hundred and certain years more, (which now are exspired) then (said hee) most certainly, Christ Jesus must bee the Messiah.

That the Jews had great privileges.

THe Jews above all other Nations had great privileges, they had the chiefest promisses, the highest worshipping of God, the same was and is more pleasing to humane and natural sens, reason, and understanding, then God's service of Faith in the New Testament. The Jews sadg and agree well and better with the Turks then with the Christians, for both Jews and Turks confess and agree in one, that there is but onely one God; they believ not, that three persons are in one divine substance, they also are at an union touching bathing and washing, circumcising and other external worshippings and ceremonies.

Truly (said *Luther*) the Nation of the Jews had excelling men, as *Abraham, Isaac, Jacob, Moses, David, Daniel, Samuel, Paul, &c.* who (said *Luther*) would not griev that so great and glorious a Nation, so lamentably should bee destroied and lost? The Latine Churches had no excellent men and Teachers, but onely *Austin*; neither the Churches towards the East, but alone *Athanasius*; howsoëver, hee was nothing in particular, therefore wee are twigs graffed into the right tree; The Prophets call the Jews (specially those of the line of *Abraham*) a fair Switch or a little Twig out of which Christ himself came. Wee Gentiles are no more *Orthodoxi*, upright believers, wee are onely talkers. Admirable people among the Jews.

No stronger Argument is against the Jews then *David's* Seat, nothing dazleth them more then the same, for during the space of fifteen hundred thirtie five years hitherto, they have had neither Government nor Priesthood. Strong Argument against the Jews.

Of a baptized Jew, who in former time was Deane at Coln.

IN the Cathedral Church at *Coln* standeth a Dean cut out in stone-work, who in the one hand holdeth a Cat, in the other hand, a Mouse; this Dean had been a Jew and caused himself to bee baptized, and gave himself to Christendom; hee would shew by this Picture, that so little as a Cat could bee good to a Mouse, even as little could a Jew bee good to a Christian. Jews conversion.

That the Jews boast they are God's people, and yet have slain their Messiah.

THe Jews knew well that Messiah should com, and that they were to hear him, but they could not bee perswaded that this Jesus was the Messiah; indeed, they desired the presence of the Lord Christ their Messiah, they knew hee was at hand, but they thought that all their things should so remain as formerly they had them in possession. And forasmuch as they saw, that Christ took another cours contrarie to their exspectation, therefore they crucified him; yet nevertheless they boast of themselvs and dare presume to say, They are God's people. Jewish reverence.

The greater part of the Jews have blasphemed God and murthered the righteous Prophets: Also the loving Arch-fathers had blasphemers in their houses, *Abraham* had *Ishmael*, *Isaac* had *Esau*, *&c.* Jews blasphemers of God.

Of this sentence, to marrie the wife of a deceased brother.

COncerning the Law of *Moses*, That a brother must raise up seed to the brother deceased; I hold (said *Luther*) that our Lord God thereby intended to maintain women-kinde, for the greater part of the men were slain in the wars and elswhere; but the generation of women kinde remained over: Therefore our Lord God (doubtless) would give them this advantage, and in such sort cared and provided for them. But if in case one refused to dwell and lie with his deceased brother's wife, yet nevertheless hee was constrained to maintain her; And I hold also, from hence it came, that *Solomon* had so many wives and women. Women considered.

Of

Of a Jew who desired to bee baptized, but first would go to Rome.

Villanies, sins and wickedness at *Rome*.

ANother Jew repaired unto mee at *Wittemberg* (said *Luther*) and told mee, Hee was verie desirous to bee baptized and made a Christian, and said, Hee would first go to *Rome* to see the chiefest head of Christendom; This his intention, my self, *Philip Melancton* and other Divines labored to frustrate and hinder in the strongest measure; for wee feared, when hee should behold the offences and knaveries at *Rome*, that hee might thereby bee scared from Christendom. But the Jew went to *Rome*, and when sufficiently hee had seen abominable things, hee returned unto us again, desiring to bee baptized, and said, Now I will willingly worship the God of the Christians, for hee is a patient God; Can hee endure and suffer such wickedness and villanie at *Rome*, so can hee suffer and endure all the vices and knaveries in the world.

Of the Jews Arguments.

THe Jews and Turks hold one onely Argument; namely, Cursed are all those that worship more then one God, The Christians worship more then one God, therefore they are Cursed; the Minor (say they) is proved herewith, for they believ in God the Father, Son, and holy Ghost, &c. Let us say what wee will (said *Luther*) yet cannot they believ that three are one.

CHAP. LXXV.

OF THE TURKS.

Luther's *discourse of the Turks.*

Turks and Saracens.

THe Turks (said *Luther*) have not been much above two hundred years; the Saracens ruled near eight hundred years according to *Daniel's* Prophecie. I should bee verie glad to see the great Turk marching towards *Rome*, for the Prophet *Daniel* writeth thus, *Hee shall bear his bow and shall encamp between two Seas, upon the holy Mount:* Now *Rome* by reason that many Saints lie buried there, is called holy; the same hitteth right, for the abomination of desolation (the Pope) must place himself upon the holie Mount; therefore when the Turk marcheth towards *Rome*, then the last day is not far.

Luther's Prophecie concerning the Turk.

Christ delivered at the first our souls, hee will also deliver our bodies; for the Turks must give *Germanie* a clap, mee thinketh I see him marching thorough and thorough: Whoso liveth one hundred and fourscore years hence, will see the same accomplished, I oftentimes meditate thereupon, and thinking on the great miserie which will happen, I sweat thereat. Nevertheless, *Germanie* goeth on in sin, it refuseth to bee holpen: No humane creature beateth the Turk, but onely that man who is named Christ, the Lords Prayer and the Creed; as for the Emperor King *Ferdinand* and the Princes they will accomplish nothing. I received lately news (said *Luther*) that the Turk caused four of his sons to bee circumcised, and held a great and pompous Feast, to which hee invited the great *Elias*, *Prester John*, the King of *Persia*, and the *Venetians*; hee is held of his people in great reverence, for whoso hath the Turks Sign or Letters of safe conduct, (which they call VIET,) written with letters of gold, the same may safely pass thorough all his Territories.

What the Turk holdeth of Christ.

Hee holdeth Christ for a great Prophet, yet that his *Mahomet* is greater and higher, for (hee saith) Christ committed a sin against God, when hee said, *I am the Life, the Way, and the Truth.*

Turkish Emperors speech concerning *Luther*.

A man named *Smalts*, a Citizen of *Hagenaro* (who by the Emperor had been sent to the Turk in a Legation) said, The great Turk demanded of mee what manner of man

man *Luther* was, and of what years? I answered him, *Luther* was about the age of eight and fortie years, The Turk said, I would wish hee were yonger, for hee shall have of mee a gracious Lord; This beeing signified to *Luther* (by the Prince Elector of *Saxon*) he said, God preserv and bless mee from that gracious Lord. The Turk (said *Luther*) is a craftie and subtile Enemie, who warreth not onely with great power and boldness, but also, and much more with craft and deceit, hee maketh his Enemies faint and wearie, hee keepeth them waking with often skirmishing, hee seldom fighteth a compleat Battel except hee have assured hope of the victorie, hee giveth himself out of advantage, hee hath a musical and singing brain; when a battel is offered unto him, then hee trotteth away, hee laieth himself onely upon deceitful stratagems; therefore hee is named a Fox, who sneaketh and swipeth out of the hole *Caucaso*. The power of the Turk is great, who is able to maintain and pay yearly and continually two hundred thousands of Souldiers, which requireth at the least fifteen Millions of *Rex* dollers yearly.

The Turks are verie haughtie and proud, they alwaies boast of their fortune and victorie in overcoming *Constantinople*, thirtie years past they swallowed up the Saracens, the Soldan being slain. They have cogitations like the Papists, namely, they think they are only & alone God's people; they say, *Abraham* offered *Ishmaël* not *Isaac*, they are the seed of *Isaac*, to them belongeth Earth's Kingdom, as to whom it was promised, they call us Idolaters, by reason of the Article of the holy Trinitie; they also say, there is but one God, at whose left hand Christ sitteth, but *Mahomet* at his right hand; Christ's Doctrine and Laws were too heavie & unpossible, therefore *Mahomet* gave other more milde and tolerable, as not utterly to condemn the evil lust and desire: They have strickt and stern worshippings, they esteem much of Christ, they honor the Mountain *Horeb*, but they will not re-edifie *Jerusalem*. *Anno* 1536. the 21 of *Decemb* Marquess *George* of *Brandenburg* came to *Wittemberg*, made report to *Luther* of the lamentable defeat and horrible slaughter which the Turks had given and made against our Armies in *Hungaria*, wherein the best number and kernel of selected Souldiers were betraied and slain, threescore brave Captains taken Prisoners and with great joy and triumph carried away, the poor Christians pitifully plagued, their noses slit and used in most scornful and base manner; whereupon *Luther* said, This concerneth us *Germanes*, God's anger is before the door, wee may hasten to repentance while the time of saving health is at hand, wee ring after mischief and it will also happen unto us. The Turk (said *Luther*) hath mightily encreased within the space of one hundred years, by degrees hee suppressed the Saracens, who before were Lords in *Syria*, in *Asia*, *Jerusalem*, in the Land of Promise, in *Affrica* and *Grecia*. Pride of the Turks.

In this manner God plaieth with Kingdoms, as in *Esay* it is said, *I the Lord am a strong God over Kingdoms, whoso sinneth I destroy.* This (said *Luther*) God hath well made good and approved; For first, hee destroied *Ninive* and *Assur*, the Kingdom of the *Caldeans*, afterwards *Ninive* devoured *Babylon*, *Assur* swallowed it up: Likewise, when the *Persians* thought that they were *fac totum*, then came *Alexander* the Great, and conquered them. And afterwards *Alexander* was brought to nothing by the Romanes. The Romane Empire, (which was most powerful) thorough intestine war was devoured by the *Saracens*, *Gothes*, the *Vandals* and *Hunns*; Thus our Lord God can pay great Monarchs, Emperors, Kings and Princes. I hope (said *Luther*) the world draweth towards an end, for *Charls* and *Soliman* are the dregs of the Empire which cannot stand many hundred years longer. The Turk never yet brought it so far and high as the Romane Empire, which in the space of fiftie years arose and encreased exceedingly; Christ approacheth, for wee have no Scripture more, also the Signs are at hand. The great Turk boasteth that hee is descended from the stock and blood of *Ottoman*, the Romane Emperors never had any such Line and Descent, for Emperor *Julius* left no heir Male; *Augustus*, *Tiberias*, *Caligula* and *Claudius* following after him, were descended but onely of women, and yet had the Empire in possession; but the Turk hath his Male stock from *Ottoman*. The *Germanes* now are *Romane* Emperors and Kings *per Synechdochen* but onely in Title, in the mean time, the Pope taketh possession of *Italy* and other parts. The great Turk *Selimus* murthered his brethen to th'end hee God punisheth Kingdoms.

might

might rule alone, it is fearful, up even to the brim, that one brother destroieth another, becauſ hee is a brother, it is too Tyrannical; I hope that Government of the Turk which riſeth ſo powerfully by Tyrannie, muſt fall ere long.

Religion of the Turks.

The Turks deride and ſcorn our Chriſtian Religion, they uſe this ſentence of Scripture, where Chriſt ſaith, *I am com in my Father's name, if another ſhall com in his own name, him yee will receiv, &c.* upon this word (*Alius*) they reſt and depend.

Luther receiving Letters from *Vienna* (advertizing him, that the Emperors General in *Hungaria* had received fourſcore thouſan l Duccats of a Jew, to betray the Chriſtian Armie to the Turk, and promiſed to deliver the King into the Enemies hands) ſighed deeply, and ſaid, Ah! whereunto will covetouſneſs of monie not drive the heart of an humane creature? this Traitor everlaſtingly muſt burn in Hell, I would not betray a dog. I ſtand much in fear of *Ferdinand's* proceedings, who ſo lamentably hath cauſed a great multitude to bee led and thruſt into the throat of the Turk, thorough a perjured *Malmaluck*, who heretofore fell from the Turk to the Chriſtians, and doubtleſs will fall again from the Chriſtians (when hee findeth opportunitie) and will becom a Turk.

How wee might fortunately fight againſt the Turks.

Ah! (ſaid hee) Princes and Rulers ought otherwiſe to bee qualified and armed againſt ſo powerful an Enemie, and march themſelves in perſon into the Fields, and not to encounter him with ſo ſmall a heap, for the Turk ought not to bee ſlighted and contemned, *Daniel* ſaith, *It is given unto him to go againſt the Saints of God:* Therefore his fortune and victories are ſo great, and hath an Aſpect, as were hee God and ſaved; Hee maketh three Thrones and Seats of God, hee placeth Chriſt at God's left hand, and *Mahomet* at the right, who followed upon Chriſt's Kingdom, and now is com: Therefore the Turks take their Oaths by God who created Heaven and Earth, by *Mahomet* his ſervant, and by the fourſcore and four Prophets ſent from Heaven. The Turk in the ſpace of thirtie years, hath encreaſed ſo powerfully, that hee is becom a Lord in *Egypt*, in *Arabia*, *Perſia*, *Aſia*, and in whole *Grecia*. I fear, it will go with *Germanie* (which alwaies hitherto hath been held and eſteemed for the beſt Countrie and Nation) as it went with *Troy*, inſomuch as it will bee ſaid, It is out, *fuimus Troës, jacet ilium ingens.* Let us pray to God that hee would preſerv our conſciences by the pure Doctrine in ſuch calamities, neceſſities and miſhaps.

Daniels Prophecie, Chap. 11. concerning the Turk.

The Turkiſh Kingdom was long heretofore ſhewed in the Prophet *Daniel*, and in the Revelation of St *John*, to th' end, godly and upright Chriſtians ſhould not bee affrighted at his great power and Tyrannie. *Daniel's* Prophecie is an excelling Chronicle continuing to the worlds end, hee cleerly deſcribeth the Kingdoms of Antichriſt and of the Turk. In the Revelation of *John* is written, *And it was given unto him to make war with the Saints, and to overcom them*, (*Apo.* 13). Which directly ſoundeth of the Turk not of the Pope; for the Saints overcom not thorough their ſanctitie but by patience, and in overcoming thorough faith, their bodies are murthered. *Daniel* ſaith further, *It ſhall bee for a time, times, and half a time.* If time ſignifieth a year, (as needs it muſt) then it maketh three years and an half, and hitteth juſt upon *Antiochus*, who raged and Tyrannized three years and an half in the Nation of *Iſraël*.

Antiochus's the Pope's picture.

This wicked wretch *Antiochus* was left and given for a pledg at *Rome*, but hee fled away from thence and took the Kingdom of *Iſraël* in poſſeſſion, but hee Tyrannized over the Jews onely three years and an half, at laſt hee miſerably rotted and died in ſtinck of his diſeaſe, inſomuch that no bodie was able to remain about him: Thus hee was ſtruck and ſlain without hands. Even ſo (ſaid *Luther*) ſhall it go likewiſe with the Pope, hee ſhall alſo bee deſtroied without hands or blow of ſword, hee ſhall famiſh himſelf, for hee hath not uſed great and powerful Armies, but hee hath thus long ſubſiſted by lyings and ſuperſtition, cloaked and trimmed with Scripture, as, *Thou art Peter; Feed my Lambs, &c.* Upon ſuch deceitful grounds hee encreaſed, and ſo ſhall fall again; therefore this Prophecie, *Hee ſhall fall without power*; belongeth chiefly and properly to the Pope; For all other Potentates and Tyrants proceed with power and force: howſoëver, this Prophecie comprehendeth both Pope and Turk, for they began both together and almoſt at one time under Emperor *Phocas*, which now is about nine hundred years ſince, and then the Pope began to rule ſpiritually, and *Mahomet* began

began to encreas, but the Pope's temporal Kingdom hath continued scarcely three hundred years, since hee began to rule over Emperors and Kings.

The Turks saie, True it is, *Isaac* was the right Son of the promiss, but when hee should have been sacrificed, hee fled out of his fathers obedience, (as would hee go and fetch a slaughter knife) in the mean time *Ishmael* came and freewillingly suffered himself to bee sacrificed, from whence hee became a childe of the promiss. This (said *Luther*) is as gross a lie, as that of the Papists concerning one kinde in the Sacrament of the Altar. *Luther* in his discours greatly complained of Emperor *Charls* his negligence, in suffering the Turk alwaies to overcom and take in one place after another, whenas an Emperor neither should nor ought to have peace, as in the Histories wee see, that the Romans continually kept and mainteined a certain and an heritable force and armie which alwaies laie in the field, like as at this daie the great Turk hath his Janizaries the best and triedst souldiers. But wee assemble and gather togetherr a heap of base, despairing insolent wretches, that mischiev and destroie those whom they ought to defend and protect. *Anno, 630.* Mahomet arose, therefore this year (wherein wee write, 1553) maketh nine hundred twentie three years since hee stood up. Turkish lies.

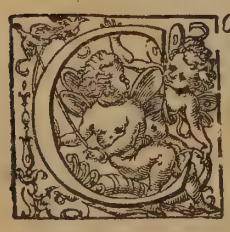
Luther's *admonition, how wee ought to war against the Turk.*

Luther at that time wrote a letter to the Emperor's great General in *Hungaria*, diligently admonished him to consider, that hee had against him four powerful enemies, hee had not to do onely with flesh and bloud, but with the Divel, who was the first: secondly, with the Turk: and thirdly, with God's wrath: fourthly, with our own sins; therefore hee should remember to humble himself and to call upon God for help. *Luther* got news, that Emperor *Charls* sent into *Austria* eighteen thousand *Spaniards* to defend the same against the Turk. Whereupon hee sighed and said, These are horrible designs, when that abominable nation (the *Spaniards*) shall com to defend us *Germans*, I would rather have the Turks for enemies, then the *Spaniards* for protectors, who tyrannize in the highest measure, the greater part of the *Spaniards* are *Moranes*, baptised Jews, that believ nothing at all. The greatest hope I have (said *Luther*) is, that the Turkish Empire will bee brought to confusion and fall *per intestinas dissentiones* by homebred dissentions, for in that manner all the Kingdoms of the world have fallen and been destroied, as the *Persian*, the *Chaldean*, the Kingdoms of *Alexander* and of the *Romans*, all these thereby went to ground, discord and dissention have been their poison, and so it will go likewise with *Germanie*, for our Princes of the Empire will not agree among themselvs. Whoso climeth high, is in danger to fall, cunning swimmers may lightly bee drowned, and although the Turk is climed very high, yet when his time cometh, so is it don in a moment, that our Lord God laieth his Kingdom in the Ashes.

CHAP. LXXVI.

OF COUNTRIES AND CITIES.

Luther's *discours of Countries and Cities.*



Cornelius Tacitus (said *Luther*) described *Germanie* very well and finely, hee highly extolled the *Germans*, by reason of their constancie in keeping promise, specially in the state of matrimonie, touching which particular they excelled all other nations. By the antient in former time it stood well with *Germanie*, but now (alas) those and the like fine good people are much decreased, are fallen from the kinde and becom rude, proud and insolent. The best time and daies were before the Deluge, when the people lived long, caried themselvs moderately in eating The constancie of the antient Germanes, and their fidelitie.

eating and drinking, they beheld God's creatures with diligence both Celestial and Terrestrial without wasting, without warring and debate, then a fresh cool spring of water was more sweet, acceptable and well relished, then now all costly wines. *Germania* in time past was a fair Countrie and Nation, I hold the *H*, is turned into *G*, for heretofore they were called *Hermani*. *Anno* 1539, the 8. of *Januarie*, in the evening about six of the Clock, a Comet was seen here at *Wittemberg* which was eclipsed, but very long in twentie degrees, it stretched the tail after the sign of the fish from the West towards the North and the rising of the Sun when it standeth at the highest. This Comet was beheld of *Luther*, of *Philip Melancthon*, *Justus Jonas*, and of *Erasmus* the Mathematitian with great admiration. Then *Luther* said, I will prophecie over *Germanie*, not out of the Planets, but I will declare unto her God's anger out of the Divine Word, for it is unpossible that *Germanie* should scape thus unpunished, shee must receiv a great scourge, there is no remedie, for God is daily provoked to destroie us, the Godly with the ungodly must bee visited and taste of the rod. But let us praie without ceasing, for the Lord doth the will of those that fear him, and heareth their praiers, &c. This hee hath throughly approved, how long hath peace hung as it were, even upon a silken thred against so many great practises and bloudie consultations of our adversaries, and against all hope hath been preserved? God hath resisted and hindred them, hee hath broken their power and frustrated their designs.

Psalm 145.

That Germanie *wanteth a good Governor.*

Germanie (said *Luther*) is like unto a brave and gallant horse that hath provender the fill, but wanteth a good rider; now like as strong horse runneth here and there astraie, except hee hath a rider to rule him; euen so *Germanie* is also a powerful, a rich and a brave Countrie, strengthned sufficiently with able people, but it wanteth a good head and Governor.

What alteration of apparrel signifieth.

These often altering of apparrel (said *Luther*) and these new fangled fashions, will produce also an alteration of government and manners, wee strive too much thereafter. Emperor *Charls* frequently saith, The *Germans* learn of the *Spaniards* to steal, and the *Spaniards*, learn of the *Germans* to feed and swill.

Of Jerusalem.

On St *Laurence* daie, the 10. of *August*, the Temple at *Jerusalem* was burned, afterwards on the Nativitie of *Marie*, the 8. of *September* the other inward, best fortified and strongest part of the Citie was devasted and taken in. And for asmuch as *Jerusalem* was the most glorious Citie, from whence the holie Scripture and the original of the Christian Church proceedeth, therefore the devastation thereof is placed before our eies, as a picture, to shew how it will fare with the Christian Church, for the Christian Church is that Spiritual *Jerusalem* wherein God still daily walketh.

Jerusalem, a picture of the Christian Church.

Of England.

I Believ (said *Luther*) *England* is a piece of *Germanie*, I hold the *Germans* in former time were transfered and set thereinto, for to this daie, the Bishop of *Coln* stileth himself, Prince of *Angaria*, or *Engern*, where now *Breme* and *Hamborough* lie, somtime it was named *Britania*, afterwards *Angaria*, of the nation which were carried thither.

England a piece of *Germanie*.

Of Swisserland, *or* Helvetia.

Swissia, is a drie and mountainous Countrie, from whence many of them are constrained to seek their maintenance elswhere. Doctor *Jonas* read the *Swissers* complaint at *Lurich*, against the forcible intentions of the other Papists, wherein at last they concluded, that they no longer would endure the same, but intended to bee revenged, as God should help them. Whereupon *Luther* said, I like not their argument and ground on which they boast and depend, namely they who have a good caus, may justly rais a war; they the *Swissers* have a good caus, therefore they may begin a war.

Both

Both the precedent ſentences (ſaid *Luther*) *maior & minor* are falſ and doubtful, for the firſt permitteth not every man to begin a war, but onely the neceſſitie or conſtrained defence. The other propoſition, *minor* is uncertain and doubtful, namely whether they have a good cauſ or not; therefore followeth thereout alſo an uncertain and doubtful concluſion.

Touching differences of Languages.

THe High *Germans* are ſimple and do more affect the truth, then the *French*, the *Italians*, *Spaniards*, *Engliſh*, &c. which their languages do alſo ſhew, in that they pronounce and utter their ſpeech in a hiſſing and lolling kinde of manner, therefore it is ſaid, The *French* write otherwiſe then they ſpeak, and ſpeak otherwiſe then they mean. But the high German tongue is the moſt compleat, and hath much Communitie with the Greek tongue, Latin is ſmall and thin enough, not regulated, for ſhee hath not double Letters, as ΦΧΨΘΖ. next after Greek, high Dutch followeth.

Of Walloons *and* Italians.

THe *Italians* (ſaid *Luther*) are very craftie and ſubtil people, they ought juſtly to bee made aſhamed, dulled, and to have their filthineſs diſcovered, to the end they might bee made to bluſh for ſha me, they contemn all other nations, as were they onely wiſe. My advice is, and alwaies hath been, that young fellows (when they throughly have learned their Catechiſm, and are well inſtructed in God's Word) ſhould viſite and ſee *Italie*, ſhould know their tricks and knaveries, to the end afterwards they may take heed of them. Italians proud and deceitful.

Italie is a very good and fruitful pleaſant Countrie, ſpecially *Lombardia*, a Vallie of twentie miles in breadth, through the midſt of which the *Eridanus* floweth, an exceeding pleaſant water, ſo broad, as from *Wittemberg* to *Breta*, on both ſides are the *Alpes*, and the *Æpenninus* mountains. Lombardie.

Of the Roman Empire.

THe Roman Empire (ſaid *Luther*) began to bee rich and to encreaſ in the Apoſtle's time, it came to the *Germans* under *Charls* the great, ſeven hundred and fiftie years ſince, for *Charls* had three Sons, to the firſt born hee gave *Germanie*, to the ſecond, *France*, to the third *Italie*, but *Germanicus* the Dutchman remained Emperor. If (ſaid *Luther*) this now Emperor had *France* in poſſeſſion, then hee were able to anger the Turk. The Romane Empire floriſhed not long, the Romans had it not two hundred years, afterwards it came to the *French*, at laſt the *Germans* wholie poſſeſſed it, who have had it continually above eight hundred years together, ſo much as concerneth the title. The greateſt, the richeſt, and moſt powerful Cities, (as *Antioch*, *Nineve*, and *Babilon*, &c.) are now nothing but little Cottages, like to old decaied walls and heaps of ſtons. Thus the Kingdoms of the world do vaniſh. Our Lord God (ſaid *Luther*) dealeth with Countries and Cities, as I deal with an old hedg-ſtake, when it diſpleaſeth mee, I ſaie, I will pluck thee up and burn thee, and will ſtick another in thy ſtead. The Engliſh have had whole *France* in poſſeſſion, ſo far as *Burges*, and built many Cities and houſes therein, but at laſt, they were driven out again by *Monheri* between *Paris* and *Orleans*. But notwithſtanding, they have ſtill in poſſeſſion the beſt Port in *France*, *Callis*, where all the inhabitants muſt bee Engliſh people, and at certain hours, muſt ſpeak Engliſh, and not French, under pain of a nominated puniſhment. At what time the Romane Empire came to the Germans. Engliſh.

Of the Venetians.

VEnice (ſaid *Luther*) is the richeſt Citie, above all others, ſhee hath two Kingdoms, *Cyprus* and *Candie*, but *Candia* or *Creta* ſomtimes was full of robbers. For ſix hundred ſpoiled or Bankerout merchants fled thither. But inſomuch as this Iſland is very hillie, they were not able by force to keep it clean from robbers and purſſers: therefore the *Venetians* cauſed a publick Proclamation to go out, that they would ſecure and receiv all the robbers again to favor, upon condition that each robber ſhould

Robbers in *Creta.*

bring and deliver unto them the head of another robber. By which means one wretch beeing snapped by another, the Island was well rid and cleansed of those vipers, which was a good and wise Council. *Venice* the richest Citie, regardeth neither modestie nor civilitie, they seek onely after their own profit. They alwaies are Neutrals, they carrie on both shoulders, they hang the cloake according to the winde, they are no Souldiers but peppersacks. Now they hold with the Turke, ere long they will bee for the Emperor, what partie hath victorie, therewith do they hold. They regard nothing more, then great costly and stately houses, apparrel and covetousness.

Neutrals.

Chap. LXXVII.

OF ROME.

Luther's *discourse of the Citie of* Rome.

Forasmuch (said *Luther*) as God hath brought mee into this evil-favored business and game, I would not take an hundred thousand Duckats, that I had not seen *Rome*, otherwise I should alwaies stand in fear, that I much wronged and abused the Pope, but what wee see and know, the same wee speak. *Bembus* an excelling learned man (as hee well and throughly had beheld *Rome* and considered her) said, *Rome* is a filthie stincking puddle, full of the wicked'st wretches in the universal world, and wrote as followeth.

Bembus.

Vivere qui sanctè vultis, discedite Româ:
Omnia hîc ecce licent, non licet esse probum.
Hee that would Godly live, from *Rome* must hast and flie:
All things are set to sale; no room for honestie.

In this time of the Gospel, som have been at *Rome*, who set their wickednesses and vilanie a broach, and reproved the same. As *Lodowick* a Capuchin Frier, and *Egidius* an Austin-Frier, also two other preaching Friers, which found fault with the errors of Popedom openly in their Sermons. But the next daie following, they were all found dead, their tongues cut out and stuck in their tails. Whoso in *Rome* is heard to speak one word against the Pope, receiveth either a *Strappecorde*, or is punished with death, for his name is *noli me tangere.* Before the birth of Christ, there were numbred in *Rome*, fourtie hundred thousands of Citizens, but not long after, were numbred above fourscore and ten hundred thousands.

Fearful murthers in *Rome.*

At *Rome* are two Families, which alwaies are at enmitie and debate the one against the other, the *Columnesers*, and the *Ursiners.* The *Columnesers* are of the Imperial Faction and most powerful, the other are less in esteem and strength: Pope *Paul* is an an *Ursiner.* No man well knoweth where old *Rome* stood, the *Theatre* is yet seen, and the *Thermes* of *Diocleſian* which is convaid twentie five Dutch miles from *Naples* into a fair glorious building; there have been the Treasure and Riches of the World; therefore they did what they pleased.

Columnesers, and *Ursiners.*

Old *Rome.*

An ancient Minister supped with *Luther*, who spake much of *Rome*; hee had been there four several times, *Luther* asked him, Why hee went thither so often? Hee said, First, I sought a Knave there; secondly, I found him; thirdly, I brought him from thence; fourthly, I carried him thither again, and set him behind St *Peter's* Altar.

Historie of an old minister that had been four times at *Rome.*

St *Peter's* Church in *Rome* hath stood above thirteen hundred years, a great sum of monie hath been spent thereupon: For the Pope commanded the Angels that they should immediately carrie into Heaven the Souls of all those which died on the way going towards *Rome* to visit St *Peter's* Church. This gave *John Huss* ample occasion to write against the Pope, shewing that hee had no Autoritie to command the Angels. *Anno* 1511. A Capuchine Friar (in the presence of Doctor *Staupits* and divers others at *Rome*)

Pope commandeth the Angels.

Rome) related a dream which at that time hee dreamed; namely, That a Hermit ſhould ariſe under Pope *Leo* the tenth, and ſhould fall upon Popedom: Whereupon *Philip Melanchon* ſaid, This Hermit is *Luther*, for the *Auſtine* Friars are called Hermits. When I was at *Rome*, (ſaid *Luther)* they ſhewed mee for a precious holie Relick, the halter wherewith *Judas* hanged himſelf, which ought not by us to bee forgotten, to th'end wee conſider, *in quibus tenebris verſati ſint majores noſtri*, that is, *in what ignorance our Fore-fathers were.*

Rome, ſomtimes was a holie Citie, but now ſhee is the ſpouſ of the Divel and Chriſt's Enemie. *Rome* a ſink of all wickedneſs.

CHAP. LXXVIII.

OF VOCATION AND CALLING.

Luther's *diſcourſ of the Vocation and Calling.*

WHen thoſe that are in the Office of Teaching, have not joy and comfort from hence; namely, that they have not regard to him that called and ſent them: ſo is it with ſuch an irkſom work. Truly (ſaid *Luther)* I would not take the wealth of the whole world, that I ſhould now begin the work againſt the Pope, which thus far I have wrought by reaſon of the exceeding heavie care and anguiſh wherewith I have been burthened. Again, when I look upon him that called mee thereunto, ſo would I not for the world's wealth but that I had begun it.

It is a caſe much to bee lamented, (ſaid *Luther)* that no man is content and ſatisfied with that which God giveth him in his Vocation and Calling: *Aliena ſemper nobis plùs placent*, that is, *other men's things pleaſ us more then our own*: As the Heathen ſaid touching the ſame:

Fertilior ſeges eſt alienis ſemper in agris,
Vicinumq; pecus grandius uber habet.

That is,

My neighbors corn more fertile is then mine;
None yield more milk then do my neigbors kine.

Even ſo do wee poor humane creatures in our Vocations and callings: *Nemo eſt ſuâ ſorte contentus*, no man is content with his condition. *Optat Ephippia bos piger, optat arare caballus*, that is, *the ſlow Ox would have a ſaddle, and the horſ would go to plough:* The more wee have, the more wee deſire. To ſerv God (ſaid *Luther)* is, that everie one ſhould remain in his Vocation and Calling, bee it never ſo mean or ſimple; for firſt, it toucheth the hearing of God's Word in the Church: Afterwards alſo, it dependeth upon the word of the Magiſtrate and of the Parents, and to bee obedient thereunto, this is to ſerv God aright.

That wee ought not to neglect occaſions or opportunities.

IT is ſaid, *Fronte capillatâ, pòſt eſt occaſio calva*, that is, *occaſion hath hold before, but is bald behinde.* Our Lord in the whole nature hath given plainly to underſtand the ſame in this manner. A countrie Farmer or Husbandman muſt ſow out his Barly and Oates about Eaſter, if he deferred it unto *Michaelmas*, then it would be too late. When Apples are ripe, then they ſhould bee plucked from the tree, if it bee neglected, O then they bee ſpoiled and loſt, *Procraſtinatio eſt properantiæ contrarium vitium*, that is, *Procraſtination is a contrarie vice to overmuch haſtineſs.* Like as my ſervant *Wolfe* doth, when four or five Birds fall upon the Bird-hearth, hee will not then draw the Net, but ſaith, O, I will ſtay until more com, then they flie all away and hee getteth nothing. Therefore (ſaid

Seed-time.

Procraſtinatio.

(ſaid *Luther*) *Occaſio*, i.e. *occaſion*; is a great matter: *Terence* ſaith well and rightly, *In tempore ad eam veni, quod eſt omnium primum*, that is, *I came to her in time, which is the chieſeſt thing of all*: This the yong Boies in Schools underſtand not, *Sunt ſeniles & imperatoriæ voces*, that is, *They are ſtaied and imperial words*: *Julius Cæſar* was a man, hee underſtood *occaſionem*, that is, *occaſion*: But neither were *Pompeus* nor *Hannibal* ſuch men; wee are not able to expreſs (ſaid *Luther*) what *occaſio* is, therefore wee underſtand it not: in high Dutch it is not to bee uttered, for this word, *Gelegenheit*, opportunitie, *eſt magis alligatum loco & perſonis quàm tempori*, that is, *is rather tied to place and perſons then time*; *occaſio*, requireth *plus temporis*, i. e. *more time*; neither have the Latines any word wherewith they could rightly expreſs it, for the word *tempus*, i.e. *time*, is general, I hold the *etymologia eſt à cadendo*, that is, *the derivation is of* cadendo, *falling out ſo*; as when wee ſay, an accident. The *Grecians* have but onely one word, that is, καιρὸς, wee may utter it in this manner, and ſay, make uſe of the hour and of what the hour bringeth or yieldeth.

Students oftentimes neglect the occaſion.

It is a mervellous thing, *rem tam præclaram & quæ eſt rerum omnium prima, ità negligere tempus*, that is, *that wee ſhould neglect ſuch an excellent thing, which was the firſt of all*, viz. *time*; that wee are not able to utter the ſame, and verie few underſtand it, eſpecially the youth, therefore they muſt have *Patres ac Præceptores*, i.e. *Fathers and Maſters*, who ought with the rod to hold them thereunto, that they neglect not the time, otherwiſe it is loſt. Many a yong fellow hath a ſtipend during ſix or ſeven years, then ought hee diligently to ſtudie, then he hath his Tutors and other furthering means, but hee thinketh, O thou haſt yet time enough and maiſt well attain thereunto: But I ſay no, fellow, it is ſaid, *Fronte capellata*, &c. *What little Jack learneth not, the ſame neither learneth great John*: Now the occaſion ſaluteth thee and reacheth the hair unto thee, as would ſhee ſay, Behold, here I am, take hold of mee; but thou thinkeſt ſhee will com again: Then ſaith ſhee, well, ſeeing thou wilt not take hold of my fore-top, take hold therefore (*ſalvâ reverentia*, i.e. *ſurreverence*) on my tail, and therewith ſhee flingeth away.

Bonaventure, his ſpeech of Occaſion.

Bonaventura (ſaid *Luther*) was but a poor ſillie Sophiſt, yet hee could ſaie, *Qui negligit occaſionem, negligitur ab ipſa*, Hee that neglects occaſion, is neglected of it, and wee uſe to ſaie, take hold while it is time, *nunc, nunc*, now, now, while this *nunc*, is preſent. The *Germans* have very fair proverbs touching the ſame, and ſaie, *When one offereth thee a Pig, then open quickly the mouth of the poak*. Alſo, when our Lord God ſaluteth one, then hee ought to thank him. This is very Divinely ſpoken, that our Lord God giveth or ſendeth the occaſion and opportunitie, but who underſtandeth it to bee *donum Dei*, &c. *the gift of God*: Neither underſtood the occaſion, our Emperor *Charls* when hee took the French King Priſoner before *Pavia* in the year 1525. Afterwards alſo, when hee got into his hands Pope *Clement*, and had taken *Rome*, *Anno* 1527. and *Anno* 1529. when almoſt hee got the great Turk into his hands before *Vienna*; Then was *occaſio*, occaſion. But Emperor *Charls* refuſed to thank God, who ſaluted him, therefore hee is juſtly bereaved of all good fortunes. It was too much and great a negligence, that a Monarch ſhould have in his hands the three moſt powerful heads, and ſo negligently to let them go, therefore I ſay juſtly unto him, *poſt hæc occaſio calva*, i.e. *occaſion hereafter is bald behinde*. *Luther*, reciting a Fable concerning this Verſ, (*Crede parum, tua ſerva, & quæ periere relinque*, i. e. *Give but little belief, keep thine own, and what is loſt let it go.*) ſaid, There was one that had catched a Bird, the Bird willing to bee ſet at libertie, ſaid, Let mee looſ and I will ſhew thee a verie fair and precious Jewel worth many thouſands; Yea, (ſaith the man) thou intendeſt to deceiv me, No truly, (ſaid the Bird) thou ſhalt go with mee and ſee the precious ſtone: The man let go the Bird, which flew upon a tree, ſate on the the top thereof, and threw him down this Jewel, *Crede parum, tua ſerva, & quæ periere relinque*: As would the Bird ſay, when thou hadſt mee, thou ſhouldeſt not have believed mee, *Tua ſerva*, that is, what thou haſt, the ſame keep; *Et quæ periere relinque*, haſt thou loſt it, ſo have thou patience.

OF

CHAP. LXXIX.

OF DRUNKENNESS.

Luther's *discourſ concerning drunkenneſs.*

GErmanie (ſaid *Luther*) were much richer then it is, if ſuch ſtore of Velvets and Silks were not worn among us, nor ſo much Spice uſed; Wee might well alſo bee without Barlie, and in ſtead of bear drink water. But yong Fellows without their liquor have no mirth at all, for Gaming maketh not merrie, neither leacherous ſports do make joiful people, therefore they apply themſelvs to drinking. At the Princely Copulation lately held at *Torga*, they drank at one draught a whole pottle of Wine at each draught, which they called a good drink. *Sic inventâ lege, inventa eſt & fraus legis*, that is, *the Law beeing invented, the deceit of the Law is invented.* *Cornelius Tacitus* wrote that by the ancient *Germanes* it was held for no ſhame at all to drink and ſwill four and twentie hours together. A Gentleman in the Court demanded, How long agon it was, that *Cornelius* wrote concerning drinking? Anſwer was made, about fifteen hundred years; then the Gentleman ſaid, Foraſmuch as Drunkenneſs hath been ſo ancient a Cuſtom and of ſo long deſcent; therefore let not us break nor bring down the ſame.

CHAP. LXXX.

OF THE COURT LIFE.

Luther's *discourſ of the Court life.*

ANno 1538. the 15th of *Novemb.* *Luther* about important buſineſs was ſent for to Court by the Prince Elector of *Saxon*, at his return from thence with *Philip Melancthon*; *Francis Burckhard* of *Weymor* (Vice-Chancellor to the Prince Elector) in perſon gave him a Convey, and with three fair horſes (which *Henrie* King of *England* had given him) rode by his Coach. Whereupon, *Luther* began to laugh, and ſaid to *Philip Melancthon*, This man's fortune will raiſ unto him great hate and envie at Court, for the roaring Courtiers with their eies muſt behold, that this man is made a living Cavalier of St *George*: (for ſo they ſay, when Scribes or Learned men are made Knights.) The King of *England* would willingly have kept *Francis Burckhard* in *England*, and have made him a Cavalier of the Kingdom, but hee refuſed it; at his departure, the King graced him with roial preſents, and ſo diſmiſſed him from thence.

De Aulicorum calumniis, i. e. *Of the ſlanders of the Court.*

HOw went it (ſaid *Luther*) with *Daniel* at Court? There the Courtiers ſought occaſion, and willingly would have ſet on his skirts. *Daniel* was a wiſe man, therefore the King intended to place him Governor over the whole Kingdom. This the Princes in *Perſia* could not endure, for whoſo ſerveth well and uprightly at Court, the ſame very ſoon getteth haters and enviors.

Of

Of Court-verses oftentimes recited by Luther, *profitable for Courtiers to know.*

DA, capias, quæras, plurima, pauca, nihil.
Si te fucosis invitat honoribus aula,
Semper erunt comites cura dolórque tibi.
Seu foribus subitò mutatæ excluderis aulæ,
Soliciti tangunt anxia corda metus.
Sed si pertuleris animo fastidia magno,
Non poterit longi temporis esse dolor.
Et musis posthac tranquillâ mente vacabis,
Barbara quas nunquam non vetat aula coli.

Of the Court-life.

PHilip *Melancthon* discoursed with *Luther* touching the Court-life, and said, *Aulica vita similis est libris Tragædiarum, qui foris ornati essent auro & purpurâ, intus autem pleni essent miseriis & mille miserias pro una continerent,* i.e. The Court-life is like books of Tragedies, which without are adorned with gold and purple, but within are full of miseries, and contein a thousand miseries for one purple. Whereupon *Luther* said, Yet nevertheless every man striveth to bee at Court, they would all bee made rich, powerful and great, and many an one hath the luck to hit it; for *in magno capiuntur flumine pisces,* A great Prince can soon make a poor fellow rich.

A Court-vers.

Intus quis? Tu quis? Aperi; Quid quæris? Ut intrem:
Fers aliquid? Non. Esto foras. Fero: Quid? Satis: Intra

That is,

Who's within? Who are you? Open: What wouldst thou have? I would enter: Dost thou bring any thing? No: Stand without. I bring: What? Enough: Enter.

Other Discourses of *Luther*, which partly do belong to the places before mentioned, touching all manner of Causes collected together out of his VVritten Books.

Septimus Annus Climactericus.

ON the daie of *Boniface* (said *Luther*) my son *John* will bee six years old, and goeth in the seventh year. *Ego celebrabo ejus Natales, quia jam ingreditur septimum annum, qui est Climactericus, id est variatus,* i.e. I will keep his Birthdaie, becaus now hee goe's on his seventh year, which is Climacterical; that is, Variable; for the seventh year alwaies changeth humane creatures. *Prima est infantia, deinde pueritia, in qua assuefaciendi sunt ad literarum studia & artes,* i.e. The first is Infancie, then childehood, in which they are to bee accustomed to studie and Arts. In the fourteenth year they begin to look into the world. *Ibi tunc docendi sunt in majoribus,* Then they must bee instructed in greater matters. *In anno vigesimo, appetunt majora & conjugium. Anno vigesimo octavo sunt Oeconomi & patres-familias. Anno 35 sunt Politici aut Ecclesiastici. Anno 42 ibi sunt reges, & mox diem sensu deficiunt. Sic septimus annus cujuslibet hominis est Climactericus, adferens novam vitam mores & aliam conditionem, i.e.* In the twentieth year they look after greater things, and marriage. In the eight and twentieth year they are housekeepers and fathers of families. In the 35 year they are emploied either in the Common-wealth or Church. In the 42 year they are Governors; and afterward their senses fail. So the seventh year of a man's life is Climacterical, bringing a new kinde of life, manners, and another condition.

That

That wee ought not to drive and use jesting and sporting in administring the Lord's Supper.

LEtters were written to *Luther* from *Nuremberg*, that a Minister in a Village near thereabouts in their Jurisdiction, administred the Sacrament to a woman, and wanting a Cup hee took a Spoon, and said, Take and drink, this is the Spoon of the New Testament. *Luther* beeing thereat much moved to Anger, hee said, Surely that fellow is a very knave: Hee wrote also to the Major and Aldermen of *Nuremberg*, desiring that hee might bee cast into the Dungeon, and there to remain one whole year, for the same is a fit spoon-case for such a spoon.

Regula Lutheri *de Cœna Domini*, i.e. *Luther's* rule concerning the Lord's Supper.

IN *Articulis de Trinitate, de Incarnatione Filii Dei, de Sacramentis non est nobis speculandum secundùm rationem humanam. Judicium enim Dei & hominum sunt diversissima, sed nobis est cogitandum de illius verbo, quod illius potentiam & bonitatem præscribit*, i.e. In the Articles concerning the Trinitie, the Incarnation of the Son of God, the Sacraments, wee must not look according to humane reason: for the judgment of God and man are diverſ things: but wee must think of his Word, which doth declare his Power and goodness; wee ought to commit the same unto God, hee will direct it well. *Christus est spiritualiter in Sacramentis*, Christ is spiritually in the Sacraments. But how, and after what manner *Hoc non est nostrûm perscutari*, wee ought not search. *Nemo potest rationem reddere, quare Deus Ninivitis pepercerit, in qua civitate ultra* 200000 *fuerunt, & Sodomitis non item*, i. e. No man can give a reason, why God spared the Ninivites, in which Citie were above 200000 men, and not likewise the Sodomits.

Concerning the acknowledgment of Christ.

VVEe ought (said *Luther*) alwaies to studie on the Humanitie of the Son of God, like as the Prophet continually studied in their *Moses:* But wee studie not much in our Evangelists, as oftentimes I have said, and thereover I am angrie with my self; for wee never can bee able to studie and learn them out. It will bee the state and condition of the everlasting life; yea also, of the Angels, that alwaies wee shall desire to know more and more; wee shall continually behold somthing that is new, and which before wee did not see; and howsoever wee are almost *ad substantiam, com to the substance*, yet notwithstanding wee are not able to know, *Quod Deus & Homo sit hic filius Mariæ*, i. e. *That God and Man is the son of Marie:* Wee cannot com *ad quantitatem*, i. e. *to the quantitie*, how great a matter *Filius Dei*, the Son of God is. Wee are able neither to know or acknowledg *qualitatem, qualis sit*, i.e. *the qualitie, what an one hee is*; nor to attein *ad Relationem qualis ergo nos sit*, i. e. *to Relation, what hee is to us.*

That the Flies are the picture of the Divel, and of Hereticks.

IAm a bitter enemie to flies (said *Luther*) *Quia sunt imago Diaboli & Hæreticorum*, i.e. *Becaus they are the image of the Divel and of Hereticks*; for when I open a fair book, then the flies are presently upon it with ther tails running about, as would they say, Here will wee sit and greaz this book with our balsom, or excrement. Even so doth the Divel likewise, when our hearts are most pure, then cometh hee and fowleth therein. When I am best lusted and fitted to praie, then the Divel approacheth and carrieth my cogitations (it may bee) as far as *Babylon*, or elſ I am building Castles in the aër.

Of the world's ingratitude.

O*Remus & pergamus grati*, i.e. *Let us praie and bee thankful* (said *Luther*) it will not bee otherwise, for as Christ saith, *Alius laborat, & alius metet*, i.e. *One labor's, and another reap's.* I comfort my self with *Moses's* example. *Ille seminat gratis in tota eductione populi Israëlitici ex Egypto*, i.e. *Hee sow's freely in the bringing the people of Israël out*

out of Egypt. Afterwards, nevertheless they exclaim and crie over him, *Tu vis dominari nobis*, i.e. *Thou would'st rule over us*, insomuch that hee was constreined to complain, *Domine! si accepi Tauros de manibus eorum, &c.* i.e. *Lord! if I have received Bulls from their hands.* In like manner *Samuel* and St *Paul* complained touching the same.

Luther discourſed further, and said, *Qui non vult pendere beneficia, ille moriatur antè beneficium*, i.e. *Hee that will not bee thankful for a favor, let him die before the favor.* Wee must not exspect to have better then Christ our Master had; What thanks got hee of the world? Wee must here serv, take pains and labor for nothing; yea, and must have no thanks for the same. *Mundus est collectio hominum quæ recepit in se omnia paterna beneficia, atque pro eis rependit blasphemias & omnem ingratitudinem*; that is, *The world is a collection of men, which receiveth all fatherly mercies, and for them repaie's all manner of blasphemies and ingratitude.*

Of Praier and the strength thereof.

LIke as a Shoomaker's trade is to make shoo's, and a Tailor's to make a coat, even so it is the trade of a true Christian continually to praie.

That worldlie pride hath been punished.

PRide (said *Luther*) must have a fall, the same is seen on them at *Bruck* in *Flanders*, who without any just caus or lawful reason took Emperor *Maximilian* prisoner in their Citie, intending to cut off his head: touching which their resolution, they wrote for advice to the Venetians, who returned them this answer, *Homo mortuus non facit guerram*, meaning, *bellum*; *A dead man make's no War.* But (said *Luther*) they of *Bruck* afterwards found the same to their cost. *Solomon* saith, *Superbia præcedit casum, & exaltatio casum*, i.e. *Pride goeth before a fall, and haughtiness before a fall:* when one begin-neth to bee haughtie, then *casus*, a fall, is at the door. I never thought that *Venice* in such sort should have been humbled. Likewise the Citie of *Florence*, but pride over-threw them.

The Venetians in a Shrovetide game caused (in derision of Emperor *Maximilian*) this to bee acted; First, the Duke of *Venice* came; after him followed the French King, had a dagger at his side, and laid hold on the Crown, insomuch that the dagger pierced through the top of the Crown; behinde him came Emperor *Maximilian*, painted in a graie coat, and with a hunter's horn about his neck; hee had also a dagger, but when hee laid hold thereon, it went through his fingers. The Florentines likewise (said *Luther*) prepared also such an Act; namely, a hollow chair was carried about, wherein the French King was set, who (surreverence) fouled monie through the chair, then came Emperor *Maximilian* after him, and gathered it up. But since (said *Luther*) they have been soundly taught better manners by the said Emperors Nephew, now Emperor *Charls*; for God delighteth to make use of this vers (against the proud) which *Marie* in her *Magnificat* singeth, *Deposuit potentes de sede*, i. e. *Hee hath put the mightie from their seat.* A great Prince without understanding (said *Luther*) is like unto a Diall, for as the same is set and directed, so it goeth accordingly, hee suffereth his Nobilitie to govern all things.

Luther's *Vers concerning Friers.*

Encomium Monachorum. The Monk's commendation.

O *Monachi, ventres pigri estis, amphora Bacchi,*
Vos estis, Deus est testis, turpissima pestis.

That is,

You Monks slow-bellies are, most drunken sots;
You are, God know's, of men the foulest blots.

Of the clogs of the Capuchines.

THe clogs which the Capuchine Friers do wear (said *Luther*) are made of the wood of that cursed Fig-tree, touching which, Christ in the Gospel said, *Cursed art thou, and henceforth never bear more fruit.*

of

Of a Prince who became a begging Frier.

IN the time of my living at *Magdeburg* (said *Luther*) a Prince of *Anhalt* became a Begging Frier, went about the Citie with a sack, and begged bread; and although another strong lazie lout went with him, yet the Prince himself alwaies carried the sack; in that sort hee intended to bee esteemed humble. Thus were wee fooled in Popedom. This example ought to bee noted, *quia est notabile,* becaus it is remarkable. *Charls* the great (said *Luther*) founded and erected so many Bishopricks and Cathedral Churches, as letters are in the A B C.

Lutherus de vero usu Psalterii. Luther concerning the true use of the Psalter.

1. *Credens tentatur & tribulatur,* that is, A believer is tempted and afflicted.
2. *Tribulatus invocat & orat,* i. e. The afflicted call's on God and praie's.
3. *Invocans auditur & consolatur,* i.e. Hee that call's on God is heard and comforted.
4. *Consolatus gratias agit & laudat,* i.e. Hee that is comforted give's God thanks and praises.
5. *Laudans instruit & docet,* i.e. Hee that praiseth, doth instruct and teach.
6. *Docens hortatur & promittit,* i.e. Hee that teacheth, doth exhort and promise.
7. *Promittens minatur & terret,* i.e. Hee that promiseth, threatneth and terrifieth.
8. *Qui verò promittenti & minanti credit, is ingreditur eundem circulum, & exercetur per eadem,* i. e. Hee that believ's him that promiseth and threatneth, hee goe's into the same circle, and is exercised by the same.

That our Lord God's Goverment is esteemed ridiculous by the wise of the world.

THe Divel (said *Luther*) was much offended at the *slight* and *foolish* actions of our Lord God, in sending down from Heaven his onely begotten Son into the world, and laid him in the Virgin *Marie's* bosom. The Divel thought, that hee far better and wiser could have contrived such a business; for the Divel is squint-eied, hee cannot look downwards; hee gazeth at high and pompous things; hee goeth on looking upwards: Then our Lord God casteth in his waie a poor Preacher, whereover the Divel stumbleth, and falleth down to the ground: then the Divel riseth again, and still gapeth upwards, and stumbleth at somthing or other which our Lord God casteth in his waie; so that at last it fareth with him as it went with *Thales Milesius,* who gazed after the stars, and thereover fell into a pit. Even so likewise all Hereticks are squint-eied, like their Captain the Divel. But I (God bee thanked) have learned this Art, that I believ and know, God is wiser then I am. All my Divinitie consisteth onely in this, that I believ Christ onely is the Lord, touching whom the Holie Scriptures speak: neither my Grammar nor my Hebrew tongue taught it mee, but it is the work of the Holie Spirit. *Luther's* Divinitie.

To suffer an injurie at ones hands.

IF (said *Luther*) a man bee resolved to take an injurie at one's hands, then let him but onely saie, It is a common and stale thing, as then it will bee contemned. Even so did *Frederick* the Prince Elector of *Saxon* at the Imperial Diet at *Worms, Anno* 1521, when a fierce Writing in contradiction of *Luther's* Doctrine was sent from *Rome* to the Diet, and every Bishop carried the same about him; the Bishop of *Mentz* shewing the Writing to the Prince Elector, his Highness answered the Bishop, and said, I saw this Book three years agone: When the Bishops heard that, they all left that Pamphlet and contemned it.

Omnis spiritus laudat Dominum, Psal. 150. Everie spirit praiseth the Lord.
Ergò omni Lingua & sermone est laudandus, Therefore hee is to bee praised in every speech and language.

THis the Bishop of *Mentz* will not endure; but hee will have them sing, praie, and celebrate Mass throughout the whole Christian world, onely in the Latine tongue.

This

This Bishop (said *Luther*) will teach our Saviour Christ to speak; or at least hee must speak in Latine, or hold his tongue: *Qui tamen omnes linguas callet*, i.e. *Hee that know's all languages*; as in the 19 *Psalm* is written, *Non sunt loquelæ nec sermones, quorum non audiantur voces eorum*, i.e. *There is neither speech nor language where their voice is not heard:* But the Bishop of *Mentz* saith to Christ, *Tu non debes loqui*, i.e. *You ought not to speak:* Whereupon Christ saith to him again, I praie give mee leav to speak; *Sed videbimus quis tandem victoriam sit habiturus:* i.e. *But wee shall see at length who shall have the victorie.*

Quomodo apparuit Deus Solomoni, i.e. How God appeared to Solomon.

FIrst, (said *Luther*) *in somniis*, in dreams; for there are *triplices apparitiones*, three sorts of apparitions: *Una per somnia*, one by dreams. 2. *In visibile specie*, in a visible shape, which wee call Visions, that one seeth somthing before him, *ut apparitiones Abrahæ*, as in the apparitions of *Abraham*. 3. *Interna revelatio*, internal revelation. Those are the best, when our Lord God giveth som good thing into one's heart. Herein *David* is a Master, where the Holie Ghost saith, *Hoc, vel hoc facies*, this or that thou shalt do. Thus hee saith to *Moses*, *Si fuerit Propheta inter vos, apparebo in visione, aut somnio*, i.e. If there bee a Prophet among you, I will appear in a vision or dream.

Of the profit of Esop's *Fables.*

THe Fables of *Esop* (said *Luther*) ought to bee translated into High Dutch, and brought finely into order; for one man made not that book, but many great people at all times in the world made a part thereof. It is a special Grace of God, that *Cato*'s little book and the Fables of *Esop* have been preserved in Scholes; for they are both natural and excellent books. *Cato* hath good words and fine precepts which are very profitable in this life. But *Esop* hath excelling sweet *res & picturas*, i.e. matter and the pictures or representations of things. *Ac si meliora adhibeantur adolescentibus, tum multum ædificant*, i.e. and if better things bee read to young men, then they much edifie. So far as I am able to understand, next unto the Bible, wee have no better books then *Catonis scripta, & fabulas Æsopi*, the Works of *Cato*, and the Fables of *Esop*; *Meliora sunt enim scripta ista, quàm omnium Philosophorum & Juristarum laceratæ sententiæ*, for their writings are better then all the tattered sentences of the Philosophers and Lawyers. *Ita Donatus est optimus Grammaticus*, So *Donatus* is an excellent Grammarian. At that time *Luther* related the fable concerning the Wolf and the Sheep: hee related also this pleasant fable (*cujus morale est, non omnia ubique dicenda esse*, i.e. whose moral is, *that all things are not every where to bee spoken*). A Lion called unto him into his den (wherein was a very evil savor and stink) many beasts: Now hee asked the Wolf how hee liked his Roial Palace? The Wolf answered, and said, O! it stinketh evil herein; then the Lion flew upon the Wolf, and tore him in pieces. Afterwards hee asked also the Ass how hee liked it? The poor Ass beeing much affrighted at the Wolf's death and murther, intending therefore to flatter, hee said, O my Lord and King! it smelleth here exceeding well. But the Lion laid hold on the Ass, and tore him also in pieces. After this hee asked the Fox how it liked him? The Fox said, I have gotten such a cold, that I can smell nothing at all: as would hee saie, It is not good to make true report of every thing. Thus hee became wise by other men's hurts, in keeping his tongue. Hee related at that time another Fable *contra præsumptionem & temeritatem*, against presumption and rashness, and said, One bought a Bear's skin, and paid for it before the Bear was killed or taken; whereupon hee said, Let no man cast away an old coat until hee have a new.

Verses made by Luther *in his last sickness.*

Quæsitus toties, toties tibi Roma petitus,
En ego per Christum vivo Lutherus *adhuc:*
Una mihi spes est, quâ non fraudabor, Iesus,
Hunc mihi dum teneam, perfida Roma cave.

That

That is,

Behold ! through Christ I *Luther* yet do live
By *Rome* so often sought : but I believ
That *Jesus* is my onely hope, by whom
Whil'st that I live, take heed perfidious *Rome*.

How God preserved Luther *against the raging of the world.*

LUTHER, (said *Philip Melancthon*) beeing cited by the Emperor to appear at the Imperial Diet at *Worms*, hee was earnestly dissuaded by the Prince Elector of *Saxon* (his Master) from repairing thither; for (said the Prince Elector) you know (loving *Martin*) that wee shall have at *Worms* the whole Christian world against us. And although in this divine caus I am and will bee ready and most willing to defend you, yea not onely with all the temporal power and temporal means which God on earth hath given mee, but also thereby would set up my Rest, that is, my life and blood; yet notwithstanding you and I being but two single men, I shall not be able to defend you against so an innumerable a multitude. Moreover (loving *Martin*) you may collect to your memorie how they dealt with that good and godlie man *John Huss* at *Costnitz*, who (although hee had the Emperor's Letters of safe conduct to preserv him) was taken and burned to ashes. Wherefore to avoid the like danger, I earnestly advise you to staie at home, making no doubt but that I will excuse you in not appearing.

Luther having heard the Prince Elector speak, hee answered his Highness and said, I know full well (most gracious Prince) that you are far too weak to defend mee, much less the Caus wee have in hand; but may it pleas your Highness to set your heart at rest, and you shall finde, that (through God's Grace and assistance) I will defend you. And although there were in *Worms* as many Divels as there are tiles on all the houses, yet nevertheless I will go thither, and maintein what I have don and taken in hand.

Luther's *Prophecie touching his own death.*

ANno 1546. the 16 of Februarie *Luther*, beeing at *Eisleven*, said, when I com again to *Wittemberg*, I will lie in a coffin, and will give unto the wormes a fat *Luther* to eat. And so it fell out; for two daies after this hee died at *Eisleven*, and three hours before his death hee called for pen, ink, and paper, and wrote these words following. *Pestis eram vivens, moriens ero mors tua, Papa.*

i.e. Living I was a plague to thee;
Dying, O Pope ! thy death I'le bee.

Philip Melancthon gave the same thus:

Qui, dum vixit, erat tua pestis (Papa!) Lutherus,
Hic tibi causa suo funere mortis erit.

Luther, who was thy plague, while living, shall
Caus by his death (O Pope!) thy utter fall.

De Exordio Renascentis Evangelii i.e. Of the beginning of the Gospel.

OUr Lord God (said *Luther*) proceedeth in this manner: *In Creatione procedere ab infirmis ad virtutem, primò creat cœlum & terram, id est, rudem materiam, deinde paulatim eam ornat & absolvit*, i.e. In the Creation to proceed from weakness to strength: at the first hee createth heaven and earth, *i.e.* a rude matter: afterward hee doth adorn and finish it: Out of a kernel or root hee raiseth up a tree. Even so is it with the Gospel; at first it went weakly forward; *John Huss* was the kernel, or the seed; hee must die and bee rooted in the earth: Afterward it grew up by force, and powerfully. God's first proceeding is altogether *infirmitas*, infirmitie: Hee revealeth his Gospel to poor Fishers that could speak no Hebrew; they must preach it who were able to do nothing. *Et tamen ista summa infirmitas est firmior omni humano robore: Ejus nullitas plùs est quàm omnis multitudo humana; & quò plures interficiuntur Confessores Evangelii, eò plures quotidie oriuntur*, i.e. And yet notwithstanding all that great weakness is stronger then all humane strength: his nothingness is more then all humane multitude; and the more Confessors of the Gospel are slain, the more daily arise in their stead, The Divel is not able to drive Christ away, hee must and will rule in the whole world. *Sic Constantinopoli in Turcia ubique sunt Christiani; Romæ sunt Christiani,*

 habent

habent enim Germani ibi peculiare templum, in quo docetur Evangelium Germanicè, i.e. So in *Constantinople* in *Turkie* there bee every where Christians: at *Rome* there bee Christians; For the *Germans* have there a peculiar Temple, in which the Gospel is taught in High Dutch.

Of Printing.

PRinting (said *Luther*) *est summum & postremum donum*, it is the chiefest and last gift, through which God driveth on the caus of the Gospel. It is the last flame before the extinguishing of the world. It is (God bee praised) almost at an end. *Sancti Patres dormientes desiderârunt videre hunc diem revelati Evangelii*, i. e. The holie Fathers now a sleep did desire to see this daie of the Gospel revealed.

Luther's Prophecies, for the stirring up to Christian repentance, orderly and diligently collected together and published by *George Walther*, Doctor in Divinitie and Super-intendent at *Hall* in *Saxonia*.

Luke *the* 13.

Except yee repent, yee shall all likewise perish.

TO the end wee may take well to heart these prophecies of *Luther*, and thereby take occasion to mend our lives, wee ought therefore to meditate upon these points following, and well consider the same, and therewithall earnestly to call upon God for help and Grace. *First*, it is apparent that *Luther* was an excelling, a precious and a holie man, as his Acts, Books and Sermons do shew, touching whose approach and coming, the most holie and famous people many years past through God's Revelation have joied themselvs, and prophecied concerning the same. As first a learned Frier at *Eisenach*, named *John Hilten*, prophecied touching *Luther*'s time, namely that about the year 1516. Popedom would greatly decline, as God bee praised, is through *Luther* fulfilled. And specially (concerning *Luther*, and touching his powerful teaching and preaching) *John Huss* prophecied in the year 1415. (as hee was to bee burne at *Costnitz*) and said, This daie yee rost a Goos, but one hundred years hence, yee shall hear a Swan sing, (*Huss* is called a Goos, and *Luther* a Swan) him yee shall not bee able to rost nor overcom; which gloriously was made true on *Luther*, for in the year 1515. hee began to sing and so powerfully preached, wrote and fought, as since the Apostles time none hath done the like, yet notwithstanding in despight of the Papists (whom valiantly in open sight hee encountred) hee lived and remained many years afterwards, and in the year 1546. departed in peace on his bed, to the utter shame and derision of the Pope and of all Popedom. Now forasmuch as the Prophecies of such surpassing people (touching *Luther*) compleatly have been fulfilled on him, and that through God's Spirit they highly joied themselvs of him. Therefore truly ought wee also to have good regard to his Doctrine and Prophecies, and to direct and carrie our selvs according to his faithful Paternal admonitions and warnings. *Secondly* let us also consider, what a wonderful man and powerful Champion *Luther* was, for onely through the strength of his Spear, namely the Almightie Divine Word, hee overthrew the great Goliah, the Antichrist, the Pope together with his Bishops, Priests and Friers, hath delivered and freed us poor *Germans*, who horribly were affrighted at those Popish Philistians, and of their *Bulls*. *Luther* also (as a valiant Champion) fought with great Victorie against the Sectaries, as specially against those Seducers the Anabaptists, the Antinomians, and against the Jews. This may rightly bee said, to remove mountains, (touching which Christ spake) therefore wee ought high and preciously to esteem of that man *Luther*, his Doctrine and Prophecies, and thereby to acknowledg, that hee was a man of God. *Thirdly*, experience it self teacheth, that *Luther* was no less then a Prophet. For how many of his Prophecies came to pass and were fulfilled in his life time, and also soon after his death? And let us bee assured, that all the rest of his Prophecies likewise

will

will bee accomplished, if wee neglect his fatherly warnings and admonitions. Hee was wont to saie oftentimes in my hearing, I am angrie with my self (said hee) becaus I Prophecie so truly, specially to the hurt of *Germanie* and the *Germans*, to whom I rather would Prophecie good, if it might bee. *Fourthly*, wee ought in special manner to take to heart *Luther*'s Prophecies, and in no wise to contemn them, as were they uttered out of a bare opinion, out of melancholie or choler (as som secure Spirits do construe) or according to the Stars inducements, but that they all flowed out of God's Word, according to the example of Christ's prophecying, *Luke* the 13, *Except yee repent, yee shall all likewise perish*.. Now forasmuch as the world daily encreaseth in securenes, in contempt of the Divine Word and of the Sacraments, in all manner of sins and shame throughout in all states and callings, therefore *Luther* concludeth, according to the example of Christ's prophecying, that it will not go better with us *Germans*, then it went with the Jews. *Fiftly*, wee ought to have a heedie and careful eie to *Luther*'s Prophecies, in regard they not onely tell us of temporal hurts (as the Astrologers do) but they forewarn us also of the everlasting spoil and damnation, which much more concerneth Christian people, then temporal misfortunes. For what availed it a Citie, when although by vain Astrologie they were put in minde to furnish themselvs with great provision to preserv them in time of dearth, and yet afterwards everlastingly must bee damned, from which (happily) they might have freed themselvs, if in case they had taken warning thereof. Therfore *Luther* in his Prophecyings looketh not onely upon the temporal, but much more upon the eternal hurt. For Christian people do know how to comfort themselvs, and that God (in the time of such swift and dangerous events) will keep and preserv them, according to the promise, that hee will bee with them to the end, and that no man shall pluck them out of his hands, and although a temporal punishment proceedeth against them as well as against the ungodly (as pestilence, war, dearth, &c. yet that the same tendeth to their good, and that their mourning shall bee turned into joie. *Sixtly*, wee ought with all thankful acceptance and in special measure to embrace *Luther*'s Prophecies, in that hee not onely warneth us of the eternal mischief, but also hee therewithall continually sheweth the reasons of such calamities, and also the means and waies, how wee may avoid the same, namely when wee love and honor God's Word, help to preserv Churches and Schools, and keep our selvs from sins and blasphemingof God, as from cursing, from swearing, devouring, swilling, from covetousnes, pride, usurie, hate, envie, &c. *Seventhly*, and to conclude, let us well consider, how God alwaies hath punished those that have contemned the prophecyings and warnings of His Servants, as is to bee seen on the people before the Deluge, to whom God caused His anger to bee declared through Noah by reason of their sins, but seeing they refused to bee reproved by God's Spirit, therefore they were drowned and destroied. So likewise *Sodom* and *Gomorra* were consumed, becaus they did cast in the winde the prophecyings and warnings of *Lot*. And specially wee finde, that God rejected the Nation of the Jews, becaus they neither hearkned to *Moses* and the Prophets, nor received them, insomuch that the same was verified upon them which the Prophet *Isaiah* Prophecied, the 9th Chap. *For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush in one daie.* Even thus it went also with the inhabitants towards the East, towards the West, and towards the South, (as all Histories do shew) that by God they were expelled, and now do live without Christ and comfort, becaus they regarded so little the Prophecyings and Teaching of the Loving Apostles and of the true Doctrine. Even so will it go with us *Germans* likewise, who now at last are called and invited by *Luther* to the wedding and supper of the all-saving Gospel, in regard wee acknowledg not the time of our visitation. God of his infinit mercie preserv us from the same, Amen.

Of Luther's *Prophecie concerning God's Word, upon the Gospel,* Matth. *the 8. touching the Captain or Centurion of Capernaum.*

WHat was the caus (said *Luther*) that the Jews so little believed and nothing at all regarded God's Word? *Answ.* Nothing else was the caus, but onely that

hateful vice which is called, overcloied, *Akedia*, for they were even from their forefathers ſo accuſtomed to the great, manifold and wonderful ſigns, and were ſo overheaped with God's Word, that the ſame became ſtale unto them, that is they were therewith overcloied. But it was not ſo with this Captain, God's Word to him was pleaſing and acceptable news, for hitherto, hee had lived the life of a raw and rude heathen who knew nor had heard nothing of God. Therefore hee was very joyful and glad of ſuch good news, and was deſirous to bee ſomvvhat experienced of God and His Word, yeerning to hear the ſame and to bee therein inſtructed, inſomuch that there met jump together, both a good Cook, and an hungrie ſtomack, a freſh and pleaſant cool drink, and a thirſtie tongue. On the contrarie, the Jevvs therewith were over-cloied, yea they ſurfited thereon, inſomuch that their Gorges belched and ſpewed it out. Even thus fareth it alſo with us, for wee likewiſe are fallen into the ſame cenſure. Other people which are ſeparated from us, and as yet are conſtrained to bee and remain in Popedom, they feel the want of God's Word, they crie *Ah and wo*, thereafter greedily do ſnap at it, and with infinit joie do gather up the fragments which wee caſt away, the ſame to them is altogether ſugar, but wee that have it in ſuch plentie, long ſince are overcloied therewith and do loath it. Well on (ſaid *Luther*), I have often enough given warning thereof, and I am aſſured, that God will hold us poor beggars (us preachers) excuſed; no man can juſtly laie the blame upon us, wee have not onely ſpoken thereof, but wee have alſo preached the ſame, wee have proclaimed it, wee have ſung it out, painted it and driven it on all manner of waies, whoſo luſteth to entertain it, let them do ſo, whoſo refuſeth, let them leav it. Hee that receiveth it, for him will I anſwer, but hee that will not, let him anſwer for himſelf. No man (ſaid *Luther*) for my ſake ſhall need to do or to leav any thing undon, if many people receiv it, the more lieth upon my neck which I muſt bear, inſomuch that for my part I might endure, that no bodie received it, for then I ſhould not need to make anſwer for any humane creature. Yet nevertheleſs, I truly warn every one to take heed, for wee ſee, that aſwell wee, as the Jews were, with God's Word are overcloied, inſomuch as the meal or flower (like as to the mice) taſteth bitter unto us, but wee ſhall finde, it will not paſs without puniſhment, for Chriſt therewith threatneth us, even as well as hee threatned the Jews. Wherefore, whoſo will permit himſelf truly to bee adviſed and counſelled, let him look that hee bee found with this Captain or Centurion, and not among the children of the Kingdom, who think they have it ſure enough and cannot fail them. It is a thing ſoon don, that the Divel ſeduceth thee from the Goſpel of Chriſt, if that bee don, then art thou already fallen out of the Kingdom into darkneſs, and no more knoweſt neither thy God, thy preacher, Brother nor thy neighbor, like as the Jews, who both ſavv and heard Chriſt, yea they had him among them, and yet they neither ſavv nor knevv him, vvell on, I have don vvhat laie in mee to do, God give his Grace thereunto, Amen.

That wee ſhall loſe the Goſpel, in regard wee crie and complain, it produceth diſcord.

LEt us make no reckoning or hope of any peace and quietneſs, ſo long as Chriſt vvith his Goſpel encampeth himſelf in the Divel's Kingdom. Wo (ſaid *Luther*) bee to that peace, to that quietneſs, and to thoſe good and eaſie daies which formerly wee have had, and alſo to ſuch as now do wiſh and deſire the ſame, for a certain and ſure ſign it is, that the Divel with all power governeth there where Chriſt is not, and alas I fear the Goſpel too too ſoon will bee removed from us *Germanes*; for how ſhould peace and quietneſs bee there where the Divel governeth, and is a mortal enemie to the Goſpel? And truly not without cauſ, for it produceth hurt to his Kingdom which hee well feeleth, now if hee ſhould ſuffer the Goſpel to proceed without hinderance in a quiet and peaceable ſort, then were his Kingdom ſoon at an end and utterly deſtroied; but ſeeing that hee is conſtrained to hinder and reſiſt the ſame, therefore of neceſſitie, hee muſt raiſ all his arts, his force and ſtrength, and muſt awaken againſt Chriſt and his Goſpel all that lieth in his power, therefore

therefore wee ought neither to expect nor to desire such peace and quietness.

Of Luther's *Prophecie touching false Teachers and Preachers.*

I Fear (said *Luther*) my Prophecie will prove true, that God will visite our unthankfulness, and will suffer the Truth to bee beaten down, (as *Daniel* saith) becaus wee reject and persecute the same, therefore wee must bee constrained to entertain false Spirits, Prophets and Preachers, which near three years hitherto have been hard at hand, but through God's Grace have been resisted and hindred, otherwise they had crept in long since. Wee are all full of securenes, as were the Divel a sleep, who notwithstanding goeth about like a roaring lion, so long as I live (said *Luther*) I will resist and hinder, as God shall give mee Grace, let it help whom it may. But I know full well, that after my death, many will produce my Books, and thereout will confirm all manner of errors and Seducements.

Luther's Books will bee falsified.

Of Luther's *Prophecie touching Popedom. That after his death hee shall work the Pope more mischief then hee did in his life time.*

Luther, in Glosa, upon the pretended Imperial Edict.

I *Martin Luther*, am called and constreined against my will to bee a preacher; when I received that office, I vowed and sware to my dearest beloved the sacred Scripture, purely and truly to preach and teach the same; upon teaching whereof, Popedom fell in my waie, intending to hinder mee; therefore it is com to that pass with the Pope, as now apparently doth appear, and it shall go still worse and worse with him; hee shall not bee able to resist mee. In the Name of God, and of my Vocation and Calling, I will go upon the Lion and Adder, and with feet will tread under the young Lion and the Dragon. And the same shall begin in my life time, and after my death it shall bee accomplished.

Of Luther's *admonition given to the Popish spiritualitie at* Augusta.

THe sum of all is, (said *Luther*) wee Protestants and yee Papists do know, that yee live without God's Word, but wee and yee know that yee have God's Word; therefore my highest desire and most humble praier to God is, that yee would give God the honor, acknowledg your selvs, repent and amend; if not, then take mee out of the waie if yee can; for if I live, I am your pestilence; if I die, I will bee your death; for God hath set mee upon you, and (as *Hoseah* saith) I must bee unto you a Bear and a Lion in the waie *Assur*, yee shall have no rest for my name, until yee either better your selvs, or go to ground.

That Popedom the longer it endure's the more it will com into contempt.

Luther upon the 112 *Psalm.*

WHat is held in this our time of less value and more contemptibly then even Popedom, specially by the upright and true Christians. And henceforward it shall com, the longer, the more into contempt, until at last it shall bee held and esteemed nothing at all.

That God will punish the ungodlie Popish Bishops and Priests.

Luther upon the first Chap. of *Habbakkuk.*

A Fearful and devasted end will bee made of the ungodlie Popish Bishops and Prelates; when they have sowen out their honie, then sower mustard shall grow up; for seeing they fear not God in his Works and Judgments, nor humble themselvs before him, therefore hee suffereth them with courage to run on their cours, insomuch, that they are filled with victorious fortunes.

In such sort God maketh them fools in their greatest wisdom and conceits, to the end they may fill up their sins, and bee hardned, until the hour cometh, that hee dealeth with them as hee dealt with Babylonians and the Jews, and with all such tyrants: for where are they now that said to Christ, *Hee hoped in God, let him deliver him if hee will have him?* Where is their God to whom they gave the victorie? Christ (said *Luther*)

ther) remaineth ſtill, but they all are flowen and duſted away, touching which wee now alſo may well comfort and cheer up our ſelvs; for the hour will com (and is not very far off) that touching thoſe Popiſh Biſhops, Tyrants and Prelates, it will bee ſaid, Where are they? where is now their God? where is their pretious Juſt Cauſe? where is their Chriſtian Church? where are they that ſaid, Let Chriſt and his Goſpel help thee? &c. But inaſmuch as they now are victorious, they rage and ſwell, boaſt, brag, and attribute the victorie to their God, (as if God were with them againſt us) the ſame ſerveth thereunto, that with great jollitie they run on, are fooled, hardned, and made ripe for puniſhment. And although all this bee ſhewed and declared unto them, yet ſhall they not believ, but contemn the ſame, to the end they bee not converted and preſerved.

That God will puniſh the Papiſts abominably.

Luther upon the third Chap. of the Prophet *Joël.*

THis alſo is one of the Papiſts ſins; they rend and tear from their people, monie, wealth, and what elſ is coſtly, and therewith they trim and adorn their Idols, whenas with ſuch goods, Schools, Pulpits and poor people ought to bee founded, furniſhed and preſerved; But therewith lazie, naſtie and filthie Swine are fed and fatted, and not onely that, but alſo the ſame is waſted and uſed to the trimming and adorning of abominable Idolatrie, and to deſtroie godlineſs, and the true ſervice of God. They remain ſtiff-neckedly in their hardned hate againſt God's Word, and our true Chriſtian Religion; therefore they have nothing elſ to exſpect, then the recompence of the Law which *Tyre* and *Zidon* found and had before the revealing of the Goſpel. *Ezechiel* highly extolleth *Tyre*, in that ſhee was mightie, but could not divert the deſerved puniſhment: for ſhee was lamentably devaſted, inſomuch that ſhee laie waſte ſeventie whole years: But far a harder puniſhment and horrible misfortune will com upon the Papiſts.

That the Papiſts ſhall die without Sacrament, and without Chriſt.

Luther upon the 4 Chap. of the Prophet *Hoſea.*

BUt what puniſhment will fall upon them? without doubt (ſaid *Luther*) this, They ſhall go aſtraie and err, like a Lamb in the wilderneſs; that is they ſhall bee without the Word among the Gentiles, and without the true ſervice of God. For inaſmuch as they refuſed to bee admoniſhed through God's Word, to aboliſh their abuſes, to adminiſter the Holie Sacrament compleatly, to live in the ſtate of Matrimonie without offence ro the Chriſtian Church: therefore they muſt depart and die away in ſuch their abuſes and errors, without the Word, without the Sacrament, and without Chriſt.

Of the Papiſts greater puniſhment.

Luther upon the 11 Chap. of the firſt book of *Moſes.*

WEe may bee aſſured (ſaid *Luther*) that at length a moſt fearful ſentence will proceed againſt the Turk and Pope, (who for a long time have had great fortunes) like to which never was heard from the world's beginning; for God never ſo long concealed ungodlie doings and blaſphemies; therefore their puniſhment will bee greater then that of the Deluge, or of *Sodom*; for it will bee an everlaſting wrath.

That God will ordein the Turk to com upon Germanie, *if the Governors aboliſh not Idolatrie.*

Luther upon the firſt Chap. of *Hoſea.*

SUre it is (ſaid *Luther*) that God will viſit *Germanie* in regard of ſuch ſins of Idolatrie, although wee know not the time when it will bee don, yet it will com moſt certainly, as wee have examples before our eies, in that the Chriſtian Churches in *Egypt*, in *Syria*, in *Aſia*, in *Grecia*, and almoſt in whole *Hungaria* are taken in by the Turks and devaſted. Therefore the greateſt and chiefeſt care of all good and godlie Kings and Governors

Governors ſhould bee, that the Chriſtian Church might bee preſerved pure, the abuſes aboliſhed, and the upright and true ſervice of God inſtituted and erected, if otherwiſe they intend to reſiſt the common enemie, to drive him away, and to preſerv their paternal Countrie in an upright ſtate and condition. But if they intend to proceed in abominable wiſe, fuming and raging againſt the Chriſtian Church where the Goſpel is truly taught and preached, and on the contrarie, endeavor to protect and defend the Pope's ſeducements and Idolatrie, then the Lord will viſit their blood-guiltie actions, as hee viſited *Jehu*, who for a fearful example is placed before the eies of all Kings and Governors: For inaſmuch as hee cauſed the Idolatrie not to bee forbidden, but with his example alſo hee inſtigated all his ſubjects to ſuch blaſpheming of God; therefore the ſins of that Nation were imputed onely unto him; for all the ſins of a Nation which their Governor had been able to reſiſt and prohibit, the ſame ſhall bee imputed to the Governor. And for the ſakes of theſe ſins of the fathers, the children muſt alſo bee puniſhed to the fourth generation, according to the ſentence declared in the firſt Commandement.

But (ſaid *Luther*) few Kings are in the world, and very few Princes are in *Germanie*, that earneſtly do meditate and conſider, how it might go with their poſteritie; for like as the houſ of *Iſraël* (in regard they had a fortunate King on *Jeroboam*) contemned all the reproofs and threatnings of the Prophet. Even ſo likewiſe our Kings and Princes do contemn alſo our admonition. But God's Wrath will not ſleep, but ſoon flame up, and as then, every ſuch ſinner in a moment ſhall bee loſt and deſtroied. If the Princes in *Germanie* thus proceed, who will not bee able to ſee and ſaie, That at laſt (according to God's threatning) *Germanie* muſt bee deſtroied.

That God will puniſh Governors, who (for the beſt) do not accept of the reproofs and admonitions of their Preachers.

Luther upon the 3 Chap. of *Micah.*

IT is in Princes Courts uſual at this daie, when the vices and faults of temporal Governors without all fear are freely in ſermons reproved, that as then ſuch Preachers muſt bee ſtyled *Rebellious.* But (ſaid *Luther*) if hee bee called a Rebel, that reproveth the ſins and vices of temporal Governors, I praie what ſhall wee then ſaie of the Prophet *Micah*, who not onely delivered ſuch his ſermons of reproof in words, but alſo wrote the ſame? And with clear words gave to underſtand that hee had not to do with plain and ſimple clownes,: But with the Princes and cheif heads of the houſ of *Jacob*, and *Iſrael.* Now, it were truly a very wicked aſperſion, ſpeech, and accuſation, if wee ſhould call the Prophet *Micah*, and others that do as *Micah* did Rebellious Preachers. Doth Truth give occaſion to Rebellion, which is ſuch a virtue as pleaſeth God in his heart, and which in eſpecial manner is given and commanded by God himſelf to all the ſervants of the Divine Word? The Holie Scripture, and alſo dailie experience richly do approve, that Rebellion is a puniſhment of God, which hee ſendeth not for the Truthe's ſake, which is commanded to bee delivered by the Preachers, but for the ſake of the ſins of Governors and Rulers, which by reaſon of certain important cauſes ought to bee reproved, and not with a colored paint to cloke them, or altogether through ſilence to hide and ſmother them; for if in ſuch ſort ſins through hypocriſie ſhould bee over-covered, then God will thereby bee occaſioned in publick to reveal and revenge them.

That Governors will not remain unpuniſhed, who connive with the Papiſts and court them, to the end they may live the more in ſafetie.

THere are at this daie (ſaid *Luther*) many Kings and Princes that do adore the Romiſh ſtrumpet the Pope, do protect and maintein falſ ſervices and worſhippings of God; they ſuffer nothing to bee altered, neither in Doctrine, nor in ceremonies, thinking thereby to live in ſafetie, and peaceably to preſerv and enjoie that which pertaineth unto them; but the cotrarie by experience will bee found, that thereby the ſame will bring both themſelvs and that which belongeth unto them into utter ruine

and

and ſpoil. For ſure it is, God will not ſuffer to go unpuniſhed the contemning of his Word, and the Diabolical Idolatrie.

That God will puniſh Governors, that by reaſon of their Hunting do cauſ hurt and miſchief to com to poor people.

Luther upon the 25 Chap. of the firſt book of *Moſes.*

OUr Princes (ſaid *Luther*) do grievouſly ſin with their hunting, they deſtroie the ſeeds and grounds of poor people; therefore in the end the Turk will com and carrie away both nets, toils and other hunting preparations.

That God will deſtroie the Turk and Pope, if wee repent and mend our ſelvs.

Luther upon the 38 Chap. of the Prophet *Ezechiel.*

IT is not our preſumtion (ſaid *Luther*) that will beat *Gog*; God's anger muſt be firſt ſtilled and don away through our Repentance and Praier, as in the text hee ſaith, My furie ſhall com up in my face. Hee ſhall bee beaten with thunder, lightning and hell-fire, like as was don to *Senacherib:* This is his cenſure and end; which cenſure muſt bee furthered and haſtned through the ſighs and Praiers of Chriſtians: no humane power will do it; for, for this cauſ the Goſpel appeared ſo bright and clear, to the end that Chriſt (as hee hath begun) will exterminate the Pope and the Turk, and at laſt will fully deliver us with his glorious coming.

That ſouldiers ſhall have no fortune nor victorie againſt the Turks, except they abſtein from their lecherie and wilful blaſpheming of God.

I Utterly deſpair on thoſe (ſaid *Luther*) that fight againſt the Turks, and yet are worſ then the Turks themſelvs with blaſpheming, with ſwearing, leacherie and all manner of wilfulneſs. To whom (I know) God neither will nor can give fortune, if ſuch inſolent people bee ſent to war for us. It dependeth on them that repent and amend themſelvs, that honor God's Word and his Sacraments, that do humble themſelvs before God, and heartily praie, whereby God may ſuffer himſelf to bee ſoftned, and to keep his holie Angels by us in the field. Otherwiſe all labor is loſt, and the puniſhment (in ſtead of victorie) muſt proceed.

Now if wee intend to have fortune and victorie againſt *Mahomet* the outward enemie of Chriſtendom, then muſt wee firſt renounce and denie the inward enemie, the Antichriſt with his Divel, by upright and true repentance, and with ſincere and earneſt harts, wee muſt turn our ſelvs to our Lord and Savior *Chriſt Jeſus*, to the end that wee may bee able truly and uprightly to pray, and ſo may wee bee ſure to bee heard: Otherwiſe our fortune will bee like the fortune of our fore-fathers, who ſo long time ſtrove againſt that *Mahomet*, untill hee came out of that cave of murther, *Arabia*, and hath won land and Contries in *Hungaria*, the ſpace of fower hundred Germane miles, knocketh now at our dores, and dareth us upon our our own dunghills.

That the great Turks ſhall win no more countries in the Roman Empire.

Luther in his ſermon of Hoſtes againſt the Turks.

I Am confident (ſaid *Luther*) that henceforward the Turk ſhall win no country more of Romane Empire: well may hee tug at *Hungaria*, and *Germanie*, but hee ſhall not peaceably poſſeſs any more countries of the Empire, then already hee hath won: hee ſhall not (I ſay) peaceably poſſeſs them, as hee poſſeſseth *Aſia* and *Egypt*, for *Daniel* giveth him three horns, and no more; twitcheth hee any thing away upon the Borders, the ſame ſhall bee his ſleep, drink, and ſo adieu.

Of

Of Luther's Prophecy touching usurie.

THe Heathen out of natural reason, and understanding, were able to render an account; that an Usurer is a threefold theif and murderer: But wee that are Christians do hold them in such honor and esteem, that in a manner (for their monies sake) wee adore and worship them: no regard is had, what scorn and derision thereby wee procure to the name of a Christian and to Christ himself. For although wee were not Christians, yet, naturall sence and reason telleth us, (as well as the Heathen) that an usurer, is a murtherer: for who so sucketh the maintenance of a nother, the same not onely robbeth and stealeth, but also (so much as in him lieth) hee commiteth even as great a murther, as hee that starveth and utterly destroieth one. This doth an Usurer, and in the mean time sitreth in his chair, whenas hee justly ought to hang on the Gallows, and bee devoured of so many Ravens, as hee hath stolen shillings, if otherwise so much flesh were on him, that so many Ravens might bee able to piece and to part it out. *Cato* the Usurers enemie said, *Little Thievs lie stocked, ironed in Prisons, but great Thievs ride pranceing in Silks, and chains of Gold*; but forasmuch as wee neither punish nor strive against them, therefore without all doubt, in the end wee together with the Usurers shall paie sweetly for it, wee have now truly great need of a *Nehemiah* to resist the Usurers, for if they thus proceed, then *Germanie* with Princes, great Lords and people must at last becom Slaves to the Usurers.

Of Luther's *prophecie touching swilling, upon the* 101 Psalm.

EVery Countrie must have its own proper Divel; *Italie* hath its Divel, *France* its, &c. Our *Germane* Divel is a good lustie Wine-sucker, whose name is Swill, and Quaff. Hee is furnished with such a drie and thirstie Liver, that it cannot bee quenched nor cooled. This continual thirst in *Germanie* (I fear) will remain until the last daie of Judgment.

Luther's *censure of Pride and Braverie.*

THe trading into those Forrain parts (from whence are brought hither costly Silks, cloth of Gold and Spices which serv onely for pride and no profit, and exhausteth the monie and wealth of Countrie and people) ought not to bee permited, if wee had good government, but I intend not now to write thereof, for I hold, that at last it will fall of it self, when wee have no more monie.

Touching the last daie, that before the same, it will go yet worse.

Luther upon the 2. Chap. of the second Epistle of St *Peter.*

THe case now standeth thus, the longer wee preach, the worse and more hardned the world is, neither admonition, reproof nor threatning helpeth any more, which to good and Godly Christian preachers is a great grief of heart, but so little can they now remedie it, as *Noah* and *Lot* could in their time, therefore the cause is no waie to bee holpen, but onely through the appearing of Christ with the last daie, who will make an end of the game, will deliver those that are his, will damn and throw down into the bottomless pit of hell, the wicked world. But (said *Luther*) I fear, before this blessed daie of our deliverance cometh, there will bee yet greater devastation and abomination. God of his mercie, first take awaie those that are his, to the end they may not behold such calamitie and miserie, *Amen.*

FINIS.

Grace H. Fisher dedit
1/4/19.

August *the* 22. 1650.

THese last Divine Discourses of that learned and famous servant of God Martin Luther, *having been perused by two learned Divines of the Assembly appointed for that service, and approved by them to bee Orthodox and judicious; and my self likewise having perused som good part of them according to the time allotted unto mee, and finding them according to their testimonie, to bee sound and solid, learned, pious and profitable, I also approve them as well worthie to bee Printed, and much desire that all good means may bee used, as the wisdom of the State shall think fittest, whereby they may bee made most publick, for the singular benefit of God's Church and people, living in these Kingdoms and Dominions.*

JOHN DOVVNAME.